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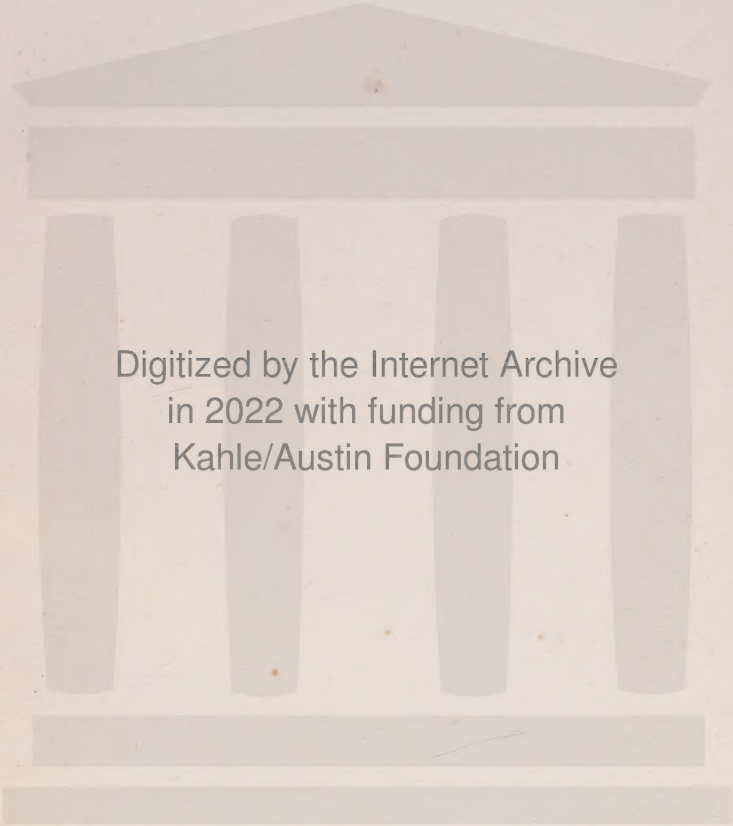

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THE

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American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1888.

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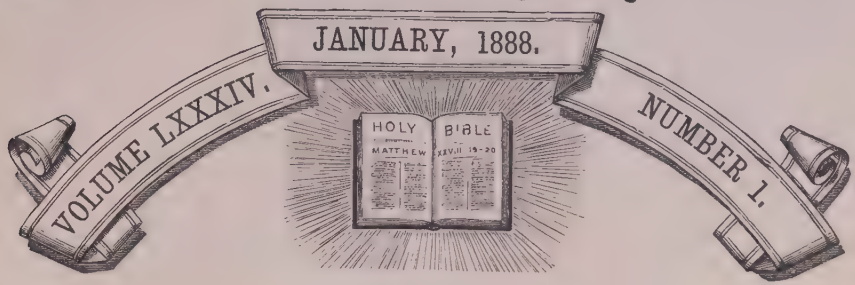

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THE

MISSIONARY HERALD.

VOL. LXXXIV. — JANUARY, 1888. — No. I.

THREE MONTHS. — The favorable report for the early months of the financial year, as compared with the receipts for the corresponding period during the preceding year, continues. The increase from donations for the three months is a little over $17,500, and from legacies about $21,750, making a net gain for the first quarter of the year of $39,412.88. A part of this amount is special, in addition to regular contributions, and will enable the Committee to increase to that extent the appropriations to the missions. May we not hope for a large addition in the shape of New Year's pledges and offerings? Let us hope that this may be a year distinguished preëminently for that fellowship of "prayers and alms" which shall "come up for a memorial before God." See article on a subsequent page entitled "OUR FINANCIAL YEAR."

THIS is the season of the year in which the friends of missions can aid most effectively in extending the circulation of the *Missionary Herald*. It is the organ of communication between our missionaries at the front and our churches at home; and every Christian, for the sake of his own spiritual life, needs to know about the progress of Christ's kingdom in pagan and Mohammedan lands. Whoever offers the Lord's Prayer should take sufficient pains to learn how his petition for the coming of God's kingdom is being answered. The *Missionary Herald* for 1888 will give, it is believed, as much information in regard to the progress of that kingdom as can be found in any single publication issued from the press. Will not our friends, pastors, officers of churches, and Christian women, aid in securing subscribers and readers for our missionary magazine?

WHATEVER views any of our readers may take on the question of the law of the tithe as binding upon Christians, we are sure they will be interested in the vigorous paper on this subject on another page of this issue. It is a notorious fact that the Christian Church of to-day is giving far less proportionately than did the Jewish Church. The claim of liberty in reference to this standard of giving has certainly resulted, taking the whole number of professed followers of the Lord into account, in a decrease of gifts. One tenth of the income of professing Christians given in Christian charity would make a sum by the side of which present contributions for benevolence would seem simply ridiculous. It is well to look squarely at this subject, and we commend this clear and strong paper of our contributor to all our readers. Cannot the statement of this writer be accepted by us all, that the law of the tithe "is adapted to any age or people whose thought of giving falls below this standard"?

The American Board Almanac for 1888 is out in a blue (light-blue) dress, and is pronounced by those who have seen it to be an advance upon its predecessors in attractiveness and value. A friend at our side confirms this statement, and adds that this is sufficient praise for any publication. In the calendars of the months a text of Scripture has been assigned for each day, except the anniversaries of the more prominent missionary events. The illustrations are fresh, and the facts and figures are the very latest obtainable from recent publications and by correspondence. See the advertising pages for terms, etc.

We are able to announce as the receipts for November for famine relief in Central Turkey only $1,331.89, as compared with about double that sum for October. It should be remembered that, so far from being relieved, the sufferings are more severe, and that the winter is upon these poor people. There are thousands who are entirely destitute. A list has been sent in of thirty Protestant, and four hundred Armenian, families at Hadjin who have nothing to eat, and no means of obtaining anything. Up to the middle of October, at Tarsus, Adana, and neighboring villages, there were about ten thousand people who had obtained supplies from our missionaries. Some piteous instances of need are narrated by our missionaries, and the call for help is reiterated with emphasis. On the present limited scale on which relief is afforded, about $4,500 per month are needed.

Mr. Mead, of Marash, reports that the distress on account of famine and fire is felt not only on the Cilician plain and at Zeitoon, but also in the city of Marash. "Prices are high, business depressed, and no markets for the cloths that are manufactured here, and in consequence a great many spinning-wheels and looms are silent. This means great suffering before the winter is over—indeed, there is much already."

It will be seen by the letter from Mr. Clark, of Prague, among the "Letters from the Missions," that Rev. Dr. Somerville, the well-known Scotch evangelist, has visited Bohemia, and has met with the same cordial reception which has been given him in other parts of the missionary world. After making twenty-eight addresses in Bohemia, Dr. Somerville left Prague, October 28, for Moravia, expecting afterward to visit Hungary and Russia. On one occasion, at Prague, he had an audience of six hundred, four hundred of whom were Jews.

One of the younger missionaries, who has been but a few months in India, sends back word to any who want to know about that land: "India is a grand place to work in: there are great forces at work everywhere on this people, and it is a good thing to feel that one's own efforts, weak and imperfect as they are, are allied with influences that shall prove the salvation of the people of Hindustan."

We regret to learn that the union of the Waldensian Synod with the Free Church of Italy, that at one time seemed certain, has failed of consummation. At the recent meeting of the Synod in September last, the opinion was unanimous that "no union was for the present possible." This is greatly to be deplored. In no country is the union of all evangelical agencies so desirable as in Italy.

Suggestions are coming before the public, both from the press and platform, in favor of the consolidation of the several magazines which now represent the missionary societies supported by Congregationalists. The matter is one of much importance, and the societies, as well as the churches, should be anxious that whatever is best for the kingdom of Christ should be done. It is easy to see reasons in favor of the proposed change, and quite as easy to see some reasons against it. The matter needs careful consideration, not merely on the theoretical, but on the practical, side. Our brethren of the Presbyterian Church, their various Boards being under the authority of the General Assembly, are trying the experiment of a consolidated magazine. Their experience of less than one year has not been sufficient to test the success of the plan, either financially or as a means of permanently sustaining interest in the several lines of benevolent work in which that church is engaged. While unification in Christian enterprises is greatly to be desired, it is a practical question how far it can be carried and yet maintain effectiveness of service. There may be those who would desire the unification of all denominational newspapers and theological seminaries. There certainly are those who favor the merging into one of all our denominational missionary societies, or if not *all* societies, at least those which are working in different departments on the home field, as the one American Board covers these several departments in the foreign field. On the practical question as to the consolidation of missionary magazines, the experiment of our Presbyterian brethren will be of great value in the course of two or three years, when it shall have had time to fairly exhibit its workings.

Still further heavy losses have befallen the English Baptist Mission on the Congo. Two faithful and true men, Messrs. Whitely and Biggs, have fallen victims to African fever, so that of the seven who went out in 1885 only three are left. It is hard to understand this strange providence. The committee of the English society have been making most careful investigations as to the medical treatment of fever cases on the Congo, and they recently sent to their missionaries new instructions which have been formulated by the best medical experts in Europe. It is pleasant to notice how, amid all the sorrow that these deaths have caused, the courage of the missionaries seems to be unquenchable. One of them writes from Ngombe station: "The work is grandly consecrated and it must be carried on. All is dark now, but Christ is with us, and we can pass through this darkness, and by-and-by the sunshine of God's smile will shine forth upon us again." A touching letter from the father of Mr. Whitely, in response to the letter of the committee announcing to him his son's death, says that he does not propose to erect any monument in Lukungu over the grave of his dear son, but he does wish to forward the grand objects which his son had at heart, and so the family, including parents, brother, and sister, unite in sending a check to cover the outfit and passage expenses of a new missionary to the Congo. A mission that is supported in this way cannot fail.

We learn from the official report of United States Consul Jernigan, under date of June, 1887, that no less than thirty-four new railway projects have been started within the last six months in Japan. This proves great enterprise rather than practical wisdom.

Attention is called to the news from Ponape, Micronesia, to be found among the "Letters from the Missions." The news is reassuring, notwithstanding the seriousness of the difficulties with which the mission is now surrounded. Tidings received by way of United States Consul J. G. Voigt, of Manila, also indicate that the uprising on Ponape was largely due to the influence of unprincipled foreigners, whom the late Spanish governor had sought to use for his own purposes, men who were too devoid of principle to be faithful either to the natives or to the Spaniards. These "beach-combers," a class much dreaded by the missionaries, suffered in the conflict quite as much as the Spaniards did, and such of their number as were not killed have been obliged to flee to other islands. It will be seen by Mr. Rand's letter that the Christian element at Ponape was not seriously involved in the outbreak, and the new Spanish governor can hardly fail to realize that the most efficient forces he can employ in the establishment of order and good government are our missionaries and their followers. It is hoped that the Spanish officials, in attempting to establish authority over the island, will appreciate the fact that the trouble was caused by their own hot-headed and domineering governor, and by the godless foreign element, and that they will not take vengeance upon the natives, among whom there seems to be none of the spirit of rebellion. Consul Voigt has shown himself a true friend to Mr. Doane and his associates, and has done all that was possible to assist our countrymen in this sad affair.

Since the letter from Mr. Rand was sent to press, a communication has reached us from Mr. Doane himself, dated Ponape, September 4, in which he corroborates the statements made by Mr. Rand, but adds little to what is there said. It seems that the chiefs with their men were put to the heaviest and most degrading work, not only with no pay, but compelled at the same time to furnish their own food. These men, after their special task was finished, went to their homes, and a company of twenty soldiers was sent to bring them back. The soldiers, without any provocation, fired upon the natives who were in their feast-house. Two were killed and three wounded. It is not to be wondered that, when the guns of the soldiers were emptied, the exasperated natives rushed upon their assailants with clubs and stones, and not one of them escaped alive. It was a brutal assault on the part of the Spaniards, and the natives repaid the wrong with heavy interest. Mr. Doane says that if Spain will give a judicious, kind-hearted, and clear-headed ruler, she will find the Ponapeans good and law-abiding citizens.

We learn from Mr. Neesima, of Japan, that the government is soon to establish a college at Kyoto, expending at least $300,000 for the grounds and buildings. This will be in sharp competition with the Kyoto Training School, or Doshisha, which has been our great source of supply for Christian helpers in Japan. This Training School has now fully 550 students, 64 of whom are in the theological department. At present all students in unendowed schools are subject to the military draft, and for this reason, if for no other, it is greatly to be wished that the Doshisha should have an endowment of $50,000. Such an endowment would secure the exemption of these students from the draft, a most important matter for these young men, who ought to be kept in training for Christian work during these best years of their lives for study. It would also relieve the Board

of a heavy annual expenditure. A sum adequate barely to found a professorship in our large American colleges would be sufficient to place this Kyoto institution on a firm financial footing, so that within a few years at most it might be preparing a thousand young men to render the best kind of service towards making Japan a Christian nation. Is there a better spot in the world to place $50,000 than with the Doshisha at Kyoto? Where is the Christian man of wealth who will hail this opportunity to do the utmost good for this and the coming generations?

A SEMI-WEEKLY newspaper of Philippopolis, Bulgaria, contains a singular article, which, while speaking bitterly of the influence of the Christian newspaper, the *Zornitza*, yet acknowledges its great influence and commends its ability. Denouncing its theological activity, the paper says: "In regard to its literary, scientific, and political value, we must acknowledge that the *Zornitza* has always afforded interesting scientific and political information; that it has understood how to follow a policy both consistent and holding aloof from our partisan passions, strifes, and bickerings; and it has always been in favor of a sensible national policy. The cheapness of this evangelical paper has procured its dissemination to all the ends of our country; in the smallest hamlet you will find it read even by the best orthodox Bulgarians. We ourselves read it regularly, and grieve that the powers of intelligent Bulgarians are at the disposal of this newspaper simply and solely for empty salary." No better evidence could be furnished than this that the *Zornitza* is a power for good throughout Bulgaria.

MR. WALTER reports from Benguella that important improvements are being carried out at and near that town. A fine lighthouse is being built at the entrance of the harbor, a new bridge between Benguella and Catumbella, and a new governor's palace, which is a fine structure for the western coast of Africa. Mr. Walter also reports that some twenty children of different races come together at his house every Sabbath and every Thursday evening for the study of the Scriptures.

REV. MR. BARTON, of Harpoot, writes us that there has been a most liberal response to his appeal, given in the *Missionary Herald* of May last, for books to be distributed among the native pastors of that region. About nine hundred volumes, nearly every one of them of much intrinsic value, have already been received, and others are on their way. In behalf of his associates and the native preachers and teachers of Eastern Turkey, Mr. Barton's heartiest thanks are extended to the donors of these books.

The British Weekly reports concerning the statistics of the Greek Church in Japan, of which the aggregate membership is about seven thousand, that they baptize all persons who accept their teachings as true and are willing to avow their faith. In this way they are able to report a very large following, while their real strength is not what the numbers would seem to indicate. It is generally found that the habits and conduct of the Greek Church members are much the same as those of the heathen. Bishop Nicolai is spoken of as a devoted man, full of zeal, and, unlike the Catholics, using freely the Bible; but his followers are not highly commended.

ADANA, CENTRAL TURKEY, WITH THE RANGE OF THE TAURUS MOUNTAINS.

On the opposite page will be found an engraving of Adana, Central Turkey, a place of special interest just now because it is a central point in the district which is suffering so sadly from famine. The picture was taken some years ago, before the castle was pulled down. The town is the capital of the *vilayet* of the same name, and is situated upon the Sihun River, about thirty miles from the Mediterranean. The white range of the Taurus is seen in the distance.

The serious distress in Central Turkey, resulting from the famine, has roused the attention of the people to spiritual things. Mr. Montgomery writes that at Adana their Friday evening prayer-meetings have an attendance of one thousand, and that there are equally large audiences at the Wednesday evening lectures. A second service on the Sabbath has been organized, and they have larger audiences than ever before. In the surrounding villages also there is a greatly increased interest. While some may be drawn in by a desire for relief, the large majority do not expect any direct aid. Our missionaries call for earnest prayer for a spiritual blessing in connection with this religious movement.

A special and most urgent call for help comes from Zeitoon, Central Turkey. In the fire that swept this town last August the Protestant and Catholic churches, and five out of the six Armenian churches, were destroyed, and none but the Protestants think of rebuilding. The prompt offers of relief to the sufferers from Protestant sources have made a favorable impression on the whole community; the absence of customary worship and the deepened sense of need open many hearts to the gospel: and the time is peculiarly favorable for all forms of missionary labor. In order to make use of this providential opening, the church and schoolhouse and parsonage ought at once to be rebuilt and an additional preacher supported in this field. The mission has no funds to meet this call, and the people in their poverty and recent loss are helpless. One of the missionaries writes: "A new church would be filled immediately. Large schools could be easily gathered from the multitudes of Armenian children that are now left without school accommodations." A special gift of $2,500 for this object just now would be a most wise investment, and would yield fruit in the long generations to come. Who will come forward with the sum, or with any part of it, to meet this call?

The power of Christianity in India is seen in the fact, which is confirmed by testimony both from Christian and Hindu sources, that the interest in idol-worship is clearly on the decline. No longer do the crowds struggle for the privilege of holding the ropes which drag the car of Juggernaut, but the priests are obliged to hire men to perform this service. We must not forget, however, that the loosing of the grasp of Hinduism is not necessarily a sign of devotion to Christianity. It is for the followers of our Lord to see to it that while India is forsaking her idols she accepts the true God.

By a new postal treaty between the United States and Mexico, the rates of postage to our neighboring republic are greatly reduced, and are the same as to any part of the United States, but all articles other than letters must be so inclosed that they can be easily examined by customs' officers at the frontier, that proper duties may be levied.

MISSIONS.	Work Begun.	AMERICAN LABORERS. Stations.	Out-stations.	Ordained.	Physicians. Males	Physicians. Females.	Others	Wives.	Other Women.	Total.	NATIVE LABORERS. Pastors.	Preachers.	Teachers.	Helpers.	Total.	Total of Laborers.	CHURCHES. Number of Churches.	Members.	Additions.	EDUCATION. Seminaries, Colleges, and High Schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Common Schools.	Pupils.	Total under Instruction.[1]
East Central Africa	1883	3	..	2	..	..	..	2	..	4	..	..	..	2	2	6	..	..	..	..	..	..	..	5	265	265
Zulu Mission	1835	7	17	10	..	..	..	10	8	28	3	52	51	16	122	150	16	969	129	2	82	2	87	36	1,443	1,612
West Central Africa.	1880	3	..	4	1	..	1	5	..	11	..	..	..	..	..	11	1	14	14	..	..	..	..	2	35	35
European Turkey	1858	4	25	12	..	..	..	12	4	28	3	16	16	..	35	63	8	553	68	1	39	2	61	12	313	633
Western Turkey	1819	8	111	23	..	..	1	19	23	66	16	38	172	42	268	334	25	2,574	143	9	504	8	432	134	5,331	6,267
Central Turkey	1847	2	40	8	1	..	1	8	9	27	16	14	85	21	136	163	33	3,740	249	6	275	4	142	85	3,466	3,883
Eastern Turkey	1836	5	118	14	1	..	..	15	12	42	26	35	151	40	252	294	39	2,304	145	16	789	4	178	138	4,675	6,215
Marathi	1813	7	101	13	..	..	..	11	2	26	14	15	152	64	245	271	27	1,776	114	2	401	2	191	99	2,362	2,954
Madura	1834	12	235	11	..	1	1	11	5	29	20	150	226	26	422	451	36	3,053	205	6	447	5	195	150	4,377	5,019
Ceylon	1816	7	16	5	..	..	..	4	4	13	11	21	230	41	303	316	14	1,343	127	3	442	2	132	132	8,019	8,593[5]
Hong Kong	1883	1	3	1	..	..	..	..	..	1	..	..	5	5	10	11	2	25	3	..	..	..	..	5	334	334
Foochow	1847	3	18	5	1	1	..	6	5	18	2	12	18	12	44	62	15	336	34	1	29	1	33	14	235	297
North China	1854	7	29	15	2	1	1	17	5	41	..	17	6	33	56	97	6	961	107	2	33	2	30	11	140	203
Shanse	1882	2	1	4	1	..	..	4	..	9	..	..	..	..	..	9	..	..	..	..	..	..	..	..	..	..
Japan { North Japan	1869 1883	8	102	24	1	..	4	24	21	74	25	15	..	..	40	114	41	4,226	863	2	429	4	631	..	..	1,060
Micronesia	1852	3	43	8	..	1	1	7	6	23	12	5[3]	38	..	55	78	46	5,312	578	4	112	2	53	42	2,887	3,052
Western Mexico	1872	2	6	2	..	..	..	2	1	5	..	..	..	8	8	13	2	91	28	1	12	1	30	1	25	67
Northern Mexico	1882	3	..	4	..	..	..	4	1	9	..	..	..	4	4	13	3	77	30	..	..	..	..	2	88	88
Spain	1872	1	10	1	..	..	..	1	1	3	7	..	14	8	29	32	8	507	42	..	..	1	117	9	386	503
Austria	1872	1	16	1	..	..	..	1	..	2	..	3	..	3	6	8	3	181	27	1	14	1	6	1	36	56
No. Pacific Institute.	1872	..	..	1	..	..	..	1	..	2	..	..	..	..	..	2	..	..	..	1	15	..	..	..	..	15
Total		89	891	168[1]		4	10	164	107	461	155	393	1,164	325	2,037	2,498	325	28,042	2,966	57	3,623	41	2,318	878	34,417	41,151[4]

[1] Of whom eleven are physicians.

[2] Besides eleven who are ordained.

[3] Hawaiian missionaries.

[4] Including some under instruction, but not reported in school.

[5] The common schools of Jaffna, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

OUR FINANCIAL OUTLOOK.

Letters received from a large number of representative men from different parts of the country, East and West, indicate a hearty disposition to increase contributions for the present year over those of any preceding year. These letters have been accompanied with the warmest expressions of confidence and with assurances of continuous remembrance in prayer. On the other hand, a few of the former contributors to the Board, some of them large contributors, have expressed their purpose hereafter to withhold, on account of conscientious convictions, their usual annual offerings. These conscientious convictions must, of course, be respected, however much we may regret the method of their expression. Possibly in some cases this purpose to withhold contributions may be modified (we trust it may) during the year. In the meanwhile the Lord of the harvest is blessing the work abroad so wonderfully that urgent requests from our laborious and faithful missionaries at the front — seventy-nine of them sent out during the past two years — call for an expenditure during the current year amounting to over $50,000 beyond the utmost sum which the Committee feels warranted, except in response to special pledges, to appropriate.

Here, therefore, is a noble opportunity for those who desire to be personally identified with what is sure to be the advance of the Lord's kingdom in 1888, to add generously to their pledges at the beginning of the year, and to their offerings throughout the year, in behalf of what shall be thus accomplished in Japan, China, India, Turkey, Africa, Papal Lands, and the islands of the Pacific. Who is willing to deny himself of this broad and beneficial power even during a single year? Are there not many who will increase their gifts by three or four fold? We hope to hear from a considerable number of such persons during the early weeks of the new year. Please to communicate freely in this direction with the missionary rooms at Boston or New York or Chicago. And may a special blessing from Him who takes note even of "a cup of cold water given in the name of a disciple" rest upon every giver and every gift!

A SABBATH IN OSAKA.

BY REV. CHARLES P. BLANCHARD, BROOKFIELD, MASS.

Amid a series of red-letter days recently spent in the empire of Japan, none is recalled with greater pleasure than a Sabbath in Osaka. A brief account of it may be of interest as giving a glimpse of the workings of the gospel in this garden spot of Christian missions, as seen through the eyes of the tourist.

This city of Osaka, second in population and commercial importance in Japan, was reached on a Saturday evening of early June. A programme for the next day, embracing a visit to each of its four Congregational churches, had been kindly arranged for us. Sunday morning, however, dawned most unpropitiously, with a pouring rain. It required some courage to start out for the first service on the list, that of a Sabbath-school. However, that droll-looking conveyance, the

jinrikisha, — a large two-wheeled Yankee baby-carriage, drawn by a scantily clad native, — is provided with a folding-top and an apron, which furnish ample protection. On our swift journey through the city to the modest church there is nothing to suggest that it is the Sabbath. The stores are open and trade goes on as usual. The streets, it is true, are comparatively deserted, but this is out of respect to the rain, not the Sabbath; for the Japanese are fully as sensitive to the discomforts of a storm as are people of other lands. It must, however, be confessed that the sight of open shops in a heathen land was not so great a shock to our Christian sensibilities as it would have been had not those sensibilities been somewhat blunted by the shameless disregard of the Sabbath witnessed in many of the cities of Christian America.

Of course on such a stormy morning we only expect to find a small attendance. It is therefore a pleasant surprise to find the room so well filled. Evidently a smaller proportion of the regular attendants has found the weather either a reason or an excuse for absence than would be the case at home. The usual attendance is about two hundred; to-day it is only twenty-five less. The large number of adult classes and their attentive earnestness in the study of the Word are pleasant features. Each late comer, as he takes his place in the class, first reverently bows his head in silent prayer. Two hundred or more little wooden tablets, each about eight inches in length by two in width, covering a large space on the wall, attract our attention and awaken our curiosity. Each tablet hangs on a separate pin, and native characters are written upon it. This is the roll of the church. Each member's name thus hangs conspicuously on the sacred walls of the house of God. This is the general custom among the churches. It certainly has much to recommend it. It would seem well calculated to develop the sense of individual responsibility for each member thus to see, every time he enters the church, his tablet bearing his name. Certainly he will not wish to be unnecessarily absent, for a silent witness against him is hanging on the walls.

There is little in the exercises of the school to distinguish it from schools at home. The pastor makes a brief closing address, evidently applying the truths of the lesson with earnestness and directness. A hymn is sung. How strange yet sweetly familiar "Rock of Ages" sounds sung in a tongue no syllable of which you can understand! It was refreshing to notice, as the closing prayer was offered, that every head was reverently bowed, and to hear at its close a fervent amen uttered, not by the pastor, but by the entire congregation. Would that less reverent, if more intelligent, congregations could see and profit by this object-lesson in devotion!

The second meeting attended was a preaching service in another section of the city. The rain has ceased, and the congregation is apparently as large as usual, for it is large as the room will accommodate. A rough estimate of the attendance places it at two hundred and fifty, which about corresponds with the membership of the church as indicated by the tablets on the wall. The church is evidently in need of repair. The plastering has fallen from the ceiling and the rain has found its way in. We are not surprised to learn that the church, having outgrown its present home, is straining every nerve to build another tabernacle.

and hence grudges every cent spent to repair the old one. The preacher is a sedate, scholarly looking man, with a much heavier beard than most of his countrymen can boast of. He delivers his discourse in a simple, quiet manner, with few gestures and little attempt at oratory. He nevertheless closely holds the attention of his hearers, and we can well believe it is an able discourse, as one who can appreciate it assures us it is. This pastor is a thorough scholar and has a perfect command of the English language. He wields a large influence in the city, commanding the attendance and the attention of the people whenever he speaks at public gatherings outside of his church.

We hasten from this church to another whose hour of meeting is nearly coincident. We find the church densely packed, with a crowd gathered about the entrance. The service evidently has attracted more than usual interest. It is a communion season and new members are to be received. Our hearts thrill with a strange pleasure at the thought of being permitted to sit at the Lord's table with these brethren of another race, and see on missionary soil this ingathering of the fruits of Christian labor. After a brief sermon by the resident missionary, the candidates for baptism present themselves. They number seventeen, eight women and nine men. The male converts usually outnumber the female. They are from the middle class of society. Their faces are intelligent and thoughtful. We can hardly believe it is only our imagination, kindled by our sympathetic interest, that sees already reflected in their countenances the sanctifying and refining influences of the gospel. The creed and covenant are read by one of the deacons. Another gives the right hand of fellowship.

The first candidate to receive baptism is a young soldier dressed in his uniform. At least one other soldier is noticed among the members of the church as they rise to covenant with these new brethren. The administration of the sacred supper is marked only by those simple characteristics that its Author gave it. Ignorance of the language is no bar to our full enjoyment of it. Rarely has our communion with the Lord and our brethren been more real. Nor does it detract from either the solemnity or the gladness of the feast that the furniture of the table is of the plainest description — an ordinary earthen plate, a common tumbler, and a glass decanter. It sometimes happens in the touring experiences of the missionary that remnants of bread from his lunch and cold tea served in cups are all that is available for the supply of the table. This church has been self-supporting from its birth, as have its three sister churches. Its history has been characterized by a spirit of self-sacrifice and aggressiveness seldom excelled. Its first and only settled pastor has recently, after a long illness, gone to his reward, but he has left his bereaved flock a rich legacy in the memory of his saintliness of character and self-forgetting devotion. A thousand sincere mourners, representing all classes and all faiths, gathered at his funeral. His earnest spirit abides in the church, for a large part of these new converts are the fruits of a lay evangelistic work in a suburb of the city.

An evening service in another church completes this day so full of interest. The audience-room is again full. A preliminary service of song, more for needed drill than worship, is led by a missionary, who in this way finds one use, among many, for his fine musical talent. The opening exercises of the service are con-

ducted by the layman whose turn it happens to be. They evidently believe in utilizing and developing lay talent. The pastor chooses his text and shapes his discourse to meet his evening audience, which is largely composed of those who have not accepted the claims of the gospel. Some are interested in Christianity, some are indifferent; probably few are hostile. His theme to-night is "the man without a wedding garment." The preacher has a manly bearing, an unusually intelligent, attractive face, and is exceedingly easy and graceful in his address. He speaks with great fluency, without manuscript, gestures freely, and not infrequently turns to his Bible to illustrate or clinch an argument. His fervor increases as he proceeds, and a glance at his interested audience assures us that he is a popular orator of no mean ability. Our regret that he spoke in an unknown tongue was increased by a sketch of the sermon afterwards given us. It was full of gospel truth and abounded in happy illustration. Here is a single example of its felicity. The presumption of the man who presented himself without the prescribed dress, and of the class he represents, was made vivid to his audience by a fitting allusion to the royal reception given by the emperor during a recent visit to the city, when the only condition attaching to the invitation was that each guest appear in full foreign costume, the newly prescribed court-dress. It is easy to see what effective use he could make of such a timely illustration.

So closed a day of rare privilege. It left the conviction that the churches of Japan, if these of Osaka are fair representatives, are very fortunate in their ministry, and the ministry equally happy in their churches. With such churches and such a ministry the future of the kingdom is full of hope. As illustrative of the rapid growth of these churches, take the one last visited as an example. Formed eight years ago with nine members, it added to its membership three the first year, seven the second, fourteen the third, fourteen the fourth, twenty-one the fifth, forty the sixth, fifty the seventh, and fifty-two the eighth. Multiply these figures by four and you have the approximate growth and membership of the four churches. All but one of these are compelled either to rebuild or enlarge their house this year. This, with the necessary enlargement of the Girls' School, which they unitedly sustain, lays a burden upon them that would appall a less courageous people.

It would be unfair to close without answering the inquiry: What has made such a ministry possible? To the Doshisha, or Training School of the Board at Kyoto, must be accorded a large share of the credit. To few institutions of learning has it been given to do so grand a work as to this, in the few formative years of its history, and to few does there open a future of wider influence. It has already won honorable fame, and its beneficent influence is felt and acknowledged throughout the empire. It was again our privilege, on the following Sabbath, to witness a glad sight. Three hundred students gathered in its beautiful chapel, and at the close of the baccalaureate sermon twenty-three of them made public profession of their faith in Christ. The entire graduating class of this year, whose faces appeared in the *Missionary Herald* for November, have entered the theological department. It is from this noble institution that these trained men go forth into this white harvest-field.

THE TITHE: ITS HISTORY, PHILOSOPHY, AND ITS PLACE IN THE CHURCH OF TO-DAY.

BY M. L. M.

The tithe enters Bible history, like the story of Elijah, without preface or comment. It first appears as a natural incident in the meeting of Abraham and Melchizedek. Without question, explanation, or requirement the tenth of Abraham's spoil is handed over to God's high priest. This is done in such a matter-of-course way as to require some already established, well-defined custom for its explanation. Somehow, somewhere, man must have been instructed in this matter. What more natural and reasonable conclusion than that it was by a law given of God himself in some of those audible communings which we know were not uncommon at that early period.

We wonder what Abel and Cain knew about offerings that should make the one acceptable and the other not. The mode of their instruction is not revealed. But reason tells us that in some way they must have been instructed. That this giving of the tenth possessed, in some manner and from some source, an authority greater than mere established custom; that it had in it all the force of an enacted *law*, we think will clearly appear further on.

The second appearance of the tithe in the sacred record is in that significant story of Jacob at Bethel. As a result of the vision by which he was made to realize that he was alone with God, he cried out: "How dreadful is this place." Dreadful because it made him conscious of his sins. He at once sets up a pillar and consecrates it, adding his vow of future service, and without any allusion to the tenth on the part of the angel, he says of his own freewill: "Of all that thou shalt give me, I will surely give a tenth unto thee." In moments of great spiritual quickening like that, the mind does not fly to the unknown for refuge and resolve, but to the well known, to the best known. This quickening of Jacob's dormant spiritual nature instantly suggests to him an obligation with which he was familiar, and to which the newly stirred impulses of his soul had instant recourse. The highest religious act with which he was acquainted, next to the building of the altar, was the giving of the tenth. He knew it either from observation or parental teaching, but it came to him with a force of conviction like that of *law*.

The next allusion to the tithe is found in Leviticus 27: 30, 33. That long list of requirements running through the entire book is closed with this one, which is not in the form of a law given for the first time, but as if reminding them of something well understood. God says: "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." He does not say it *shall* be so; "it *is*."

But we must not fail to note here that this law, whatever its origin, was *not* Levitical. For all these allusions to it occur before the Levitical period. It was twenty years after this that God appropriated it to the use of the Levites, as recorded in Numbers 18: 24, 28. He there says: "But the tithe of the children of Israel, . . . I have given to the Levites to inherit." As if he had said:

"This portion, which is mine, I assign to them." But he does not give even this wholly to them, for he immediately adds: "Ye shall offer up a peace offering of it to the Lord, even the tenth part of the tithe." Thus keeping distinctly before the mind the fact that a "tenth *is* the Lord's."

Passing some allusions to the enforcement of the law, not essential to the argument, we come to Nehemiah 10: 37, 38. After a long period of decline and captivity the pure worship of God is restored, and the tenth comes in again as part of the law. Fifty years more pass away, and the nation again lapses into forgetfulness of God, when Malachi sounds out his call to repentance, as found in Malachi 3: 8, 10: "Will a man rob God? yet ye have robbed me." Observe, he does not say they had robbed the Levite, but the accusation is that they had robbed God himself. And then he specifies that they had robbed him of both "tithes *and* offerings." The tithe was not an offering, nor the offering a tithe. Each word has a distinct meaning. The tenth was God's; the offering was a portion voluntarily given of the remaining nine tenths, which, by this simple distinction, is clearly recognized as ours. We cannot be said to bring an offering of that which does not belong to us. The use of this word, therefore, indicates that there is a sense in which God recognizes our right to that which remains after the dedication of tithes, just as he recognizes our right to the remainder of time after setting apart the Sabbath. "Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Thus it appears that infinite Wisdom has made a distinct, definite claim upon a certain portion of both time and substance as his own.

But it is argued that this claim belongs solely to the Old Testament dispensation; that the apostles make no allusion to it, and their teaching favors a purely voluntary giving; and that it does not appear in church history until after the establishment of the hierarchy.

To this we reply that there is under the gospel no disannulling of the law, but on the contrary, the Saviour expressly says: "Think not that I have come to destroy the law or the prophets; I am not come to destroy, but to fulfil." The fact is simply that after Pentecost the impulse to give was so strong and continuous that the law of the tenth was more than fulfilled without requirement. There was no need of a restatement. The training they had had, together with the holy zeal that possessed them, carried them away beyond all mere statutory requirement. There are everywhere upon our seacoasts great rocks away out in the sea which at hightide are completely hidden from view; not lost, not washed away, only for the time covered up and made invisible. So it was with this great law of the tenth, which stands out so clearly in Old Testament history as God's law. Christian giving was at floodtide in the apostolic age, and completely covered up that great historic monument of God's will and pleasure. Yet the monument stood unchanged; and when the ebbtide came, and the interests of the church demanded, God's rock of requirement reappeared, and the tithe-law was again enforced. Nor can its abuse by the hierarchy be urged as evidence against its real, divine authority. For it was not the principle of the tithe, but the unwarrantable method of its collection and the unholy uses to which it was put that made it odious.

But it is desirable that this law should not only be authenticated, but that it commend itself to the reason.

THE PHILOSOPHY OF THE TITHE

is therefore an important subject of inquiry. Between man and man the right of property is expressed in the payment of rent, taxes, and interest. No one but an anarchist questions the right of a man to anything he has made. We belong to God. He has a property right in us which it would seem he has chosen to express in this law, or requirement, of the tenth. Not, however, because it is his right or his pleasure, so much as because it is in the line of his great purposes. Having chosen to save the world by human instrumentality, it may be said there is a sense in which he needs man's money. But apart from any such consideration as this, and vastly higher and deeper, is the consideration which grows out of man's need. That is deep and radical. The ruling principle of the natural heart is self-indulgence. A divine requirement like the one before us tends directly and constantly to check the undue accumulation of property; and especially when coupled with offerings from our part, or the remaining nine tenths. It is estimated that a devout Jew gave a full fourth of all his possessions.

The sacrificial law had doubtless a deeper meaning than to typify the atonement. Self must be sacrificed, laid upon the altar, crucified. Large giving, or giving that means sacrifice, is directly in the line of God's great thought for us. We talk much of hygiene, seeking by analysis and experiment to find what most contributes to the nutrition of these bodies of ours. It is a wise quest. Should we be less wise in the matter of soul development, less earnest in seeking out its laws? And what so potent in building noble character as this principle of sacrifice, the yielding up of ourselves in some way for the good of others? What the oxygen of the atmosphere is to the blood, what protein in food is to the tissues, that Christian giving is to soul nutriment. Without it, vigor, strength, development, are impossible. But the men of business, the great moneymakers of the world, have little opportunity for personal sacrifice for Christ's sake, for getting to themselves this great boon of spiritual health and power, except in the giving of money. Hence the beneficence of God's great plan, which makes the giving of the tenth the foundation, the entering wedge, for larger, more generous giving.

It is a law of our nature that we love most that which has cost most. That to which we have given time, thought, anxious days, and sleepless nights comes to be woven into the very fibre of our being. How evident, then, that we shall love God and his service, in exact proportion to the share he has in our treasures. Our interests become identified with his interests. We have an actual share in the things that belong to him. This world, with its throbbing, palpitating human life, belongs to him, and we have a vital interest in it. He loves it. We love it too. We are bound to him and his by an all-consuming love. But into this ideal we must grow by a natural process. "First the blade, then the ear, then the full corn in the ear." And here we find

THE PLACE OF THE TITHE IN THE CHURCH OF TO-DAY.

It is an educating power. The value of standards has universal recognition in everything except in this matter of Christian giving. What would our schools

of any grade or description be without standards? Yet we propose to educate the Church in this most important of all its services without any sort of a standard. Are we wise in assuming that this standard of the tithe is obsolete or is not needed? It is common to think of this law as adapted to the child-age of the world, and we are supposed to have outgrown it. Would it not better accord with reason and our knowledge of God's methods, to regard it as intended for undeveloped character, without limit of time or dispensation? God's thought is always far-reaching. We have no right to assume that this was intended only for a past age. It is adapted to any age or any people whose thought of giving falls below this standard.

But what are the facts respecting the giving of the Church as a whole, taken in all its branches, at the present time? Our wealth is unprecedented. The Rev. J. D. Davis, of Japan, in his recent visit to this country, was moved to make an estimate of the wealth of the Church in the United States. He says: "There is nearly nine billions of dollars of wealth in the hands of the professed followers of Christ. The annual increase of the wealth of church members is nearly four hundred millions of dollars." Place by the side of such a fact as this the reports that come to us from all parts of the world of open doors for the gospel, and the inability of mission boards and societies to enter in and occupy. What can we say to such facts but that the need of a higher standard of giving is imperative? The great body of the Church have no conception of their obligation in this matter. They are children in their knowledge and understanding of this subject, and must be educated. But how? Can we do better than to follow God's plan?

Our giving is at ebbtide, and there stands that great rock of God's requirement, the unrevoked law of the tenth, with God himself behind it, saying, THIS IS MINE.

EUPHRATES COLLEGE, HARPOOT: ITS POSSESSIONS AND ITS NEEDS.

BY REV. JAMES L. BARTON, OF HARPOOT.

It has been the custom of President Wheeler to send at about this time each year to the life members and life directors of the college a personal letter giving a partial report of the condition of the college. This year, owing to the departure to the home land of Dr. and Miss Wheeler, and the heavier burdens that necessarily devolve upon us who remain behind, this personal letter will not be sent. The following brief report, we trust, will fall under the eye of nearly all the friends especially interested in the college. For a still further report see the *Missionary Herald* for March, 1887.

Taking in each department the largest number of students in attendance at any one time during the year has been 510. The reader is undoubtedly aware that there is a male and a female department, each having a college, a high school, an intermediate and a primary grade. The attendance of the year is apportioned as follows: College, male, 50; female, 44; high school, male, 86; female, 34; intermediate, male, 76; female, 64; primary, male, 71; female, 85.

The average age of these scholars is: College, male, 17 years, 2 months; female, 17 years, 6 months; high school, male, 14 years; female, 12 years, 10 months; intermediate, male, 12 years, 9 months; female, 12 years, 2 months; primary, male, 8 years; female, 8 years, 2 months.

The money received from these scholars for all school purposes, exclusive of board, washing, and books, averages for each one what in this country represents the value of the services of a common day-laborer seventeen days without board. The amount paid by these scholars for board, washing, and books represents thirty days more than this, making an average for each pupil the full wages of a common laborer for forty-seven days. Or, to put it in another way, the amount received during the year for the above purposes from the pupils represents the value of the labor of seventy-six common workmen, or of thirty-one skilled mechanics, for one complete year, these workmen furnishing their own food.

In July a class of seven graduated, three males and four females. The young men are taking a post-graduate course in the college, at the same time giving assistance in teaching. They are exceptionally bright men. One of them united with the church within the year. Three of the young ladies are teaching. A theological class of eight graduated. These were all called to churches and congregations before commencement. They are now doing most excellent service.

The teaching force of these schools was never more complete and competent than at the present time. Two professors, just returned from a course of study in the United States, have entered upon their duties with much enthusiasm; and a tutor, who has done good service for five years, has been given a professorship.

The fall term begins with some forty less pupils in all departments than there were last spring. This is owing to the fact that the Armenians have opened a school almost within a stone's-throw of the college, with an ex-college tutor at its head. This teacher is a thoroughly educated, Christian young man, and it is hoped that his influence over his two hundred pupils will be for their highest good. While this free school draws away a few pupils from ours, it adds over 150 to the number in this city who are getting enlightenment. An educated man will not long remain in the Old Church as it now is. He will reform the church, leave it for something better, or become an infidel. We have much confidence in the influence that is brought to bear upon this school by the college and its books.

During the year the number of boys was so large that "What shall we do with them?" became a constant and serious question. Last spring we began to take measurements and make estimates for building a single additional room. Some one proposed that two rooms be made. Another said: "Let us put a recitation- and reading-room upon the top." It was then proposed that a large room be added to accommodate the high school. Then another recitation-room was agreed upon. And so the idea grew until we all said: "Why not put up a good, substantial, commodious building for the exclusive use of the male department of the college, giving the present rooms to the lower schools?" This last thought prevailed. Then began negotiations with the local government for permission to build. Workmen were set to excavating. Complications arose about the build-

ing, the government, a burying-ground, and a watercourse. A mob of Turkish boys drove in the workmen with stones. The governor of the city feared that violence would be used against us by the masses, and requested a temporary stay of proceedings. Delay followed. In the meantime the building grew upon paper. It rose from two to three stories, gained eight or ten feet in length, and moved backwards twenty feet, giving a large open space in front.

The opposers were silenced one by one, until, at last, the pasha, in a hasty moment, but in the presence of many witnesses, said "build." This was in June last. Forces were at once concentrated, and to-day, nearly complete in all details, we have a three-story building of rough stone trimmed with hewn blocks. Upon the upper floor is the college assembly-room that will comfortably seat 120 students with desks. Upon this floor and below are twelve other large and convenient rooms for recitations, library, laboratory, music-rooms, reading-room, etc. It is undoubtedly the most substantial and convenient structure in the interior of Asia Minor. It will cost, when complete, about $5,000 apart from what the people here contribute. The greatest defect about it is the fact that it is not yet paid for. It has been built upon the presumed credit of the friends of education in Turkey who are scattered throughout America and England. The simple fact is, it has been built upon faith, and now we wait to see the fruit of our faith. How can a person erect a more worthy and lasting monument to his own memory, or to the memory of some loved one, than by putting his name upon this substantial and artistic structure, which stands at the head of the educational institutions of Asia Minor? This people is athirst for education. They will have it. The question is, Shall we give them the highest grade of Christian instruction, or shall they be left to work out the problem by the aid of the Catholics and the scoffing infidelity that is crowding upon them? Only one reply can be given by a Christian people. Therefore let us ask that as you individually reply you will consider the needs of this work.

Letters from the Missions.

West Central African Mission.

THE NEW KING OF BIHE.

THE December *Herald* informed our readers that Mr. and Mrs. Fay were camping at the village of Kuwa. Letters received from Mr. Fay state that their camp was rudely broken up by messengers from the new king of Bihé. They were ordered to leave directly, and told that the village should be plundered and burned if they did not obey. For the sake of the villagers they did obey, and on reaching home received a letter from the king's quarters demanding "why the whites were running all over the country without permission, and ordering them to appear at the palace the next day, bringing their present, which was to consist of two bales of cloth (about $80 worth), two guns, two kegs of rum, two blankets, hat, shoes, and all the articles of clothing necessary for the dignity of a chief."

"We began to think," writes Mrs. Sanders, "that we had caught another Tartar, after all; so instead of taking fifteen pieces of cloth, which they had intended as a fitting present for a new king, Messrs. Fay and Sanders took twenty pieces, and started as for war. You may imagine their pleasure when they found the king a lank, long-faced individual, apparently without much strength of will, and the Tartar element entirely due to a nephew

of his. Against this fellow all the headmen are united, as he intends to control the king, and they want that task themselves. This being the case, they were all ready to disagree with the king. The old man was therefore very meek, and only said he was glad to see the missionaries, and that their present was satisfactory. The headmen were loud in their protestations of friendship. Even Cisambu, who pulled up a fence-post to club Mr. Sanders the last time he was there, came to shake hands as friendly as possible. We hope now that we can keep on good terms with the chief of the country."

THE NEW SCHOOL IN BIHE.

This school was started last August, in the now finished house of Mr. Sanders. In regard to it Mrs. Sanders writes: —

"I wish to tell you something about my scholars, that you may know better how to pray for them. First in my affections, next to Charley [their adopted boy], is Kangende, 'Little traveler.' He is not more than seven years old. Next comes Cisinge, a boy of the Fays, about ten. These two began with the alphabet a month ago. Now they read and spell words of two syllables without difficulty. Next is Njamba, son of one of the chiefs, about nine years old. His mother brings him food, and he is to work enough to earn his clothes. Limundu is another little fellow who learns very readily. Besides Cisinge, the Fays have Kasoma and Lumbo, boys of medium capacity. Their three boys take turns in praying before going to bed, and in asking a blessing on their food. We have a little girl now, Kasamwa by name, a very sweet-tempered little one. When the rains come, I fear that her mother will make her go to work in the fields again; but even so I think I can coax her to come to school also. Nganda, from Bailundu, is here on a visit now, so I have six children in our home. Yesterday I had fourteen scholars.

"The other morning I almost laughed at prayer in school. It is very hard for me to pray in the Umbundu language, and I could not think of the words I wanted to say, and Kangende prompted me! There are very few children at home who understand why Christ came any better than he does. I trust he will make a very strong man for the Lord. Young as he is, he has refused to eat beans which were offered to the spirits, though his grandmother told him that she would beat him if he did not.

"Our home is very pleasant, and our prayer is that the Lord will make it the birthplace of many of these souls. I look with longing eyes for the coming of some young lady workers. I believe that, with hearts full of the love of Christ, they would find scope for their best powers."

Mission to Austria.

VISIT OF DR. SOMERVILLE.

UNDER date of November 2, Mr. Clark writes from Prague: —

"Dr. Somerville, of Glasgow, has been working hard here in Bohemia for a month. He has spoken somewhere nearly every day, and has shown genuine, hearty interest in our three free churches — Prague, Tabor, Stupitz — as well as in the state churches. In connection with the Board's work he spoke five times. His last meeting in Prague was to Christian workers. It was held in our Weinberg Hall. The overwhelming majority was from our church.

"Dr. Somerville was very anxious to hold a public meeting in a large hall, and to bring gospel truth to bear upon the Jews. After three persistent efforts at police headquarters, the needed permission was obtained; but they granted only the right to a public lecture without any singing or prayer. Our special request to begin the services with at least the Lord's Prayer was refused. The lecture was then advertised in horsecars and newspapers. The subject, 'What Christianity owes to the Jews," was in itself attractive. Of the seven hundred who came to the lecture some four hundred and fifty were Jews. Finding no suitable German to translate for him, he laid hands upon your servant at Prague. It was no easy task to stand for an hour before such a critical audience and clothe in German dress his beautiful

thoughts, but God helped, and the Jews were attentive to the very last.

"In Stupitz Dr. Somerville was delighted with our pleasant chapel, but in Tabor he was pained that the people must meet in such wretched quarters.

"I am trying to wait patiently for the long-wished-for good news that the Prudential Committee grants $2,000 for a church home in Tabor. Much as I need a good helper from America, my first wish, and it is deeply felt, is that our promises to dear, needy Tabor may be redeemed. It is over five years since Mr. Adams left us. Training school work goes on nicely. To-morrow I begin a course of lectures on the evidences of Christianity. Next Sunday we receive three more to our church. Our Prague church has just completed its efforts to raise 100 florins for American Board of Commissioners for Foreign Missions' work in Africa."

Western Turkey Mission.

GROWTH AT MARSOVAN.

Dr. Pettibone, of Constantinople, reports a recent visit at Marsovan, at which place he resided some seventeen or eighteen years ago. The comparison between the present condition of the station and that of 1870 is specially gratifying. He says: —

"In 1870 the Seminary for Girls, the seminary for the mission, was in a small hired house. Now it is the seminary for Marsovan station only, has its large, comfortable quarters, draws a large number of pupils from the Greek community, and begins to attract the attention of Moslem parents. Then the Theological Seminary had no suitable building. Now it has a fine building, beautifully situated, visible to all the inhabitants of the plain for miles around. A class of fourteen students completed their course of study, and their graduating exercises were listened to by a congregation of eleven hundred spectators and made a most favorable impression. The students are, on an average, I should say, twenty-five years of age — mature and well disciplined for their work. Nearly all go to labor in the Marsovan, Cesarea, and Trebizond fields.

"In 1870 there was in Marsovan no seminary for boys except the preparatory department of the Theological School. Since that time this department has grown into a high school, and that has now become Anatolia College, which not only has vindicated its right to be, but has the promise of great success. A few months ago it graduated its first class of five pupils, and now has 130 scholars, of whom 71 are in the four regular classes. I was much pleased with the earnestness of the native members of the board of managers, and believe they will redeem their pledges to raise the sum they have promised for the endowment of the institution.

"I was greatly gratified with the cordial relations existing between the students of the College and those of the Theological Seminary. At an interesting religious meeting held in the College on Saturday night, October 29, — a kind of 'farewell meeting' for the Seminary graduating class, — the whole body of college students arose to testify their love and esteem for the departing class, and to express their earnest desire for the success of the young men in the work to which they were going. This mutual regard has had a great and good reflex spiritual influence on all in both institutions, and so we trust it may ever be."

THE EVANGELICAL WORK.

"The work among the residents in Marsovan has kept pace with the educational influences. The church building has become too strait for the growing congregation, and the anteroom has been thrown into the audience-room, to accommodate the one thousand persons who meet weekly for public worship. The pastor of the church is earnest in his labors for the spiritual interests of his congregation, and especially of those who are gathered in the college and seminaries. Professor Tomayan, of the College, has at present a remarkable work among the Gregorian Armenians. He invites them to meet him on Sundays, in the open air, to listen to lectures on the con-

dition and needs of the nation. He has audiences of six or seven hundred, and now they gather in the chapel of the Evangelical Armenians at noon of each Sunday, in the interim of the regular services. One result of these meetings must be to break down the barrier that separates the Evangelical and the Gregorian communities, and to bring many under the influence of evangelical truth.

"The missionary band in Marsovan are getting worn and gray, but they can draw comfort from the fact that they are permitted to see so much fruit of their years of labor and of the labor of those they have been instrumental in bringing into the vineyard of the Lord.

"I came back to my work at Constantinople refreshed and more than ever hopeful."

THE DARDANELLES.

Dr. Greene reports a recent visit at the town of the Dardanelles, or Chanak Kalesi, as it is called by the Turks. It will be seen by his report that it is an interesting place with a hopeful evangelical work. Dr. Greene says: —

"The town of the Dardanelles is situated on the Asiatic side of the broad and beautiful Hellespont, about midway between the two extremities of the strait. Above and below and opposite the town are extensive earthworks, armed with the heaviest Krupp cannon, and some two miles to the north of the town there extends into the Hellespont a tongue of land on which anciently stood the town of Abydos. It was near this point that Xerxes crossed his army on a bridge of boats in 480 B.C., and Alexander in 334 B.C.; and here in 1810 A.D. Lord Byron, in imitation of Leander, swam across the strait.

"The town of the Dardanelles contains some 1,000 Armenians, 1,500 Jews, 2,000 Greeks, and 6,000 Turks, besides a garrison of 4,000 Turkish soldiers. The town has no manufactures, save rude and fantastic pottery, and little trade save in valonia; but the people derive much advantage from the expenditures of the government on its forts and garrisons. The different communities are unusually friendly to one another, and the public security remarkably good. One may even visit the site of Troy, a few hours to the south, without fear.

"The small Protestant community of twelve families (fifty-seven souls in all) is a model in several respects; for, first, all the members of the community — men, women, and children — habitually attend not only the Sabbath preaching service, but also the Sabbath-school and the weekly prayer-meeting. As might be expected, the Protestant families are very friendly to one another, and the brethren are in good repute in the town.

"Second, the brethren, in proportion to their means, are remarkably liberal and self-denying. All have some trade or shop; but their incomes are very small, their homes are poor, and their manner of living very plain. Yet these brethren gave one hundred dollars last year toward the support of the gospel; they pay regularly for the tuition of their children; in May they gave their pastor nine dollars to meet the expense of his attendance on the annual meeting of the Bithynia Union, and they have just sent some five dollars to the famine sufferers at Adana."

THE ORIGIN OF THE PROTESTANT MOVEMENT.

"These brethren were first enlightened by the simple reading of some copies of the New Testament, which they purchased from a colporter twelve years ago, and eight years ago they were recognized by the government as a Protestant community. The number of church members is only eighteen, but their influence on the old church has not been slight, for the Gregorian Armenians, in order to offset the attractions of evangelical preaching at the Protestant chapel, have secured the services of a vartabed, who preaches to them every Sabbath, and have made large expenditures for the improvement of their school.

"We are sorry that the withdrawal of the Protestant Armenians should occasion any material loss to the Gregorian community, but our justification is that the

Armenian clergy teach the people to depend on its sacraments and formal services, and do little or nothing to develop spiritual life. So long as sacraments and lifeless forms take the place of repentance and faith and a new life, so long our commission holds good to preach the gospel to the members of the Oriental churches. Many Gregorian Armenians, no doubt, regret that their ecclesiastics cruelly anathematized and expelled the Evangelical Armenians; but so long as they hold to their traditional doctrines and practices, they rob the gospel of its power and hinder the work of God. In these circumstances the Protestants are a constant witness against the old churches, and provoke them to change and good works.

"My stay at the Dardanelles was filled up with visits and services. Nothing but personal visitation at the homes and shops of the brethren can enable one to understand their true condition and to sympathize with them in their wants and trials. On a visit to the Armenian school and church, I was very kindly welcomed by the vartabed and teachers, and rejoiced in the opportunity afforded for the expression of kind wishes and for the mention of many points wherein we are one.

"Several merchants and leading men — Greeks, Catholics, and Jews at the Dardanelles — have desired us to open a school for girls, and have promised us a hundred paying pupils; but we have not the American lady teachers nor the means for such an enterprise."

Madura Mission.

THE SEPTEMBER MEETING.

MR. JONES, of Madura, under date of September 19, says: —

"The September meeting is now a thing of the past, and its memory is a very pleasant one. The meeting was largely attended by the agents: in fact, was the largest that I ever saw, there being about three hundred present. The concert is an annual feature of these meetings, and is the most attractive of all. This time the large church was crowded with an appreciative audience. The piece rendered was prepared this year by pastor Taylor, who is one of our best men, and it is a well-written poetic life, or history, of Moses. I had a chorus of about one hundred voices, who rendered the piece very nicely in an hour and a half.

"One evening was devoted to street-preaching, when about seventy of our best agents were divided into eight companies, and preached the gospel of Christ to between three and four thousand people. Two of these parties were led by two of the missionaries, who used their sciopticon to good advantage. In some places influential Hindu gentlemen brought seats and lights for the preachers before their own houses. No opposition was made in any one of the eight places, and all the people listened gladly, and many eagerly. That we are able to do this in this great centre of Hinduism, without let or hindrance, is a precious evidence of progress. It is not simply owing to progress among the Hindus, in their willingness to hear the truth, but also a great progress among our preachers, who are now learning that it is much better for themselves, as well as for their hearers, to preach the pure and unadulterated gospel of Christ than to mix it up with persistent and virulent attacks upon heathenism.

"Another precious and most interesting meeting was the opening of the new Theological Hall at Pasumalai. The best products of our Christianity in this district during the last fifty years were seen there in force, and many of them spoke eloquently of the good work which the institution has done. The gathering itself was one of the best object-lessons as to the success of our work that could be desired. There was a large number of well-educated, well-developed Christian men of character, influence, and position, three fourths of whom would to-day be probably common laborers were it not for the work of the mission. Verily the Lord has blessed greatly our work."

ENCOURAGEMENT AT MELUR.

Mr. Gutterson writes: —

"We are cheered here in Melur by the evidence of some considerable interest

among the boys in our Boarding School, in which there are gathered Christian boys from four stations as well as two boys from heathen families. In reference to the work in Nuttam, I am glad to say that there is a movement in our favor among some one hundred families of low-caste people. I have sent one good man there, a school-teacher, and our 'Little Drops of Water Society' has despatched an enegetic catechist for special work among them.

"Another encouraging item of our work is the fresh interest in Bible study shown by our Christian women at the station centre; the wife of the government surgeon at Madura, herself the daughter of a missionary, is sending a list of questions on the Bible every week, answers to which are written and forwarded to her. A prize of ten rupees is to be given to the one who at the close of 1887 has the highest number of marks.

"We are having good rains now, and trust that the fears entertained of a famine may prove groundless."

North China Mission.

CHURCH BUILDING.

MR. A. H. SMITH sends interesting accounts of what he finds on his return to China, after his visit to the home land, of chapel building at Pang-Chuang and vicinity. He says: —

"The most conspicuous change is the great extension of our premises here, and the erection of the hospital and dispensary, and the new chapel. This commodious building, the first contributions for which ($6) came from some Gilbert Island women in Honolulu, has been completed nearly a year ago, and has cost about $1,000 (Mexican). It is an experiment in a line of great interest to us, as no mission money has yet been employed, and, so far as I know, no contributions have been solicited from those at a distance. So long as the Chinese felt unwilling to move in the matter, we continued to worship in a mud hovel, but when once they put their shoulders to the wheel in earnest, help flowed in from all sources. More than $150 (gold) came from Honolulu. Nearly all the stations of our mission have helped, and some other missions, and the natives themselves certainly gave with a liberality of which but a few years ago we despaired.

"The example has been contagious, and a small but very neat building has been put up at Wan Fen, five miles distant, by a little church of less than ten members. The church at Ho Chia-t'un has secured, by borrowing the money on a mortgage, a very eligible site for a chapel and schoolhouse, the buildings already standing exactly meeting its need, except that they will soon be too narrow at the present rate of growth. At Chou Ch'üan Chuang, six miles away, the church is taking steps to build. Good lots have been offered, of which one has been accepted, about $50 pledged or in hand, to which we have promised to add as much more (private funds), and within a year we hope to see the fifth chapel in our field completed and free from debt. When we remember the insuperable difficulties which only ten years ago seemed to accompany any effort to stimulate the church to such action as building, it is evident that great progress has been made. The attendance on our services here has been very much in advance of what it ever was in former years at this season."

THREE YEARS' GROWTH.

"Mrs. Smith and I have just returned from a week's stay at Ho Chia-t'un, twenty-five miles south, in Hsia Chiu. This opening began five years ago by the visit of a very stupid old man, who wished to address the shepherds as 'Lord of a thousand years' (the emperor being 'Lord of ten thousand years')! He came several times, bringing on one occasion several grandsons, whom he offered us as a present! One of these was a reading man of promise, and, struck with the singular excellence of our doctrine, believed and was baptized. This was in 1884. In that year I visited Ho Chia-t'un with the helpers three times, and was impressed from the beginning with the

difference in kind of this opening, as compared with any we had seen. In the first two visits, the elder second, third, and fourth brothers of the reading man mentioned were received to the church, and the old mother of seventy-six years, as well as all the wives and children — a unique experience for us. When I was last there, in September, 1884, we had baptized thirteen.

"On my return I find forty members in this village alone, of whom sixteen are women, and seven others in villages in the vicinity. There is a school of eight scholars, four of whom are baptized, and all of whom are to pay tuition. The teacher preaches on Sunday, and is one of our best men. As it is eighteen months since Miss Porter went home, the women were delighted beyond measure to see Mrs. Smith, and kept her holding meetings morning, afternoon, and evening, till each day seemed to be one in which 'congregations ne'er break up.' The village is a large one, of nearly a thousand families, and there are three other villages (small) immediately contiguous, so we never lacked for auditors. The only disadvantage was the inevitable breaking-up of the school for the week, as the schoolroom is the only place in which to meet inquirers, of whom there were a steady stream from near and far, ranging from lads of eighteen to old men of eighty.

"Since the Hsai Chiu magistrate refused to listen to any complaints against Christians as such, two years ago, the efforts to injure the church have quite ceased, and there is a readiness to hear quite different from what we experience in this region, where Christianity is getting to be a twice-told tale and more. I visited three villages and met many listeners. Ten adults were baptized, representing three new villages."

A NEW VILLAGE.

"One of these deserves special mention, as some features of the beginning there are unique. It is called Kuan Chuang, and is about two thirds of the way from here to Ho Chia-t'un. The first inquirer was an opium-smoker cured here. He has spent many weeks here, and brought other patients from his village, which is one of unusual intelligence, as there are more reading men than in other places. One of the latter, who is rich in a rural sense, was intending to visit an idolatrous fair in the spring to 'practise virtue' by burning incense.

"But the day before, one of our catechisms fell into his hands, and he then first got the idea that idolatry is wrong. He refused to go to the fair, and now desires baptism. The mother of the leading man, an old lady of eighty years, is very ill, and he sent two persons here a fortnight since to inquire as to how his mother ought to be buried with Christian rites, if she dies. Christian funerals are the hardest of all Christian ceremonies to secure, but for a man not yet baptized to plan to bury his mother in this way, and that too with the approbation of the family relatives, is entirely unexampled in our experience. The old lady still lives. The two men who came as messengers were baptized at Ho Chia-t'un, and there are a good number of others waiting. They have a large room suitable for a Sunday service, and as ten miles is too far for most to go, they will doubtless soon expect a Sunday meeting of their own.

"The young man who was the first-fruits of all this Hsia Chiu work, has been at Tung-cho, and will enter the theological class this autumn, with two others from our field. We hope much from his sagacity, intelligence, and zeal. We all desire to have this Hsia Chiu work followed up. A preaching missionary and a lady could well be employed there all the time, with the highest prospect of usefulness."

Shanse Mission.

THE FIRST CONVERT.

We are permitted to make the following extract from a private letter from Mr. Price, dated Tai-ku, August 29: —

"I am very happy to say that last Sunday, after the Chinese service, a man came to me and said: 'I repent of my

past false deeds and habits; I believe in Jesus and desire to receive baptism.' You will know how rejoiced we all were when I tell you this is the first application of this kind in the history of the Shanse Mission, and that we had been praying for this man for some time. In the afternoon the man came to my room and gave a very interesting and satisfactory account of his conversion. Everything connected with his experience showed earnestness, sincerity, and faith in the Saviour. Later in the week Mr. Clapp talked with him and was delighted with his manner and convinced that he had really passed from death unto life.

"This man has been in and about our mission for nearly three years. He was brother Stimson's gatekeeper for a long time, and during that time daily received religious instruction. At one time Mr. Stimson thought he was under conviction, but he did not have the boldness to come out and bear the persecutions he knew he would meet in serving the Lord. Lately our daily lessons have been in Acts, and these examples of fidelity and courage, of faith and deliverance, seem to have taken hold upon this man's heart and given him strength to come out from the world on the Lord's side. Saturday night the lesson was about the death of James, the deliverance of Peter, and the death of Herod. I asked them at that time who was the greater, Herod the king or Peter the poor apostle. One of them answered that Peter *with God* was greater than Herod the king. I asked whose place they would rather have now. They all answered: 'Peter's, because he is in heaven.' I then told them that they must take Peter's place here as disciples of Jesus, and suffer for the Lord's sake, if they wanted his place in the future.

"This old man, whose name is Lao Wang, is poor, has a wife and four children whom he is now seeking to lead to Christ. He is a man of personal influence, cordial and free in his manner, and wins friends wherever he lives. He has a pretty good knowledge of scriptural truth, reads pretty well, and I doubt not God will use him to bring others to himself. — "Others will turn unto the Lord — many of them, I confidently believe; but we shall never forget that the breaking away of the clouds, the first triumph of the gospel in this heathen city, was due to Lao Wang, who came out alone and confessed his Saviour, and thus became the first convert in the Shanse Mission."

Japan Mission.

DISTURBANCE OF RELIGIOUS MEETINGS.

WHILE it is true that in almost all the large towns and cities in Japan the gospel is preached without interruption, and ordinarily to the great gratification of the people, it is but fair to say that in some sections bitter opposition is experienced. Mr. Atkinson, of Kobe, sends us the translation of a report by a native evangelist connected with one of the Kobe churches. This church at Kobe is entirely self-supporting, but has the help of the mission in maintaining an evangelist who works in towns and villages. The evangelist has special care of four places, and the one hereafter described is a town of about one thousand houses. We give extended quotations from his report: —

"After the persecution in June last many were added to the number of hearers, and no trouble was made. On August 25 a priest came in to ask questions. An immense crowd immediately gathered, but was fairly quiet.

"On September 1 the audience had the appearance of being present to make trouble, but remained quiet during the sermon. At the close several priests rushed forward and in noisy tones shouted: 'Want to ask some questions! Want to ask some questions!' Immediately a great many rough fellows burst in and, throwing off all their clothes, elbowed their way right through the excited audience, rushed toward me, and threw themselves violently at me. They beat me on the head, threw various articles at me, tore my clothes, and were violent in every way. Two friends went to call the police, who, on coming, dispersed

the crowd and left me alone. I then seemed as though awaking from a troubled dream.

"On September 8 the hearers were double those of the previous visit, and were in appearance as a great cloud, even as though the whole town had assembled. From the beginning of the service persistent effort was made to stop me, but the police kept guard. Notwithstanding this care, when the sermon was but half-finished I was obliged by the confusion to stop and announce that the service was over for the day."

FAIR PLAY CALLED FOR.

"Upon this a student-like young man burst forth and asked the people to listen a moment. He then said: 'Why do you not listen quietly to the discourse? If in the course of the sermon you think there is anything out of reason, it is proper enough to question the preacher. If you ask who I am, let me tell you that I am a *meido-Kiyo-Kuwai* committee-man. [This body is organized for the purpose of arresting the progress of Christianity.] I also at the close of the sermon intend to ask some questions. Please, then, my friends, to wait and hear the sermon through.' Before this man had finished, another man, who is a noted character in the place, — rough, fierce, and feared by everybody, — yelled out: 'I came here thinking to hear a sermon. I have the same thought about this matter [Christianity] that the previous speaker has; therefore, my friends, please to listen quietly for a little while.' On this the audience quieted down.

"This being a most favorable opportunity to present the truth, I proceeded with my discourse. At the close of the sermon, the student-like youth pressed me with questions, and the discussion went on for some time. But the crowd again broke out into an uproar, and as it could not be quieted, I stopped the service. Then the multitude, though leaving the preaching-place, waited outside, so that, as I returned to my hotel, they might do me bodily harm; yet by the watch and care of the police I passed through them in safety. This is the third time of disturbance and attempted violence in this place."

On September 15 the evangelist again visited the town, and with great difficulty found a building in which to hold the service. Having rented a house, a large audience appeared, and quiet was enjoyed for a time, until some Buddhist priests entered and began an uproar. Stones were thrown and doors broken, and it was necessary to close the meeting. The evangelist continues his report thus: —

"After this I could not find any one to rent me a house for preaching service, yet I do not intend to stop my work; for, because of this persecution, those friendly to Christianity have increased in number.

"On September 22 I again visited the place. There being no house available, I rented the rear room of the hotel. [This rear apartment is always the largest, best, and most retired in every Japanese house or hotel.] Those interested in Christianity gradually assembled, and the number was much greater than I expected. I opened a Scripture exposition service, and the grace of God was especially manifest, many receiving a new life, as it were.

"This is the condition of the work in —— at present. I anticipate good fruit there after a little. My greatest grief in the matter is that I cannot procure a regular preaching-place. For this I am earnestly entreating God, and I ask you to unite in prayer with me."

We shall watch with interest for the further report of this courageous evangelist.

DISTURBANCES IN OTHER PLACES.

Mr. Atkinson himself had a trying experience at Takamatsu, on Shikoku, a city of about fifty thousand inhabitants, where there is a good work going on under the care of an evangelist. The Christians, about thirty in number, hold services in two sections of the city. Posters had announced that two Japanese and a foreign missionary would preach on a certain Friday night. A very full house greeted them; but while the resident evangelist was preaching, a rush was made for the speaker, and a scuffle ensued. The police

were sent for, but were slow in coming, and for nearly two hours shoutings were continued, the burden of which was: "Kill them! kill them! Crucify them! crucify them!" The chief of police finally arrived and dispersed the crowd. The next evening, Saturday, though no plan for a service had been originally formed, it was decided that a meeting should be held in the place where the disturbance was made. The police were on hand and were very kind, arresting some who attempted a disturbance, and quiet was secured. Of these disturbances and of what followed on the next day, Mr. Atkinson writes: —

"I have seen a great many disturbances in the preaching services in Japan, but this was by far the worst of anything I have yet had any experience of. I believe that 'the mind' of this crowd is to be found in every city, town, and village in the empire, and is kept under only through fear of consequences. Heretofore, when an uproar has broken out, I have always been able to gain a hearing and quiet the crowd, but this time it seemed as though there was no use to make any attempt. The uproar was so sudden and the confusion so great that it did not seem best that I should appear at all. My mental attitude toward the crowd was positively militant, and some of the acts and words of the Psalms of David came very vigorously into my mind. It was best, however, that I should remain neutral.

"The Sabbath lecture service was as delightful an experience as the other was painful. Prior to the lecture I was regaled with tea, *à la* Japanese, and cake. I was escorted to the hall by some important characters. A band of music (Japanese) greeted my entrance into the hall with a burst that must have been thrilling to native ears. The audience numbered over a hundred, arranged according to rank, beginning with the judges and officials, and passing on to merchants, school-teachers, etc. Mr. Murai, the local evangelist, preached an admirable sermon of half an hour's length. He began the sermon with prayer. The evangelist from Marugame (twenty miles from Takamatsu) preached for another half-hour. An outline of my life and career was then read, more music, then my address. I spoke an hour and a half, and the audience did not seem to lose the least interest to the last. After this came tea, cake, conversation, music, then two or three impromptu addresses by leading men. The burden of the addresses was: 'Christianity is the religion we need, and we, the middle and upper classes, should be the first to embrace it.' The Christians were all greatly pleased at the impression produced by the meeting, and anticipate much good from both this exceedingly pleasant, and the previous exceedingly painful, service."

Northern Japan Mission.

WELCOME OF MISSIONARIES.

MR. AND MRS. ALBRECHT reached Niigata the latter part of July, and the party which followed — consisting of Dr. and Mrs. H. M. Scudder, Mr. Newell, Mrs. Kendall, Misses Graves and Judson — arrived October 8. The following account of the reception given them has been sent us: —

"We reached Niigata at 6.30 o'clock, just at dusk, to witness a reception seldom accorded new missionaries in any land. For, drawn up in two long lines, one on each side of the street, were ranged the members of the two churches, Presbyterian and Congregational, and the pupils of the Boys' and Girls' Schools, all of whom had waited three hours for our arrival. It was a very suggestive sight to those who knew the past history of Niigata. *Jinrikishas*, too, had been provided, and we were all pulled with right goodwill up to Mr. Albrecht's house, where a real foreign dinner awaited us after our three and a half days of picnicking on cold viands. The next day being Sunday, a service of welcome was held in the girls' school-building, where all the new missionaries were welcomed by short addresses in the name of each church and each school, and then we were called upon to respond.

"The heartiness, joy, and spontaneity

of these expressions of gratitude for the coming of so many to help in the work were very inspiring to us all. The next week saw the opening exercises of the Boys' School, henceforth to be known as the Northern Cross College. The rooms were crowded, the attention given of the very best. A deep religious tone pervaded every part of the programme. What is to grow out of this it is impossible now to say. There is great interest among the students, who now number nearly one hundred, and will, after the first of next month, reach 120 or more.

"The following day our new church edifice was dedicated. It is a neat, plain structure, well situated, and large enough to seat over two hundred people comfortably. Eighteen were baptized, eight of whom were from this city. For the first time we welcomed members of our Boys' and Girls' Schools, and one from the Female Normal School, to our church. At this communion the little body of six Gosen believers increased to thirteen. Kashiwazaki, a city we have long wished to enter, contributed one bright, earnest young man, and Shibata sent two, one of whom is the son of an official second in rank in that city and county.

"Since our last annual report in June, the only Christian in Nagaoka — our evangelist Shiraishi — has had his courage strengthened by welcoming more than sixteen new converts, and our pastor, Mr. Naruse, will this week visit that city and baptize five or six more. Tsurugaoka, known best as the old, renowned *daimio* city Shonai, has lately been invaded by us; a meeting was held at which over eight hundred were gathered to listen to the first public Christian addresses ever delivered there. Union prayer-meetings here are binding the two churches into closer fellowship. The Holy Spirit has entered into the heart of the man who caused so much trouble last year, and he is returning the money he took from the Board. We seem on the eve of a great revival and wonderful ingathering. Pray for us and for four churches to be founded in 1888 — one each at Nagaoka, Shibata, Tsurugaoka, and Kashiwazaki."

Micronesian Mission.

THE NATIVE UPRISING ON PONAPE.

We are glad to be permitted to give extended extracts from a journal letter of Mr. Rand, of Ponape, forwarded to his wife, now in this country, giving a detailed account of events which have transpired on the island up to September 5. A letter has been received from Mr. Doane himself since he reached Ponape, in which he corroborates all that Mr. Rand states in this journal which we here give. The first date was June 23, just one week after the vessel sailed which took Mr. Doane (as a prisoner) and Mrs. Rand to Manila. Mr. Rand begins by speaking of Manuel, a Spaniard who had been on Ponape for several years and who had become the Spanish governor's interpreter: —

"The day you left, Manuel went to the Kenan natives and told them if they tried to have meeting the next Sabbath, the Spaniards would break it up and take the people over to the Catholics. I went over to spend Sunday with them. The old feast-house was crowded, Christians from all over the island being present. It was a very interesting meeting. The governor and his secretary came in and sat three quarters of an hour, and then left. I pleaded very earnestly with the Christians who were working for the Spaniards to keep from and resist the many temptations thrown around them, especially the dance that was to come off before the governor after meeting. I must say it was the most attentive and appreciative audience I ever spoke to. There were tears in many eyes when I alluded to your going.

"Monday I went to see the governor about Julius' furnishing a substitute to work in his place on the road. It is not right that our preachers and teachers should leave their churches and schools to do this work. The governor very reluctantly agreed to it, but while I was talking with him Manuel and Martinoj succeeded in getting down Julius' name as one of the workers, refusing three or four strong men from Anak. I was obliged to send four

times before they would let him go. I left Kenan that morning and reached home about noon, took dinner at the Girls' Home, attended the night meeting, and left for Kiti at two o'clock the next morning. Solomon was moving into the mission house. Manuel told him that the Spaniards were going to try to buy the mission house and church at Kenan, and if we refused to sell they would take them. Manuel is on his way around the island with a notice to the kings that there is to be no more feasting the chiefs, but the kings are to send in food to the governor twice a week. He is also taking around a price-list of what is to be paid for food, and an order that all the dogs on Ponape be killed, and that no more young girls be tattooed."

"Henry Nanpei brought word from Kenan that the church was to be taken down; also that Manuel and Martinoj are angry with me about the Julius affair, and were trying to get the governor to put me on the man-of-war. Matters are getting hotter and hotter; no one knows when and what the end will be. The natives brought me food enough for a small army, one large turtle, eight iron pots, twenty-five or thirty baskets of breadfruit, salt pork, four eggs, and plenty of sugarcane. After breakfast I married two couples. Four couples and two women want to be baptized."

"June 25. They have sent again for Julius, paying no regard to the fact that his substitute has worked out his time by permission of the governor. The captain of the soldiers got him this time. All the teachers were here to-day but Theopilas and Erebal. All the kings have been notified that the governor's birthday is the first of July. They are to take all kinds of food, joko, etc., to him."

THREATS OF VIOLENCE.

"June 28. I have just received a note from Solomon saying that when they blew the horn for school Narcissus (a Romanist native) sent for him to go down to his house. He went, and they had a hot debate in regard to Solomon's beginning school; Narcissus saying, among other things, that if Solomon and I insisted on keeping on with the school, we would be put on board the man-of-war. After a long talk with Solomon, Henry and David and I concluded it would be best to drop the school till the *Star* arrives."

"I went down to the preparatory meeting at noon, and later to another preparatory meeting for Christians. Jouinop, Manuel's man, is on his way around the island gathering up the rest of the guns; he also has a message from the governor to the kings, bidding them and the chiefs to come to him the first of July. At that time he is to take all their titles from them and enforce his former order in regard to the people feasting and working for their chiefs. A few days ago the chief of the Jekoitj tribe sent for Paul and the Kiti king to go over to him and have a talk about the work. They are tired of working without pay. Neither of them went to him. This evening the kings and chiefs set out for Santiago.

"The cause of this gathering was the report they heard yesterday that the governor was going to send for the Uajai of Jekoitj and Lepen Nut [chiefs of two tribes] to-day, to sew up their mouths, and hang them. This report is, in all probability, one of Martinoj's or Manuel's lies, but the natives believe it is from the governor, as he always upholds Martinoj and Manuel in all they do or say. I fear there will be trouble if the governor tries to take them by force, but the natives may not resist, as they have no arms. While there Paul and the Kiti king received an invitation from Lepen Nut to go over and help him should the Spanish attack them. They refused and brought their workers home, fearing they would get into trouble. I fear lest their bringing their men away from the work without informing the governor will get them into trouble with him. I went down and advised them to send over word why they took the workers away, and they did so."

THE FIGHT.

"July 2. I was awakened about one o'clock this morning by some one pounding on the door. I hastily dressed my-

self. A report had come that Manuel, Martinoj, and Kario, with twenty soldiers, went to Jekoitj yesterday afternoon to get the Uajai of Jekoitj and Lepen Nut; they refusing to go, the Spanish fired upon them, killing one or two and wounding three others. The natives then fell upon the Spaniards and killed all but Kario and a few Manila men. I went out and found Henry, Caroline, Mary, and others on the veranda. I charged the people to have nothing whatever to do with this matter. Some seemed full of fight and wanted to draw the tribe into it.

"July 3. We had communion to-day; a large congregation — people quiet. Thirty united with the church and four returned. A native has just come from Kenan; he confirms the report we got yesterday morning, and reports a skirmish yesterday at Kenan, and five Spaniards killed.

"July 5. Our hearts are filled with sorrow. Edward, the preacher at Kenan, came over to-day and gave us a full account of the troubles. He said that on Sunday as the bell was ringing for church, Kario came saying the governor wanted to see him. He went over to the fort and they talked together; finally the governor told him they were going to stop fighting and be friends again. Edward then went back to the church and service began. Before meeting was out a boat came from the ship and carried a load of boxes on board, probably money and valuable papers. After meeting, Edward went back to the fort, and while there, the boat returned the second time from the ship after the priests and more boxes. When they were a short distance from the shore, a native fired into the boat. In an instant an incessant firing was commenced which did not cease till all was over, about two o'clock A.M. The governor and most of the colony stuck to the fort till after midnight, when it was getting too hot for them and they tried to flee to the ship over the flats. A short distance from the shore they were all killed, the governor, doctor, secretary, captain of the soldiers, and many others. As near as I can find out, about ten Ponapeans and forty Spaniards were killed. Edward says the Uajai of Jekoitj is very much opposed to any further hostilities, but some of the chiefs are determined to take the ship and burn it. They are only waiting to give the captain a chance to send the women on shore."

PEACE.

Mr. Rand further says that he set out to go over to meet the chiefs and then go on board the Spanish ship, but the missionary ladies, Miss Fletcher and Miss Palmer, with the Christian natives, were decidedly of opinion that it would be unwise. He therefore sent a letter to the chiefs, begging them not to allow their people to seize the ship, and sent a message also to the ship's captain. The captain, who had always seemed a different man from the late governor, answered that he would cease hostilities whenever the natives would do so, and he prepared a paper promising the same. He offered it to the chiefs, who also signed it. Thus peace was restored before the return of Mr. Doane from Manila on the same ship which brought the new Spanish governor. In closing his account, Mr. Rand expresses himself as pleased with the first appearance of this governor. September 5, he writes: "I went with Mr. Doane to Kenan yesterday to try and get the tribes to return the boat, cannon, and other Spanish property taken by them in the war. We finally succeeded as to boat, one cannon, etc.; the other cannon may be returned to-day."

Notes from the Wide Field.

AFRICA.

EMIN PASHA. — *L'Afrique* for November contains a letter from Emin Pasha, dated at Wadelai, April 17, 1887, and addressed to Dr. Felkin at Edinburgh. We make the following translation from the letter, since it breathes such a noble spirit and reveals the

heroism of its author: "You can imagine better than I can tell you what pleasure has been given me by the warm sympathy for me and for my people which has been expressed in England, and by the number of friends who appear for us; it largely indemnifies me for the pains and the miseries I have endured. However, if they think in England that as soon as Stanley arrives I shall return with him, they are greatly deceived. I have passed twelve years of my life here; tell me if it would be worthy of my part to desert my post at the first opportunity of flight which presents itself? I shall remain with my people as long as I do not clearly see that their security and, at the same time, the future of this country is assured. I shall force myself to carry to a successful issue the work for which Gordon has paid with his blood; I shall carry it on, if not with his genius and energy, at least in conformity with his intentions and ideas. When my lamented chief entrusted to me the government of this country, he wrote to me: 'I appoint you for the sake of civilization and of progress.' I have done my best to justify his confidence. The fact of my being here with a handful of men in the midst of millions of natives proves that I have succeeded in a certain measure, and have also gained the confidence of the people. I am the sole representative in the Soudan of Major-General Gordon. It is my duty to pursue the path which he marked out for me. A brilliant future is reserved for these countries; sooner or later their populations will enter the circle of civilized nations, which is always enlarging itself. For twelve years I have struggled, labored, cast in the seed for the harvest to come, and shall I abandon my work at once because a road to the coast is opened to me? Never! If England would really help us, she must try in the first place to conclude a treaty with Uganda and Unyoro, in order to improve morally and politically the condition of these two powerful kingdoms. A safe route to the coast should be opened which will not be at the mercy of the caprices of petty kings and of Arabs. It is all that we ask; it is the only thing needful for the steady and constant development of this country. The day when we obtain this road we shall look to the future with hope. You can imagine with what anxiety I desire this development."

On the Zambesi. — The Portuguese government has received from Mozambique a telegram announcing that the famous Bonga of the Zambesi has been beaten by Portuguese troops, and his thirty-six villages, defended by palisades, have been destroyed. The security of commerce upon the Zambesi is now assured.

NEW HEBRIDES.

Wreck of the Tender of the *Dayspring*. — The *Cairndhu*, which was used for aiding the *Dayspring* in doing the missionary work in the New Hebrides group, went on the reef on the island of Malo, on Friday, June 17, and became a total wreck. The passengers and goods were saved. It is reported that although the French occupation of New Hebrides was supposed to be stopped, that there have recently arrived on the island of Espiritu Santo, two hundred liberated French convicts who have been turned adrift there. It is suggested by the *Free Church of Scotland Monthly* that the British ministry has been badly hoodwinked by the French government in its late treaty in reference to the New Hebrides, and that it is the purpose of the French to claim authority over the islands.

JAPAN.

Christianity and the old Systems. — The *Japan Weekly Mail* for October 22 has several thoughtful articles in reference to current political events in Japan, with special reference to the resignation of Count Inouye as Minister of Foreign Affairs just at a time when it would seem he was about to complete an object which had been dear to his heart, namely, the revision of Japanese treaties with foreign powers. In this connection the *Mail* is led to speak of a pressing need of something which shall take the place of the fast falling systems on which Japanese civilization has been built. There

is great peril that in the rapid passing away of old institutions, there will be nothing left to conserve society and give sufficient moral basis to insure stability. On this matter the *Mail* makes the following forcible statements: —

"This conflict of two civilizations — that which Japan, deriving from China and India, had modified and elaborated to suit herself, and that which she is now taking almost in its entirety from the West — is nowhere more conspicuous than in the educational institutions throughout the country. There the rising generation is introduced not only to knowledge that throws into strong relief the ignorance of its parents, but also to an iconoclastic philosophy that exposes the errors of Confucianism without setting up any efficient moral code in its place. The reverence that invests the relationship of parent and child is weakened by the superior attainments of the latter, and the ethical cult that might still have preserved that reverence is overthrown by the criticism of science and has not yet been replaced by Christianity. The latter substitution will surely be consummated in time. Thoughtful Japanese are not incapable of analyzing the circumstances of this unprecedented epoch in their country's history. If their educated convictions compel them to be resigned to the destructive influences of Western civilization, their judgment tells them that its constructive power must also be invoked. On the *débris* of the system that it pulls down, there must be built up an edifice in conformity with its principles. It is here that the way is widely opened to Christianity. Japan must have some substitute for the wonderful chain of family ethics that through long centuries has bound China's hundreds of millions into a homogeneous nation. The creed of Christendom offers her such a substitute, and she will accept it, at first from necessity and ultimately from conviction. But in the meanwhile, her perplexity and embarrassment are very apparent. Troubles from the same source show themselves in every branch of her administration."

Miscellany.

BIBLIOGRAPHICAL.

Ten Years in Melanesia. By Rev. Alfred Penny. London: Wells, Gardner, Darton & Co.

Bishop Patteson's life and work have made Melanesia a region of great interest to all friends of missions, and the volume before us will aid in giving a clear idea of the islands and the islanders, the habits and customs of the natives, and the way in which they at first resisted and afterwards accepted the gospel. Mr. Penny occupied the house which Bishop Patteson left at Norfolk, and subsequently he labored at Ysabel and the Floridas in the Solomon group. The character and ways of the Melanesians are so peculiar, and the stories of individual lives here given are so striking, that the book will be found very attractive both to young and old.

Modern Cities and their Religious Problems. By Samuel Lane Loomis. With an Introduction by Rev. Josiah Strong, D.D. New York: The Baker & Taylor Company.

This volume is another sign that the attention of the Christian public is being aroused to the perils connected with the growth of cities. This growth is one of the marvels of modern times, and all discussions and efforts relating to the evangelization of the world must take into account the change in this factor of the problem. When nearly one fourth of our total population in the United States is in cities, it is clear that much of the work of home missions is in the line of city missions. Mr. Loomis has enjoyed special opportunities for the study of the religious condition of cities both in Great Britain and the United States, and his book is a valuable contribution upon a matter of utmost importance as related to the religious interests of our country.

Stall's Lutheran Year Book and Historical Quarterly. Edited and published by Rev. Sylvanus Stall, Lancaster, Pa. Price, 25 cents.

The Lutheran Church claims to occupy the fourth place numerically in the United

States, and this almanac and year book gives a full survey of its work with a list of its churches and ministers, and a brief summary of its missionary work.

BOOKS RECEIVED.

The People's Hymn Book. By Samuel B. Scheiffelin. American Sunday-school Union. $15 per hundred.

Being a Christian — What it Means and How to Begin. By Washington Gladden. Boston: Congregational Sunday-school and Publishing Society. Price, 25 cents.

Is there Salvation after Death? A Treatise on the Gospel in the Intermediate State. By E. D. Morris, D.D., of Lane Theological Seminary. A. C. Armstrong & Son, New York.

The Lake View Series. By Anna F. Burnham. Including *Poppy's Postman, The Dorcas Club, Trying Again, The Japanese Basket, The Year One,* and *A Spare Hand.* Boston and Chicago: Congregational Sunday-school and Publishing Society. Price for the set, $2.25.

The Mountaineer Series. By Willis Boyd Allen. Including *The Mountaineers, Lost on the Mountains, Winnie's Black Dog, Mountaineers at School,* and *The Danger Signal.* Price for the set, $2.00. Boston and Chicago: Congregational Sunday-school and Publishing Society.

The Heart of Merrie England. By the Rev. James S. Stone, D.D. Philadelphia: Porter & Coates. Price, $1.75.

Round Top and Square Tops; or, The Gates Twins. By Josephine R. Baker. Pp. 343. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.25.

Sorrowing Not without Hope. New York: Thomas Whittaker. Price, 75 cents.

Life of Washington. By Virginia F. Townsend. Illustrated. New York: Worthington & Co.

The Children of Silence; or, The Story of the Deaf. By Joseph A. Seiss, D.D., LL.D. Philadelphia: Porter & Coates. Price, $1.

Sermons for Children. By A. Hastings Ross, D.D. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.25.

In Black and Gold. A Story of Twin Dragons. By Julia McNair Wright. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.50.

Songs of History. Poems and Ballads upon important episodes in American History. By Hezekiah Butterworth. Boston: New England Publishing Co.

One Girl's Way Out. By Howe Benning. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.25.

Twelve Times One. Illustrations of Child-life designed in Water-colors. By Mary A. Lathbury. New York: Worthington & Co. Price, $1.75.

The Sewells; or, "To Every Man His Work." By M. E. Winslow. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.25.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

ARRIVALS IN THE UNITED STATES.

November 15. At New York, Rev. S. B. Fairbank, D.D., of the Marathi Mission; also, Miss Sarah J. Hume, who, though not under appointment, has for several years rendered efficient service in the Marathi Mission.

December 10. At Boston, Rev. Crosby H. Wheeler, D.D., and Miss Emily C. Wheeler, of the Eastern Turkey Mission.

ARRIVALS AT STATIONS.

October 17. At Kumamoto, Japan, Rev. Cyrus A. Clark and wife.

October 23. At Foochow, China, Rev. C. C. Baldwin, D.D., and wife, and Miss Caroline Koerner.

October 27. At Constantinople, Rev. E. E. Bliss, D.D., and wife.

October 31. At Bombay, Mr. William N. de Regt, Miss Anna L. Millard, and Miss Elizabeth M. Lyman.

November 5. At Samokov, Bulgaria, Rev. Henry C. Haskell and wife.

November 11. At Constantinople, Rev. William F. English and wife.

DEPARTURE.

December 10. From New York, Rev. Charles W. Kilbon, returning to the Zulu Mission.

DEATH.

September 8. At Kalgan, North China, Charles, infant child of Dr. C. W. P. and Mrs. Anna C. Merritt.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Growth at Marsovan. (Page 20.)
2. A Protestant movement at the Dardanelles. (Page 21.)
3. Preaching under difficulties in Japan. (Page 25.)
4. Welcome of missionaries in Northern Japan. (Page 27.)
5. A new king and a new school in Bihé. (Page 18.)
6. Emin Pasha in Africa. (Page 30.)
7. The uprising on Ponape. (Page 28.)
8. Progress in the North China Mission. (Page 23.)
9. The first convert in Shanse. (Page 24.)

Donations Received in November.

MAINE.

Cumberland county.			
North Yarmouth, Cong. ch. and so.	12 72		
Scarboro', Cong. ch. and so.	7 00		
Yarmouth, 1st Parish ch.	50 00	—69	72
Hancock county.			
Bucksport, Elm-st. ch. and so.	56 00		
Orland, Cong. ch. and so.	1 58	—57	58
Kennebec county.			
Augusta, J. W. Bradbury, *extra*,	100 00		
Hallowell, Mrs. H. K. Baker,	5 00	—105	00
Lincoln and Sagadahoc counties.			
Bath, Winter-st. ch. (of which 26.42 m. c.), 320.24; do. *extra*, 250,	570 24		
Newcastle, Mrs. S. Wilson,	4 00	—574	24
Penobscot county.			
Brewer, 1st Cong. ch. and so.		12	60
York county.			
Elliot, 1st Cong. ch. and so.		6	10
Danville Junction, A friend,			75
		825	99

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H Spalter, Tr.			
Harrisville, Cong. ch., m. c.	2 00		
Jaffrey, Cong. ch. and so.	3		
Rindge, G. G. Williams,	5 00	—40	00
Coös county.			
Gorham, Rev. G. F. Wright,		1	00
Grafton county.			
Plymouth, Cong. ch. and so.		1	50
Hillsboro' co. Conf. of Ch's. George Swain, Tr.			
Peterboro', Mrs. M. A. Whitney,			
Merrimac county Aux. Society.			
Concord, A friend,			
Rockingham county.			
Chester, Emily J. Hazelton,	10 00		
Hampton, Cong. ch. and so.	13 81		
Newmarket, T. H. Wiswall,	10 00		
Northwood, Cong. ch., Mrs. Wiggin,	10 50	—44	31
		94	81

VERMONT.

Bennington county.			
Dorset, Cong. ch. and so.		25	00
Caledonia co. Conf. of Ch's. T. M Howard, Tr.			
Barnet, Cong. ch. and so.	83 00		
St. Johnsbury, Rev. C. F. Morse,	10 00	—93	00
Chittenden county.			
Essex. Cong. ch. and so.		10	50
Essex county.			
Granby and Victory, Cong. ch. and so.		11	50
Franklin co. Aux. Soc. C. B. Swift, Tr.			
Swanton, Cong. ch. and so.		10	76
Orange county.			
Fairlee, M. W. Smith,	50		
Thetford, 1st Cong. Ch.	41 28	—41	78
Orleans county.			
Brownington and Barton Landing, Cong. ch.	11 11		
Newport, Cong. ch. and so.	17 50		
No. Craftsbury, Cong. ch. and so.	13 44	42	05
Rutland county.			
Benson, Miss J. Treat,		2	40
Windham county Aux. Soc. H. H. Thompson, Tr.			
Brattleboro', Centre Cong. ch.	21 60		
Fayetteville, Cong. ch. and so.	11 70		
Londonderry, Cong. ch. and so.	5 00		
Townshend, Cong. ch. and so.	20 00	—58	30
Windsor county.			
Norwich, collected by J. G. Stimson for the purchase of type for the Shanse Mission press,	175 00		
Springfield, A. Woolson, *extra*,	25 00		
Weston, Cong. ch. and so.	7 00	—207	00
		502	29

MASSACHUSETTS.

Barnstable county.			
Harwichport, Mrs. R. N. Snow,		1	00
Berkshire county.			
Alford, Cong. ch. and so.	6 57		
Gt. Barrington, 1st Cong. ch.	247 50		
Stockbridge, A lady friend,	5 00	—259	13
Bristol county.			
Berkley, Ladies' Cent Society,		12	00
Brookfield Asso'n. William Hyde, Tr.			
Sturbridge, Cong. ch. and so.	57 14		
Ware, 1st Cong. ch., 36.35; East Cong. ch., 1,247.10, of which 100 from J. A. Cummings, to const. Marguerite Cummings, H. M.; and 200 from Wm. Hyde, to const. Mrs. A. T. Perry and Florence White, H. M.; and 30 from a friend for a scholarship in China,	1,283 45	-1,340	59
Essex county.			
Andover, Free Christian ch., add'l,		25	00
Essex county, North.			
Haverhill, Riverside ch., 5; Perley A. Stone, for work of Miss E. M. Stone, 5,	10 00		
Newburyport, Whitefield Cong. ch., 13.05; An aged friend, 25;	38 05		
Rowley, Cong. ch. and so.	16 10	—64	15
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.			
Beverly, Dane-st. ch. and so.	35 59		
Lynnfield, Cong. ch. and so.	9 00	—44	59

Franklin co. Aux. Soc. Albert M. Gleason, Tr.
E. Charlemont, Cong ch. and so. 8 09
Whately, Cong. ch. and so., to const. Rev. W. C. CURTIS, H. M. 63 14——71 14
Hampden co. Aux. Soc. Charles Marsh, Tr.
Chester Centre, 1st Cong. ch. 10 81
Springfield, The I. A. B. Society of 1st Cong. ch., *extra*, 25 00——35 81
Hampshire co. Aux. Society.
Amherst, College Church, 138 91
Northampton, A. L. Williston, 635 00——773 91
Middlesex county.
Hopkinton, Cong. ch., add'l, 5 00
Lowell, Highland Cong. ch. 51 00
Marlboro', Union Cong. ch., to const. F. C. CLAFLIN, H. M. 149 15
Medford, Mystic S. S., for a Bible reader, care of Rev. R. Winsor, 30 00
So. Framingham, R. L. Day, *extra*, 100 00
Waltham, Trin. Cong. ch. 27 72
Wayland, Cong. ch. and so. 10 00
Winchester, 1st Cong. ch. and so. 100 42——473 29
Middlesex Union.
Fitchburg, Calv. Cong. ch. 68 90
Groton, Union Cong. ch., to const. ABEL SPAULDING, H. M. 156 00
Leominster, Cong. ch. and so. 41 99——266 89
Norfolk county.
Millis, Cong. ch. and so. 24 00
Milton, 1st Ev. Cong. ch. 35 00
So. Weymouth, 2d Cong. ch. 35 00
Wellesley, Cong. ch. (of which 100 from Rev. P. D. Cowan, to const. JAMES D. COWAN, H. M.), 214 27
West Medway, 2d Cong. ch., add'l, 1 00
Weymouth and Braintree, Union Cong. ch. 47 09
Wollaston, M. H. Swift, 5 00——361 36
Plymouth county.
Abington, 1st Cong. ch. 30 19
Suffolk county.
Boston, 2d Cong. ch. (Dorchester), Elbridge Torrey, *extra*, 1,000; do. 10.98; Immanuel ch., to const. SILAS POTTER and F. J. WARD, H. M., 329.43; Brighton Ev. ch., 97.80; Eliot ch., 36; Trinity ch. (Neponset), 22; A member of Union ch., 5; Mrs. C. A. Spaulding, 100; Lottie M. Manross, 25; Mrs. E. J. Holmes, for Indus. school, Samokov, 10; I. A. R., 5; A tithe, 40 cents, 1,641 61
Chelsea, 3d Cong ch., 54.67; Y. P. S. C. E. of 1st Cong. ch., for Miss Stone for student, 25, 79 67—1,721 28
Worcester county, North.
Ashburnham, Rev. J. D. Crosby, 15 00
Templeton, Trin. ch. and so. 16 80
Westminster, 1st Cong. ch. 31 63
Winchendon, Cong. ch. and so. 10 00——73 43
Worcester co. Central Asso'n. E. H. Sanford, Tr.
West Boylston, 1st Cong. ch. and so., 13; C. T. White, 7, 20 00
Worcester, Central Cong. ch., 107.92; Plymouth Ch. and so., 70.18; Albert Curtis, *extra*, 500, 678 10——698 10
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Grafton, Cong. ch. and so. 114 48
Milford, Mrs. E. A. Underwood, 5 00——119 48
6,371 34

Legacies. — Boston, John Gilbert, by Mrs. Elizabeth G. Frost, Exec'x, add'l, 1,000 00
Groton, George Farnsworth, by Ezra Farnsworth, Ex. (prev. rec'd, 3,000), 994 48
Springfield, Levi Graves, add'l, by D. W. Wells, Trustee, 103 00—2,097 48
8,468 82

RHODE ISLAND.

Peacedale, Cong. ch. and so. 2 99
Providence, Pilgrim Cong. ch. *extra*, 50; North Cong. ch., 41; Plymouth Cong. ch., 22, 113 00——121 99
Legacies. — Providence, Geo. W. Angell, add'l, by Rev. Thomas Laurie, Exec'r, 1,000 00
1,121 99

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. 249 67
Greenfield, Cong. ch., to const. JOHN H. HULL, H. M. 100 00
Ridgefield, Cong. ch., to const. Rev. W. W. LEETE, H. M. 65 36
Southport, Cash, 12 50——427 53
Hartford county. E. W. Parsons, Tr.
Buckingham, Mis. circle, for Miss Bartlett's Kindergarten work, 15 00
East Avon, Cong. ch. and so. 20 00
Granby, 1st Cong. ch. and so. 6 63
Hartford, 4th Cong. ch., to const. Mrs. J. G. PARSONS, H. M. 58 66
Manchester, John P. Ford, 100; Lucy J. Ford, 100, 200 00
Newington, Cong. ch. and so. 46 06
Plantsville, Cong. ch. and so. 119 23
West Suffield, Cong. ch. and so. 21 00
Windsor, Cong. ch., to const. S. H. BARBER, H. M. 100 00——586 60
Litchfield co. G. M. Woodruff, Tr.
Colebrook, Cong. ch. and so. 17 93
Litchfield, 1st Cong. ch. (112.40 m. c.), 255 90
New Milford, 1st Cong. ch. 220 25
Northfield, Cong. ch. and so. 28 32
Thomaston, Cong. ch. and so. 48 65
Torringford, Cong. ch. and so. 21 25
Washington, Cong. ch. and so. 75 35
West Winsted, 2d Cong. ch., to const. Rev. HENRY H. KELSEY, H. M. 139 46
Winchester, Rev. I. Pettibone, 1 00
Woodbury, 1st Cong ch. and so. 23 50——831 61
Middlesex co. E. C. Hungerford, Tr.
Essex, 1st Cong. ch. and so. 22 59
Higganum, Cong. ch. and so. 28 00
Millington, Cong. ch. and so. 5 00——55 59
New Haven co. F. T. Jarman, Ag't.
Cheshire, Cong. ch. and so., 18.42; A friend, 25, 43 42
Derby, 1st Cong. ch. and so. 22 30
Mt. Carmel, Mrs. E. D. Swift, 5 00
New Haven, Ch. of the Redeemer, bal. 45; United ch., m. c., 2; A friend, 5, 52 00
North Guilford, Cong. ch. and so. 19 00
North Haven, Geo. W. Brockett, 4 00
Waterbury, 2d Cong ch. and so. 154 49——300 21
New London co. L. A. Hyde and H. C. Learned, Tr's.
New London, 1st church of Christ, m. c., 15.20; Mary G. Miner, *extra*, 50, 65 20
Tolland co. E. C. Chapman, Tr.
Columbia, Cong ch., add'l, 1 00
Coventry, 1st Cong. ch. 22 37
Mansfield Centre, Cong. ch. and so. 83 00
Rockville, 2d Cong. ch. 90 36
Stafford Springs, Cong. ch. and so. 12 06——208 79
Windham county.
Killingly, Cong. ch. and so. 10 47
2,486 00

Legacies. — Middlebury, Charles Boughton, by Geo. A. Boughton, Ex. 100 00
2,586 00

NEW YORK.

Albany, Julia Treadwell, 25 00
Binghamton, 1st Cong. ch. 101 87
Brasher Falls, C. T. Hulbard, *extra*, 10 00
Brooklyn, Ch. of the Pilgrims, in part, 3,187.28; Tompkins-ave. Cong. ch., 500; Plymouth Cong. ch., 145; South Cong. ch.,

87.30; Roch. ave. Cong. ch., 22; New England Cong. ch., 20, 3,961 58
Busti, Eli Curtiss, 10 00
Candor, Cong. ch. and so. 21 00
Cortland, 1st Cong. ch. and so. 2 00
East Otto, 1st Cong. ch. and so. 3 50
East Rockaway, Cong. ch. and so. 11 25
Flushing, Cong. ch. and so. 24 77
Gloversville, Cong. ch., add'l, 2 00
Hector, Rev. A. Cooper, 9 75
Mineville, Mrs. Levi Reed, 25 00
New York, Broadway Tabernacle ch., 2,200; Rev. D. S. Dodge, for Ind. sch., Samokov, 25; Two friends, *extra*, 10; Friends, 10; L. A. B., 10; R. H. Sloan, *extra*, 5, 2,260 00
New Village, Cong. ch. and so. 10 00
Ogdensburg, 1st Cong. ch. 15 55
Orleans, A. H. Parmelee, 2 00
Oswego, 1st Cong. ch. 186 04
Paris, Cong. ch. and so. 25 00
Parkville, S. T. Gordon, *extra*, 250 00
Richford, Cong. ch. and so. 12 50
Saratoga Springs, A friend, 25 00
So. Hermon, Cong. ch. and so. 4 00
Woodhaven, Cong. ch. Mis. Soc. 15 00—7,012 81

PENNSYLVANIA.

Philadelphia, "Dundee," 100 00
Roxboro', A friend, 10 00—110 00

NEW JERSEY.

Bernardsville, J. L. Roberts, 60 00
Edgewater Park, Rev. Daniel Tenney, a thank-offering, 10 00
Jersey City, 1st Cong. ch. 20 85
Montclair, Cong. ch. 400 00
Orange Valley, Cong. ch. 192 74
Plainfield, Cong. ch. (of wh. 7.04 for Japan), 25.01; A friend, 10, 35 01
———, A friend, for the preaching of the old gospel, 500 00—1,218 60

MARYLAND.

Baltimore, 1st Cong. ch. 26 00

VIRGINIA.

Falls Church, Cong. ch. 17 03
Herndon, Cong. ch. 5 05—22 08

OHIO.

Elyria, J. B. Gaylord, 5 00
Geneva, 1st Cong. ch. 21 00
Kent, Cong. ch., an. int. on 1,000, from Austin Williams, deceased, 60 00
Kinsman, 1st Cong. and Presb. ch., add'l, 10 00
Marietta, 1st Cong. ch., in part, 100; Rev. B. Labaree, 10, 110 00
Pittsfield, 1st Cong. ch. 3 25
Wakeman, 2d Cong. ch. 10 35
Wellington, 1st Cong. ch., to const. ETHEL BENEDICT, H. M. 110 00—330 10
Legacies.— Austinburg, Lewis B. Austin, by William Pulis, Exec. and Trustee, 2,000, less exchange and legal expenses, 1,745 90
2,078 00

INDIANA.

Terre Haute, Mary H. Ross, 10 00

ILLINOIS.

Bloomington, Two sisters, 20 00
Chicago, South Cong. ch., m. c., 20; U. P. Cong. ch., m. c., 9.64; Society of Inquiry (of wh. 80 for students in Turkey and India), 84.40; C. F. Gates, for paint for Mardin Hospital, 13, 127 04
Farmington, Geo. W. Little, 5 00
Forrest, Cong. ch. 21 36
La Grange, Cong. ch. 12 00
La Salle, Rev. C. C. Warner, 20 00
Lyndon, Cong. ch. 10 00
Pecatonica, Cong. ch. 4 33
Peoria, 1st Cong. ch., to const. Mrs. M. E. AVERY and Mrs. A. S. BRUBAKER H. M. 200 00
Rockford, 2d Cong. ch. 328 82
Shabbona, Cong. ch. 56 74
St. Charles, Cong. ch. 20 61
Udina, Cong. ch. 6 06
Wheaton, Cong. ch. 10 00—842 64

MISSOURI.

Amity, Cong. ch. 13 00
Kidder, Cong. ch. 8 06
No. Springfield, 1st Cong. ch. 16 00
St. Joseph, Tabernacle Cong. ch. 4 45
St. Louis, Pilgrim Cong. ch. 102 50—144 01

MICHIGAN.

Allegan, 1st Cong. ch. 30 00
Alpena, A member of Cong. ch. 25 00
Hancock, Cong. ch., to const. H. A. VAN TASSEL, H. M. 100 00
Port Huron, 1st Cong. ch. 60 00
Red Jacket, A friend, 6 25
Romeo, Miss M. A. Dickinson, to const. Miss MARY C. TAYLOR, H. M. 100 00
Stockbridge, Mrs. R. W. Reynolds, 5 00
Three Oaks, Cong. ch., to const. Rev. M. M. MARTIN, H. M. 50 00
West Bay City, John Bourn, for W. C. Africa, to const. Mrs. E. C. GRAVES, H. M. 100 00—476 25

WISCONSIN.

Clinton, John H. Cooper, 5 00
Quincy, Mrs. S. P. Berry, 5 00
Ripon, Cong. ch. ladies, 6 00
Union Grove, Cong. ch. 23 00—39 00

IOWA.

Charles City, 1st Cong. ch. 32 00
Clinton, Cong. ch. 20 00
Denmark, Cong. ch. 5 00
Dunlap, Cong. ch. 6 66
Genoa Bluff, Cong. ch. 7 00
Hastings, W. H. M. U. 1 00
Larchwood, Cong. ch. 1 76
Osceola, Jennie M. Baird, for Japan, 10 00
Polk City, W. H. M. U. 1 00
Prairie Hill, W. H. M. U. 50
Quasqueton, Cong. ch., m. c. 2 08
Stacyville, Cong. ch. 8 00—95 00
Legacies.— Des Moines, Mrs. Harriet L. Rollins, add'l, 31 25
126 25

MINNESOTA.

Excelsior, J. C. H. 3 92
Manchester, Cong. ch. 2 53
Minneapolis, Plymouth Cong. ch., 89; 2d Cong. ch., 15.13; Lyndale Cong. ch., 6.42; E. S. Jones, *extra*, 500, 610 55
Paynesville, Cong. ch. 20 10
Rochester, Cong. ch. and Sab. sch., for work of Rev. J. A. Ainslie, 25 00
Stillwater, Grace Cong. ch. 5 00
St. Paul, Plymouth Cong. ch. 12 00—679 10

KANSAS.

Council Grove, Cong. ch., m. c. 3 00

NEBRASKA.

Blair, Rev. G. W. Wainwright, an organ for Japan, to const. Rev. G. C. HALL, H. M. 120 00
Cortland, Cong. ch. 6 00
Fairmont, Cong. ch. 6 10
Paunee City, Mrs. S. E. Hillis, 6 00
Wahoo, Cong. ch. 32 00—170 10

CALIFORNIA.

National City, Cong. ch., for Japan, 12 10

COLORADO.

Denver, 2d Cong. ch. 14 50
Greeley, Park Cong. ch. 11 35——25 85

WASHINGTON TERRITORY.

Skokomish, Cong. ch. 20 00

DAKOTA TERRITORY.

Fort Sisseton, W. Kelley, 60
Valley Springs, Cong. ch. 2 76——3 36

DOMINION OF CANADA.

Province of Quebec, Montreal, Amer. Presb. ch. 400 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Wellington, Annie M. Wells, for Japan, 17 18
Japan, Kobe, DeWitt C. Jencks, 45 50——62 68

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. Sab. sch. 15 00
NEW HAMPSHIRE. — Campton, Cong. Sab. sch. 41 32
VERMONT. — Bennington, Green Bay Bank Co. 26 00
MASSACHUSETTS. — Auburndale, Miss Smith's class, for Mrs. Gates' school, 8; Boston, Chinese Sab. sch., Mt. Vernon ch., for Hong Kong Mission, 45; E. Longmeadow, Y. P. S. C. E., for Japan, 3.30; Natick, 1st Cong. Sab. sch., for teacher in India, 50; Salem, Infant depart. South Cong. Sab. sch., 6; Woburn, Y. M. M. Club, for Anthony, 10, 122 30
CONNECTICUT. — East Hartford, 1st Cong. Sab. sch., 33.09; Mansfield Centre, Cong. Sab. sch., 10, 43 09
NEW YORK. — Brooklyn, Will.-ave. Sab. sch., 75; New York, Calvary Presb. ch., "song service," for Ephraim, 40; White Plains, Presb. ch. Mission Band, for pupil in Ceylon, 5, 120 00
NEW JERSEY. — Plainfield, 1st Presb. Sab. sch., for Marsovan, 2 00
KENTUCKY. — Louisville, Mrs. Browne's Sab. sch. class, for 2 young men in Japan, 60 00
GEORGIA. — Atlanta, Mrs. F. H. Peck, for student under Rev. R. A. Hume, 5 00
MISSOURI. — St. Louis, C. E. soc. of 3d Cong. ch., for Africa, 1 40
ILLINOIS. — Polo, Ind. Presb. Sab. sch., for Mr. Gates, Mardin, 20.70; Prospect Park, S. S. Lloyd, 30c. 21 00
IOWA. — Atlantic, Cong. Sab. sch. 8 00
WISCONSIN. — Kaukauna, Cong. Sab. sch., 3; Union Grove, Cong. Sab. sch., 2, 5 00
MINNESOTA. — Alexandria, Cong. Sab. sch. 9 95
KANSAS. — Louisville, Cheerful Workers, 3 37
CALIFORNIA. — Santa Cruz, Geo. Ford, for a student at Seroor, 30 00

513 43

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Orfordville, Mrs. Eastman and Mrs. Pierce, 80c.; Wilton, 2d Cong. Sab. sch., 4.20, 5 00
MASSACHUSETTS. — Hatfield, Boys' Missionary Club, 2 00
RHODE ISLAND. — Little Compton, Un. Cong. Sab. sch. 8 50
CONNECTICUT. — Kensington, Cong. Sab. sch., 5; Newington, Cong. Sab. sch., 12, 17 00
NEW YORK. — Buffalo, 1st Cong. ch., for Mr. Logan, 300; New York, L. A. B., 5; Oswego, 1st Cong. ch., 1; Spencerport, Cong. Sab. sch., 60c. 306 60
NEW JERSEY. — Montclair, Cong. Sab. sch. 25 00
ILLINOIS. — Chicago, 1st Cong. Sab. sch., 51.79; Roseville, Cong. Sab. sch., 5.50; Prospect Park, Friends, 70c. 57 99
MICHIGAN. — Romeo, Cong. ch. 5 09
COLORADO. — Pueblo, Children, 60
CANADA. — Cowansville, Cong. Sab. sch. 8 00

435 78

Donations received in November, $23,054.31
Legacies received in November, 4,976.73

$28,031.04

Total from September 1 to November 30, 1887: Donations, $72,857.14; Legacies, $33,954.79 = $106,811.93.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN CENTRAL TURKEY.

MAINE.

Danville, A friend, 75
Newcastle, Mrs. S. Wilson, 2 50
Norridgewock, Cong. ch. and so. 14 00
Portland, Mrs. C. B. Hamilton, 4; I. Robitschek, 2, 6 00——23 25

NEW HAMPSHIRE.

Brentwood, Friends, 1 00
Bristol, Friends, 3 00
Derry, 1st Cong. ch. 11 00
East Derry, Mrs. B. Adams, 1 00
Epping, Cong. ch. and so. 12 50
Haverhill, A few friends, 2 60
Nashua, In memoriam, 2 00
No. Hampton, Cong. ch. and so. 20 00
Plaistow, Mrs. Kelly, of wh. 1 for suff. from locusts, 2 00
Troy, Cong. ch. and so. 4 15——59 25

VERMONT.

Burlington, A thank-offering from Harry Perkins and friends, for use of Mrs. Montgomery, 20 00
Chester, Mrs. J. N. Moore, 2 00
Greensboro', Cong. ch. and so. 15 00
Norwich, J. G. Stimson, 10 00
W. Brattleboro', S. 2 00
Woodstock, S. 10 00——59 00

MASSACHUSETTS.

Amherst, 1st Cong. ch. and so. 20 00
Arlington, Friends, 2 00
Auburndale, William H. Cooley, for Murad family, Adana, 30 00
Boston, A member of 2d ch., 5; C. N. Dyer, 5; Winthrop ch., 2, 12 00
Concord, Trin. Cong. ch. 29 32
Gilbertville, Cong. ch. and so. 15 61
Hatfield, Cong. ch., add'l, 1 00
Holliston, A friend, 1 00
Lowell, A lady, 10 00
Salem, Tab. ch., Chips of the old Block, 7 54
Townsend, Cong. ch. and so. 20 45
Wayland, Cong. ch. and so. 5 50
Winchendon, H. M. Butler, 1 50
Worcester, B. D. Allen, 1 00——156 92

CONNECTICUT.

Ansonia, Wm. Terry,	2 50	
Danbury, 2d Cong. ch.	50 00	
Griswold, 1st Cong. ch.	5 00	
Hampton, A friend,	5 00	
Middleton, Conf. of Cong. ch's,	104 55	
New Britain, Member of 1st ch.	9 00	176 05

NEW YORK.

Albany, 1st Cong. ch.	29 00	
Binghamton, Two friends,	6 00	
Brooklyn, Laura C. Chapin,	1 00	
Dansville, Mrs. L. E. Jackson, 2; Mrs. F. B. Johnson, 2,	4 00	
Fairport, Two friends, 10; The Pine Needles, 5,	15 00	
Keeseville, Mrs. Tomlinson,	200 00	
Peconic, Mrs. J. M. Worth,	1 00	
Quogue, A friend,	15 00	271 00

NEW JERSEY.

Basking Ridge, Two friends,	1 00	
Morristown, X. Y.	2 00	
Plainfield, A Baptist layman,	25 00	
Westfield, Cong. ch., 15; A Baptist friend, 5,	20 00	48 00

PENNSYLVANIA.

Philadelphia, M. S.	55	
Pittsburg, D. T. Reed,	1 00	
Scranton, A friend,	5 00	6 55

FLORIDA.

Jacksonville, "Christian mother,"	1 00

ALABAMA.

Talladega, Cong. Sab. sch., for use of Mr. Montgomery,	16 47

TEXAS.

Luling, E. G. Denman,	2 35

OHIO.

Coolville, M. B. and M. J. B.	2 00	
Mt. Pleasant, Friends,	17 10	
Ironton, W. F. Willson,	5 00	
Oberlin, 2d Cong. ch., 127.04; Woman's For. Miss. Soc., 20,	147 04	
Wellington, 1st Cong. ch.	25 00	196 14

ILLINOIS.

Chicago, New. Eng. ch., for East Turkey, 100; Tabernacle Cong. ch., 7.28,	107 28	
Dover, Cong. Sab. sch.	5 00	
Farmington, Geo. W. Little,	5 00	
Washington Heights, E. G. Howe,	20 00	137 28

MICHIGAN.

Romeo, Cong. Sab. sch.	5 39

WISCONSIN.

Ripon, C. H. Chandler,	10 00

IOWA.

Chester Centre, Soc. C. End.	8 37	
Decorah, Cash,	2 00	
Grandview, Ger. Cong. ch.	13 20	
Humboldt, Three friends,	7 15	
La Motte, A. S. McDole,	2 00	32 72

KANSAS.

Frankfort, Mrs. E. A. Murphy,	50	
Manhattan, 1st Cong. ch., 6.50; A member of ch., 9.50,	16 00	16 50

CALIFORNIA.

Ferndale, ——,	10 00	
Los Angeles, ——,	5 00	
San Francisco, "Give us this day our daily bread," 5; Josephine V. Nye, 2.50,	7 50	
Westminster, Rev. D. Goodsell,	1 00	23 50

WASHINGTON TERRITORY.

Anacortes, Friends of missions,	20 10

DAKOTA TERRITORY.

Fort Sissiton, Rev. J. C. Johnson,	5 00	
Yankton, Cong. ch.	9 00	14 00

CANADA.

Ayr, Misses Ballingall,	12 00	
Fergus, A. D. Fordyce,	2 00	
Kincardine, A. M. Johnston,	4 00	
St. Andrews, Un. meeting in Presb. ch.	13 42	31 42

CHINA.

Taiku, Rev. D. H. Clapp,	5 00

IRELAND.

Queenstown, Otis L. Leonard,	10 00

MEXICO.

Guadalajara, Brethren, by Rev. H. M. Bissell, for Central Turkey,	10 00
	1,331 89
Previously received,	15,546 40
	16,878 29

FOR SUFFERERS BY FIRE AT ZEITOON.

MAINE.

Newcastle, Mrs. S. Wilson,	2 50

NEW HAMPSHIRE.

Epping, Cong. ch. and so.	12 50	
W. Concord, Mary C. Rowell,	5 00	
Troy, Cong. ch. and so.	4 [illegible]	21 [illegible]

VERMONT.

Bellows Falls, Cong. ch. and so.	11 00	
Chester, Mrs. J. N. Moore,	2 00	13 00

MASSACHUSETTS.

Boston, E. K. A. and W.	25 00	
W. Medford, Cong. ch. and so., for use of Rev. H. Marden,	21 00	
Whitinsville, Annie D. Whitin,	10 00	56 [illegible]

NEW YORK.

Logan and Peach Orchard, United congregations,	3 25

NEW JERSEY.

Morristown, X. Y.	2 00

OHIO.

Painesville, Rev. A. N. Andrus,	10 00

IOWA.

Farmington, M. H. Cooley,	1 00

MINNESOTA.

Minneapolis, G. S. Bascom,	1 00
	110 40
Previously received,	615 07
	725 47

For Young People.

ILIA; OR, HOW THE GOSPEL SPREADS IN MACEDONIA.

BY REV. J. H. HOUSE, D.D., SAMOKOV, BULGARIA.

Nestling in the lofty mountains of the Rhodope range, one day's journey south of Samokov, lies a Macedonian village called Yakoronda. It is now about twelve years since this place was visited by one of the pupils of our Theological Training School, Mr. George Popoff. When a small boy, living in his native village in Bulgaria, north of the Balkans, this student had become acquainted with a Macedonian *kiradjee* (a pack-horse driver) named Ilia (I-leé-ya), a native of the village of Yakoronda. This kiradjee had a bright mind and a thirst for knowledge, but he was poor and had a family which he must support by his daily labor, so that he could not study and improve his own mind as he would like to have done. He was much interested in the boy George, who was a priest's son, and said to him: "Gogo, you must make the priest send you to Plevna to school, for there is a famous teacher there, Nestor by name, who has a new way of teaching, much better than the old-fashioned way in your and my villages."

A BULGARIAN WOMAN.

And George did persuade his father to send him to Plevna. This was the beginning of the boy's student life. Neither he nor Ilia knew anything of the gospel way of salvation at that time. But after four or five years George found his way to our school in Samokov. On his way he again met Ilia and told him

that he was on his way to a school in Samokov, where the New Testament was taught and the pupils learned about God. Ilia gave him godspeed, and they parted. Years passed and Popoff was sent to teach school among the followers of the gospel in the large village of Bansko, eighteen or twenty miles from Yakoronda. While there he visited Yakoronda, and seeking out the house of his old friend Ilia, spent a night with him. He said but little to his host about the gospel way of salvation, but only remarked that some of the prayers in the Old Greek Church were not right.

The next day, when he left, George gave Ilia nineteen tracts and asked him to pay about five cents for them, which he did. Ilia gave no special attention to these tracts, however, and soon left home for one of his long journeys as a kiradjee. The insurrection of 1875–76 soon after broke out, and Ilia was compelled to remain at home for a long time. He sat by his fireplace and read aloud these tracts, while his wife, busy with her spinning or knitting, sat upon the other side and listened. He read the whole nineteen through, and being quick of understanding, he was convinced of the truth of the gospel way of salvation, and was persuaded that he ought not to go to the Old Church any more. His wife, too, had listened and was so much convinced that she did not persecute him. But what was to be done? "One family cannot make a church," he said. Among the tracts he had read was one on family worship, and so he told his wife that they would have a church in their own house.

Ilia had a brother-in-law named Krusto. To him he spoke of his new-found knowledge. His brother-in-law was greatly shocked at these new opinions, and would not listen, but told Ilia that he had been greatly deceived. Ilia, however, continued to be received at Krusto's house, and still tried to get the ear of that relative, but unsuccessfully. Ilia's sister, Krusto's wife, was greatly exercised about these new views of her brother, and went to his wife and told her that there must be something wrong about her brother's mind and that she had better take some gift to the church, or burn incense over him while he slept, so that he might get well.

Ilia at last made an effort to get Krusto to read the tracts, but his brother-in-law said that he would have nothing to do with them. Finally, the persevering kiradjee said to Krusto: "Don't you see? They are only little books. They cannot hurt you. They have no horns with which to gore you; no sharp knives with which to pierce you; no fire with which to burn you. Examine them. You are more learned than I am, and if you find anything wrong in them show it to me and let us burn them together." Krusto at last consented. He read one and said: "Here is the truth." Then he read, one by one, the whole nineteen. He was convinced and altogether silenced. "What shall we do?" he said; "two families cannot make a church."

Krusto had a cousin named Marko. Ilia and Krusto went together and told him of their new light. But he said: "You are both deceived." He took, however, some of the tracts to read. It was a great offence to him that they had not the figure of a cross printed upon them, so he made one in ink upon each and returned them. Little by little, however, what by reading the tracts, what by discussions with Ilia and Krusto, he too was convinced, and, as soon as con-

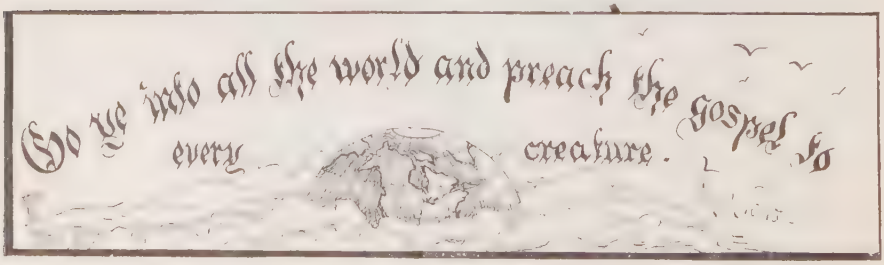
CONSTANTINOPLE, AS SEEN FROM THE ASIATIC SIDE OF THE BOSPHORUS.

vinced, more decided than the others, and said: "We must not countenance these errors; we must leave the Old Church."

Thus the work began. The followers in this village now number six or seven

BISHOP OF THE OLD GREEK CHURCH.

families, and at a service held there recently upon a weekday, thirty people were present. Thus it is that God is working by his providence to open the door for the preaching of the pure gospel in various parts of this land.



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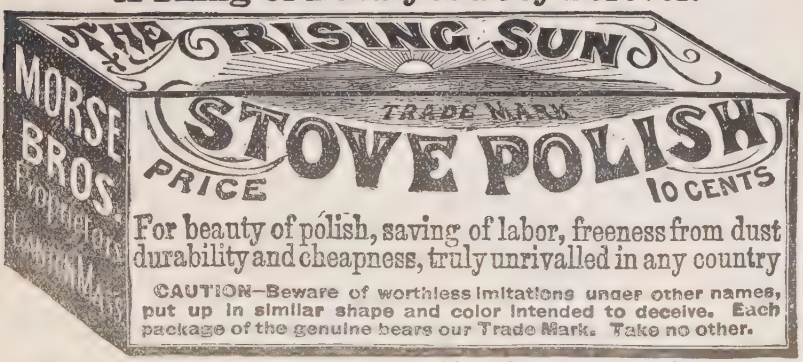
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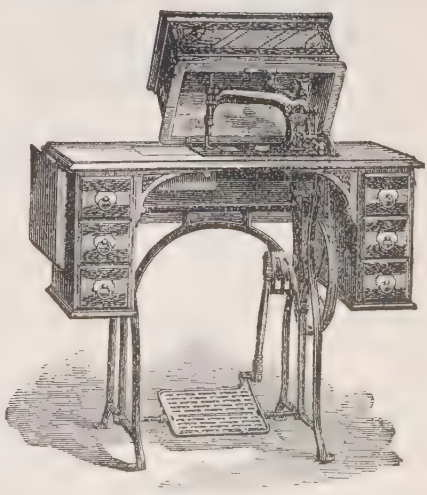

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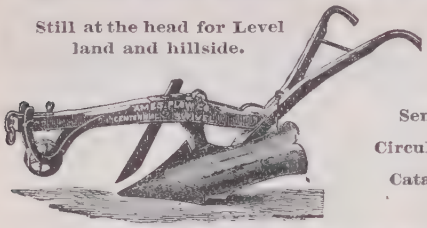

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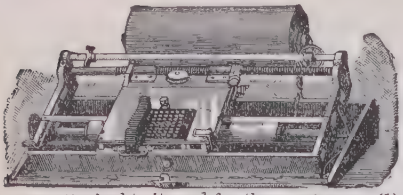

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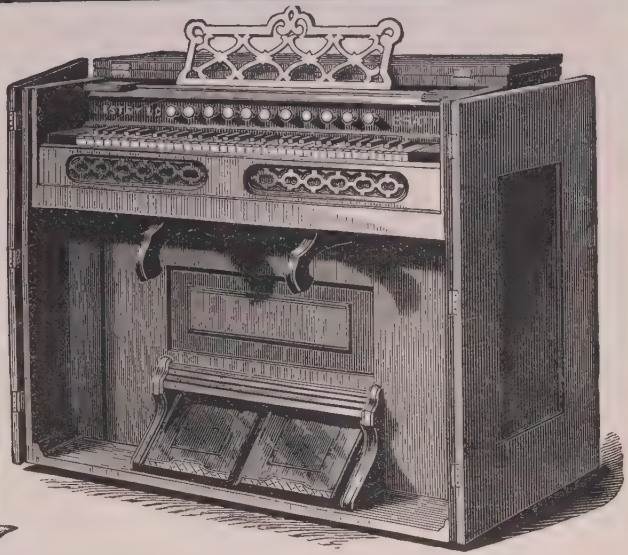

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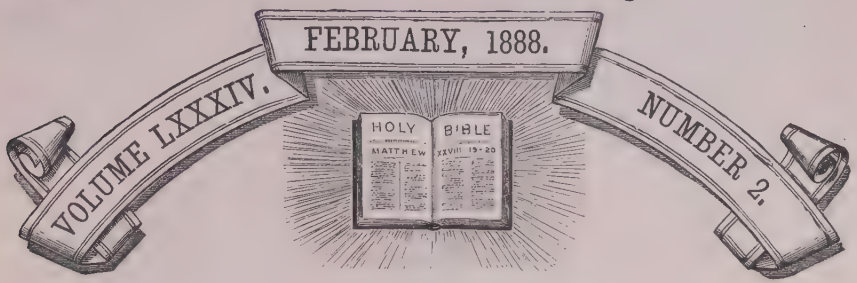

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THE

MISSIONARY HERALD.

VOL. LXXXIV. — FEBRUARY, 1888. — No. II.

FOUR MONTHS. — The receipts for the month of December were about $12,000 in advance of those of the corresponding month a year ago, of which $9,000 was from donations, and $3,000 from legacies. The total receipts for the first four months of the fiscal year are in advance of those for the corresponding period of the preceding year by over $50,000, the gain being about equally divided between donations and legacies. Let us give thanks for so favorable an outlook, and both purpose and pray that this increase shall continue during the early months of the New Year. The imperative claims of the work abroad, which was never more promising than it is to-day, call for an advance during the year of not less than $100,000.

WE regret to learn of the death at Koloa, Sandwich Islands, December 1, of Rev. James W. Smith, M.D., who went out as a missionary physician to Hawaii in 1842, and in 1854 was ordained as pastor of the church at Koloa on the island of Kauai. Since the direct work of the Board in the islands was given up, in 1860, Dr. Smith and his wife have remained at Koloa, laboring faithfully and accomplishing a good work, not only at that place, but throughout the island of Kauai. His last sickness seems to have been the result of overwork in preaching, during the absence of a native pastor. Dr. Smith was born at Stamford, Conn., July 8, 1810, and was therefore a little over seventy-seven years of age.

THE death of Rev. Dr. James Powell brings a sore loss, seemingly an irreparable loss, not only to the American Missionary Association, of which he was a secretary, but to all our churches and the general missionary work. A man of broadest sympathies as well as of intense devotion, Dr. Powell was a power for good in our land. Only four days before his death, while on an official visit at Boston, a call from him at our editorial office brought into yet clearer view the manly vigor as well as the tender heart of this true man of God. Our warmest sympathies are extended to his associates in office and to our sister missionary association.

As we go to press the Woman's Board of Missions is observing its twentieth annual meeting in Boston. The review of the year and of the score of years is such as to awaken deepest gratitude to God for the life and vigor which he has given to this branch of missionary service.

We are happy to say that there has been, and still is, an unusually large demand for the American Board Almanac. The three issues of this almanac have been pleasantly said by friends to illustrate the three degrees of comparison — "good, better, best." The number for 1888 is highly complimented by the religious press of all denominations. *The Advance* speaks of it as doing "its part beautifully well in helping to make the cause of missions wear a bright and winning face." Why not send at once for fifty or a hundred copies, at the rate of $5 for the hundred, and distribute among the young people of the Sabbath-school and the Society of Christian Endeavor?

We regret to learn of the death of Mrs. Susan W., wife of Rev. Josiah Tyler, of the Zulu Mission, which occurred at Umsunduzi, November 17. A faithful and true missionary has thus been taken from the earthly service. Just as we go to press we have received from Natal a notice of Mrs. Tyler, but not in season for this number of the *Herald*.

The press of matter has been such this month that we give eight additional pages in this issue of the *Herald*. Some of the articles are of unusual length and the department of letters is unusually extended, but we are confident that our readers will agree with us that nothing here given could well have been omitted. The reports from the various mission fields are of great interest.

Just as this issue of the *Herald* is ready for the press, tidings come of the death at Washington, D. C., January 10, of the Hon. Peter Parker, M.D., in the eighty-fourth year of his age. Dr. Parker was connected long and prominently with mission work in China, having landed in Canton fifty-three years ago. Further notice of his life and work must be deferred until our next number.

For reasons that are obvious to those who understand the delicate relations of the work of our American Board in Turkey, we have not in the *Herald* entered into the discussion which has been going on in Great Britain in reference to the missionary successes and failures of Islam. As this discussion has progressed, testimony has been elicited from various quarters, making it apparent that those who have commended the methods of Islam as compared with those of Christian missionaries have been much more anxious to make a point than they were to present the truth. Christian methods of propagandism may doubtless be improved as experience is gained, but that will not be an improvement which compromises our faith by yielding to the sinful propensities of men.

The Bombay Guardian of November 12 contains an interesting account of the welcome given to Miss Millard and Miss Lyman on their arrival at Bombay. Mrs. Sumant Vishnu read an address of welcome on behalf of the native Christian ladies, referring in the most cordial terms to the work done by Mrs. Edward S. Hume, and expressing the greatest satisfaction in the coming of the new missionary ladies. A fellow-passenger of these ladies, Rev. Dr. Mutchmore, of Philadelphia, and other gentlemen, foreign and native, made addresses. What a change in India since the day when Hall and Nott landed at Bombay and found neither native nor foreigner to give them welcome!

A MAIL reached us December 31 with letters from Ruk, Ponape, and Kusaie, collected by the *Morning Star* and put on board a chance vessel at Jaluij. Captain Garland sends an account of the events which had occurred on Ponape up to August 1. We have already published news from Ponape of a somewhat later date, reaching us by way of Manila. Captain Garland's last date was August 29, as he was nearing Jaluij. He reports that everything on board the *Star* was working well, and the vessel was ahead of her schedule time. He had found the missionaries everywhere in good health. His account of events on Ponape differs in no essential particular from Mr. Rand's journal published in the January *Herald*. It is now estimated that about forty Spaniards and ten Ponapeans were killed in the fights which have occurred. Everything was quiet and the arrival of the Spanish war-vessel was anxiously anticipated. No danger is apprehended to the missionaries from any act of the natives. The Ponapeans are well armed, and if the Spaniards attempt to take vengeance, Captain Garland thinks the natives will defend themselves to the last. On her voyage out from Honolulu the *Star* sailed directly for Ruk, where she arrived August 7. Mr. Logan expresses great joy over the coming of Mr. and Mrs. Treiber. No Spanish vessel had been seen at Ruk, and matters were moving on with no appearance of the assumption of authority by Spain. The churches on Ruk, as well as at the Mortlocks, were in a prosperous condition, though Mr. Logan finds that the Mortlock pupils, while willing to return for Christian work at their own islands, are lacking in enterprise in undertaking missions to the regions beyond. This trait is not altogether peculiar to Pacific islanders. The *Star* reached Ponape August 14, and Dr. Ingersoll speaks of "the beautiful region, in which the eye is constantly feasted," to which she had come. It was not deemed best to put up her house until the Spaniards from Manila should arrive, when the issue of the present troubles could be more clearly known. Dr. Pease, from Kusaie, reports that they had had no American mail during the entire year; that the schools were progressing, but that they were apprehensive that Spanish authorities might not suffer pupils to be brought from the Marshall and Gilbert Islands to be trained on Kusaie. The letters from all the stations are brief, inasmuch as it was doubtful when they were sent whether the *Star* would fall in with any vessel by which they could be forwarded home. After going through the Marshall and Gilbert groups the *Star* will retrace her course, visiting Kusaie, Ponape, and Ruk again, and will bring up the regular mail, reaching Honolulu, we hope, some time in March. Let us be grateful that these brief reports are so favorable.

THE First Protestant Church in Korea has been organized in connection with the American Presbyterian Mission in that land. Fifteen members are enrolled, and others are calling for baptism. Though this is contrary to Korean law, the government is reported as raising no question in regard to the matter. It is but a score of years since the organization of a Christian church in Japan was not only contrary to the law, but would have been visited with severe punishment, yet to-day there are more than 15,000 church members in that empire. May similar success await the new church in Korea.

Reports from the famine region in Turkey are still of a distressing character. On the fifteenth of November, Mr. Montgomery returned from a visit to Hadjin, Sis, and the district of Cozan, meeting delegations from seven other places, who brought the same sad story of hunger and want. Within this district there is believed to be fully 15,000 people who are begging for bread. Word also comes from other sections of Asiatic Turkey that, even where no famine exists, the price of breadstuffs has doubled and trebled, and a great deal of suffering is inevitable in these regions. It is a sorrowful thing to be obliged to say that the exactions of the tax-gatherers are as pressing as ever. The last cow or sheep, and in some cases the last measure of wheat, are seized for taxes. Among the letters from missions will be found one from Mr. Marden, of Zeitoon, showing that in that region the government is rendering efficient aid to the sufferers. But on the other hand, at Adana, an imperial order has been received strenuously forbidding any further distribution of relief to the poor. It would seem impossible that this prohibition should continue long, for the cries of the sufferers must reach the ears of the officials and secure a repeal of the order. Yet if help cannot be afforded to the sufferers on the Cilician Plain there will be an eager call for all that can be given in other sections of Turkey. We trust that benevolent and philanthropic people will not slacken their aid, for the winter is upon these suffering people.

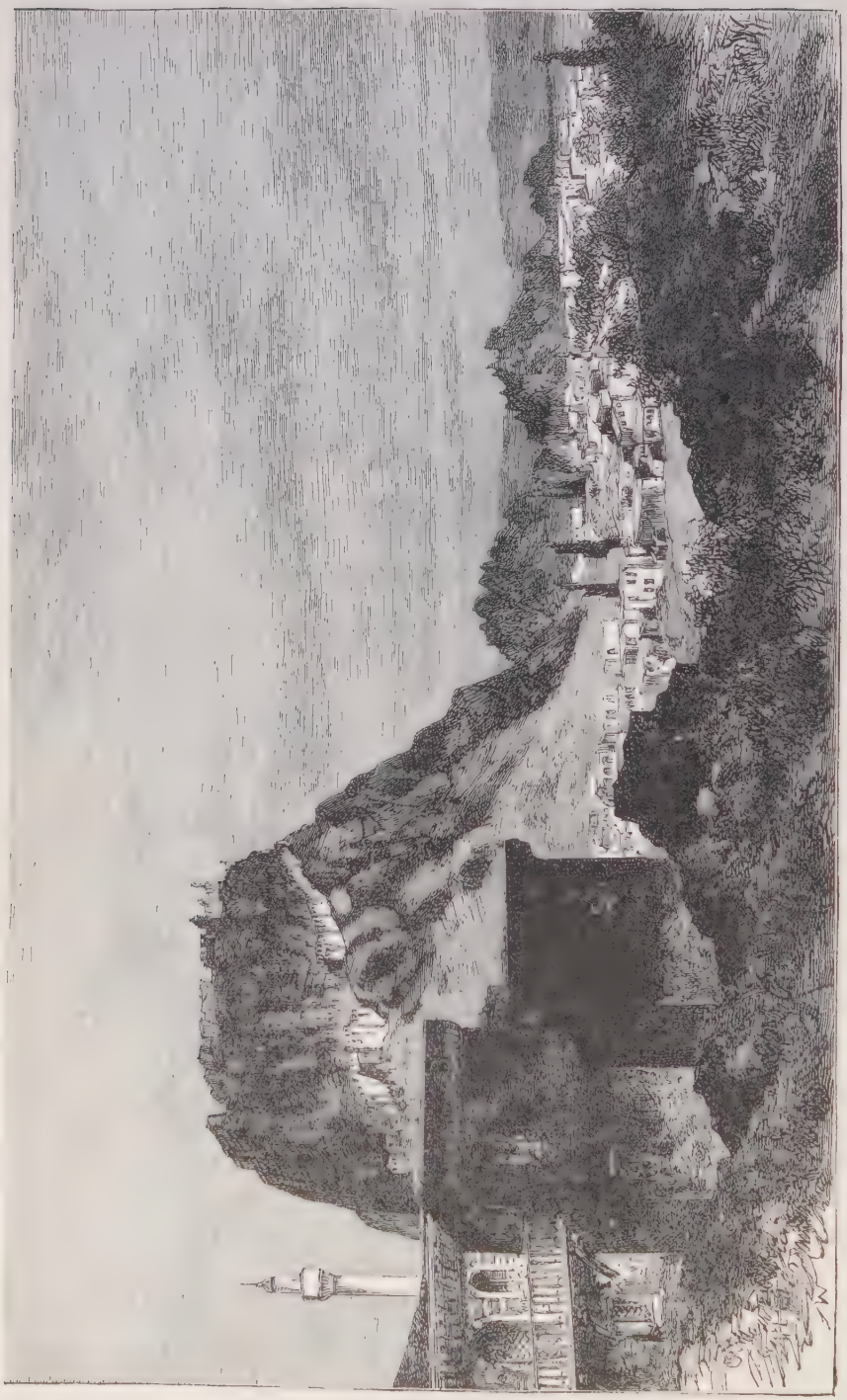
The number of Japanese at the Hawaiian Islands is increasing rapidly; some 3,000 of them have been employed as laborers on the plantations. On December 11 a single steamer from Yokohama brought 1,450 additional immigrants. These people afford a new object for missionary effort, and we rejoice to learn that Christians at the islands are taking hold of this branch of work with energy. Dr. Hyde has kept up a service for them for three years. Rev. Mr. Damon, in the December number of *The Friend*, reports a visit to various places on the islands of Hawaii and Maui, in connection with Mr. Miyama, of the Methodist Episcopal Mission in San Francisco to the Japanese and Chinese. These emigrants warmly welcomed these Christian laborers, listening attentively to their addresses. Sunday-schools and other Sunday services have been established, and a Japanese Young Men's Christian Association organized. The Japanese Consul General at Honolulu enters cordially into these efforts in behalf of his countrymen. Dr. Hyde reports that while the 1,450 emigrants above referred to were quartered in the quarantine grounds, they listened most intently to a fervent presentation of the gospel by Mr. Miyama, who set forth Christ as the one hope for man.

A notable lesson in temperance was given the other day at Honolulu by the Consul General of Japan, Mr. Ando, who is a native Japanese. He had received as a present from some friends in Japan two casks of liquor; but with the purpose of warning his fellow-countrymen on Hawaii against drinking-habits, and to show them that he meant what he had said on the subject of temperance, he took the casks into his yard, had holes bored in them, and poured out the contents upon the ground. Would that all consuls were like this Japanese official at the Sandwich Islands!

One of the greatest calamities of modern times is the breaking through its banks of the Hwang Ho, or Yellow River, in the province of Honan, China. The information received as yet is incomplete, but it indicates a disaster of gigantic proportions. According to the statements of Williams in his "Middle Kingdom," the Yellow River drains an area of 470,000 square miles, its length being about 2,500 miles, though it is not more than half that distance in a direct line from its source to its mouth. Williams says "that the history of the Yellow River furnishes a conclusive argument against diking a river's banks to restrain its floods." Its bed is above the level of the surrounding country and it has for this reason changed its course more than once, bringing disaster to the people. During the Manchu conquests the dikes were broken as a military expedient for repelling the invaders, at which time 300,000 of the inhabitants perished. About a generation ago the river reverted to the channel which it had left some centuries before, and now again it has left the old track, breaking down about 20,000 feet of embankment, and has not yet, so far as we know, found an outlet to the sea. A large inland lake is the result, said to be about 7,000 square miles in extent and covering one of the most fertile and populous portions of the great province. We have word from only one of our missionaries in reference to this terrible disaster. Rev. Arthur H. Smith, of Shantung, writes that the change of the channel of the Yellow River relieves their province of Shantung of a curse which has afflicted it for thirty years, while it carries desolation into three other provinces. None of our missionaries are in the region that is rendered desolate. The number of Chinese who were drowned, vast as it is, will not probably equal the number who have lost houses and homes, as well as the land on which they live, and the amount of suffering must be fearful. As yet we hear of no organized plan for relief, but the Christian world should be ready to listen to the call for aid that will undoubtedly soon come.

The Day of Prayer for Colleges, which falls upon the last Thursday of January, should see all the Christians of our land united before the Throne of Grace in earnest supplications. It is not easy to appreciate the relation of these higher institutions of learning to the welfare of society and the advancement of the kingdom of Christ. The vast number of young men and women in these institutions, their power for good or evil in the present and the future, together with the fact that from these students must come the ministers and missionaries for the direct work of the church in the years just before us, should awaken the liveliest interest in the observance of this Day of Prayer for Colleges. It is not a narrow object, as some seem to regard it. Only those who have a narrow conception of the influence of these higher institutions will see any need of including the schools of lower grade in order to make the theme of the day a broad one. An outpouring of God's Spirit upon the colleges and seminaries at home and abroad would mean a glorious advance in the kingdom of God within the next few years.

The Japan Mail reports that the work of laying the rails on the railroad between Sendai and Aomori will soon be commenced. The line is 240 miles long and connects Sendai with Aomori, which is the northern port of Japan, opposite Hokodate, on the island of Hokkaido.



AFION KARA HISSAR, ASIA MINOR.

On the opposite page there will be found a picture of the town of Afion Kara Hissar, alluded to by Rev. Mr. Bartlett in his letter, found on page 75, and of which he speaks as an important centre of trade in Asia Minor. It is not to be confounded with the Kara Hissar in the vicinity of Sivas. The town here represented is an out-station of Smyrna, though about 175 miles east of that city. It is noted for a citadel crowning an elevated rock.

How slowly is the message of life carried to those who are without it! Numberless incidents have been given of the astonishment shown by those who have just received the message, at the dilatoriness of Christians in giving them the truth. Just now there comes the following striking story from Mr. William Duncan, whose noble work among the Metlakahtla Indians is well known. He says: "I was teaching the Indians to write letters, and as a matter of course began with the name of the place at which the letter was supposed to be written. About that step there was nothing to call forth any remark from the Indians. Next came the name of the month. That elicited some smiles, but no question. Then was added the day of the month, which also caused some interest but no surprise. When, however, I added 1860, for the year, then immediately the Indians inquired, What do those figures mean? Why was the year so named? For a moment I was stunned at the answer which the last question called for. Never before had I realized the startling meaning of those figures in connection with the gospel, and how severely they witnessed against the Christian Church. The Indians at once seemed to seize with awe the information I offered on the subject, and their looks too plainly indicated both reproach and astonishment that the message of God should have been withheld from them so long. I felt," adds Mr. Duncan, "both ashamed and humiliated for my race, and wondered how so many generations of Christians since the apostolic age could have dared, as they have done, to so wilfully and fatally neglect, or at the best but trifle with, their Lord's commission."

We believe there is little foundation for the sensational reports given in the newspapers in reference to the political situation at the Sandwich Islands. Undoubtedly, there are difficulties in the administration of the government, and the relations between the king and his ministers are strained. The king has vetoed two bills in a way which many claim to be contrary to the new constitution, but there will, we think, be found some adjustment of difficulties without a revolution. The new parliament seems to be a fairly representative body, eleven of the twenty-four representatives being natives and three of mixed blood. The composition of both the upper and the lower Houses is such that they may be expected to deal wisely and fairly, and the king will hardly venture to resist their decisions.

A piteous appeal is reported as having come from the queen of Tonga Islands to have her country taken under the protection of Great Britain, to save her land from the curse of strong drink which the traders are forcing upon her people. But would Britain guarantee her immunity from this desolating traffic? Great Britain led the way in the abolition of the slave-trade; cannot she join with other Christian nations in the abolition of this international drink traffic?

A Missionary Pledge. — We hear that in certain churches the following pledge has been presented at the beginning of the year to each member of the congregation, with the request that it be carefully considered and signed. Some such pledge *ought* to be made, in intent if not formally, by every one who claims the Christian name, and it will be helpful to many, if not to all, to make it in writing. Of course the form can be modified to the circumstances of each individual. Here is the form suggested: — Beginning with the year A.D. 1888 I undertake to give a sum of money, year by year, to assist in the spread of the gospel into all the world, according to our Saviour's commandment.

I intend and resolve that my gift shall be regular, year by year; that it shall be valuable; that the amount shall bear some proportion to my income, "as God hath prospered" me; that it shall be bestowed through a well-established board of missions; and that it shall be followed by a prayer for divine blessing.

I recognize that I live in a remarkable missionary age, and I desire and determine to make it one of the satisfactions of my Christian life to do as much as I can to help extend Christianity throughout the whole earth.

I will take it as a pleasure to be called upon, year by year, by the officers of my church for my annual gift.

Signed.....

Dated.....188....

The Vermont Chronicle puts in few words an argument for foreign missions which should be considered by those who would care for the emigrant classes coming to this country. We quote the whole paragraph from the *Chronicle*: —

"A striking example of how the foreign missionary work helps the home work is seen in the fact that the Prague Mission of the American Board in Austria has furnished six converts to labor among the Bohemians in this country. Of these, Mr. Reitinger received in the Prague Mission three years of special training, and Mr. and Mrs. Paulu enjoyed four years' special training, and have had since three years' experience in practical religious work. The two latter join Rev. A. W. Adams in laboring among the Bohemians in Chicago. The other helpers from Prague are at work among their countrymen in Cleveland, Ohio, and elsewhere. This is a kind of compensation for foreign work that the dullest can comprehend. But none will so fully appreciate it as the Christian people in the cities where the Bohemians live. Is it not a remarkable fact that instead of our churches converting to Christianity Bohemians who have come here to live, and sending them back to aid the mission work there, our missionaries in Bohemia should be helping the work here, among the emigrants from that land, by giving us some who have been brought into the kingdom and trained under their care? Let us seek to prosecute the work among the Bohemians here more vigorously by strengthening the hands of the Prague Mission."

We had expected to be able to report in this number tidings from Stanley in Central Africa, but no additional news has been received as we go to press. We trust that the fact that no messengers have come from him does not indicate any disaster to his expedition. He has doubtless had difficulties and delays, but it would seem that under ordinary circumstances we should by this time have heard of his arrival at Wadelai. Perhaps the first news we shall hear from him is of his arrival at Zanzibar.

THE EDUCATION IN THE UNITED STATES OF NATIVES FROM MISSION FIELDS.

THE December number of *The Baptist Missionary Magazine* contained a suggestive article from the pen of Rev. Dr. William Ashmore, the veteran missionary in China, in reference to methods once employed in the prosecution of missionary work, found by experience to be unwise, and which have now been discarded. A portion of Dr. Ashmore's article, referring to the sending of natives to America for education, was selected for use in the last issue of the *Missionary Herald*, but was crowded out by the press of other matter; and now the January number of *The Church at Home and Abroad*, the organ of the Presbyterians, has a long editorial upon the question: "Should natives be encouraged to come from mission fields to the United States for aid?"

The last-named article notices many things that are little understood in this country, or, if understood, are not kept in mind when deciding the question of aid to persons from a foreign country, namely: that the working-people of Asia are generally poor; that a small sum of money constitutes a fortune for them, and the opportunity to secure such a sum here by a little tact is very attractive; that Asiatics have learned that the spectacle of a convert to Christianity from heathenism is intensely interesting to people in America, and is a ready means of opening their purses; that Oriental languages are interpenetrated with pious expressions which mean very little to those who use them, while they are a passport to the charity of liberal people; that while they generally declare that their purpose in seeking aid is to secure the means to return to their own people and labor for their evangelization, many such persons become, on their return, the most successful opponents to the work, etc.

On the question of the desirableness of students coming to this country to pursue a course of study, the article says, first, that it is not necessary, because educational institutions of all grades have been established on mission ground, especially in Western Asia, from which most of these young men come. Colleges have been planted in Beirût, Constantinople, Aintab, Harpoot, and Marsovan, and also in Osioot in Egypt, and there are theological seminaries in Beirût, Marash, Harpoot, Marsovan, and Osioot, so that the opportunity to acquire a fair, working education can be enjoyed without crossing oceans or continents.

Secondly, it is not desirable to educate students here, save in very exceptional cases and for special work, because it costs so much, the money which would educate one young man here being sufficient to educate half a dozen there; because their education and mode of life here take them out of sympathy with their people, and make it difficult for them to live as their people do and become an integral part of the growing evangelical community, hence unfitting them to work to the best advantage; because the more expensive habits of living which they acquire make it more difficult, if not impossible, for their people to support them, and they thus become a serious hindrance to the realization of the very important idea of self-support in mission fields; and because "it is demonstrable that few of the natives of Asia educated in America have been any aid to the evangelization of their own country, while many hundreds of well-educated and

devoted men trained in the institutions on mission ground are laboring in churches, dispensaries, hospitals, schools, asylums, editorial chairs, and charitable societies, and are the pillars of the rising evangelical communities which they adorn. These men have published cyclopædias, dictionaries, books on grammar, rhetoric, history, mathematics, natural, physical, and mental science, and are editors of scientific, literary, political, and religious periodicals. Their praise is in all mouths, and their influence on the rising fortunes of their native lands is conceded by the bitterest enemies of the truth." The article continues thus: —

"In view of these considerations, we think it the duty of Christians steadily to decline to aid by their contributions the students who may from time to time apply to them. A consistent adherence to this policy would prevent any from coming who have not means of their own to defray their expenses. With the great facilities at their door, no student from mission fields will be deprived of a thorough education at home."

Dr. Ashmore says: "The sending of natives to America to be educated for the ministry used to be considered a masterly stroke. The native could be associated with the finest young students we have at home. He would feel the stimulus of their mental activity, become possessed of their higher ideals, fix higher standards of attainment, and become in every way a broader man, while his mind would become more richly stored with the materials of thought. And so bright and promising lads were picked out and sent home. Not a society but had some of them on its hands; other denominations were more forward than even we [the American Baptists] were. Any number of people were ready to make special contributions for the support of such young men. Besides, it was thought they would more than pay their way by the interest they would excite as they were taken round from church to church, and from Sunday-school to Sunday-school. And so they were taken through a collegiate course, and more or less of a theological course, and then sent back, petted and caressed, and laden with many small presents and souvenirs of their stay in America.

"In a few instances they did well; but in others, and I think in the majority of cases, there was a disappointment even to the extent of bitterness. The young man had, indeed, become a broader man, but he had become so broad that he could not sit on the old-fashioned stool. He had to have a special chair made for him. He had been highly educated; but somehow, he had been educated so highly that his old comrades could not always reach him, and he could not always get down to them. He could not work himself into the place he had been expected to take. The trouble was he was always trying to locate himself. He had not become an American, and yet he had partly ceased to be a native. He had acquired new tastes for food and garments and style generally, quite unknown to his plain neighbors, and was something of a 'speckled bird' in his native forests. His tastes being more expensive, he must have more support than his colaborers; or, failing in that, he would have to go into government service, or engage in secular business. In fact, he was spoiled. He was neither one thing nor the other."

These declarations from two of the leading societies are fully confirmed by the long experience of the American Board. We have a deep sympathy for all those

who have received such a degree of enlightenment as makes them dissatisfied with their former state, and restive under despotism, and where the lack of enterprise and of facilities for bettering their condition and that of their families is so complete that they desire to improve their state by emigration. If they can do so without becoming a burden to others, we see no objection to it, except that their opportunities for doing good are greater at home than here. But with those who are planning to labor among their own people the case is different. Let them make the best use of the opportunities near at hand, and in ninety-nine cases out of a hundred they will do more and better work than by coming to this country to study. Of course the longer a man studies, the more he will learn. Many pastors would be glad of a post-graduate course at home or abroad, but laying aside all other considerations, is it a profitable investment of time? With habits of study, an advance in knowledge may keep pace with one's advancing years without a neglect of his appointed work. Success in evangelistic work depends more upon the heart than upon the mind; upon spiritual earnestness than upon the amount of learning.

It is a matter of constant surprise to us that good people in this land are so ready to give their money to foreigners who appear plausible, without stopping to inquire for their credentials; or, that they are satisfied with the testimonials of those whose opportunities for knowing the precise facts are little better than their own; that the absence of recommendations from missionaries or from the societies with which they are most intimately connected does not raise a suspicion that the case may not be just what it seems. In fact, the withholding of credentials is often ascribed to unworthy and purely selfish motives.

The missionary societies have been organized with the definite purpose of carrying the gospel and its attendant blessings to the lands that are in need of them, and of being the channels through which Christian benevolence shall flow abroad. All who have a desire to bless those in foreign lands with their money will find the existing organizations a wiser, more economical, and efficient medium than private and individual efforts; while the demands upon the societies are always far greater than their ability to meet them.

RECENT OBSERVATIONS IN BULGARIA AND TURKEY.

BY REV. EDWARD G. PORTER, LEXINGTON, MASS.

[Rev. Daniel March, D.D., of Woburn, Massachusetts, and Rev. Edward G. Porter, of Lexington, Massachusetts, — the latter gentleman being one of the trustees in America of Central Turkey College, — have been traveling together through Bulgaria and portions of Turkey, and are now on their way *via* India to China and Japan. A letter from Mr. Porter, addressed, just after leaving Turkey, to a fellow-trustee of the College, dwells at length upon several details connected with the administration of the institution, but it also gives many interesting statements in regard to the general missionary work in Bulgaria and Turkey. This portion of the letter we are permitted to give to our readers.]

Our first impression of Bulgaria, and our last as well, was that the people generally were minding their own business, quietly attending to their flocks and fields, and knowing very little of the talk they had occasioned in the newspapers and cabinets of Europe. They are proud of their political freedom and jealous in their efforts to maintain it. Once they were sincerely grateful to Russia for her powerful assistance; but when they saw that Russia would not tolerate Bul-

garian independence, they set themselves bravely to the task of getting on without her. We can testify that the government of the young principality is well administered. Order prevailed everywhere. The system of local *gendarmerie* is admirable. Robberies are seldom heard of, and beggary is scarcely seen. Most of the towns and villages are springing into new life. Larger and better houses are in process of erection. New streets are being laid out, and public squares, in all respects worthy of the older countries of Europe. Waterworks and gasworks are being introduced, and improved sanitary methods are everywhere received with favor.

It is gratifying to us as Americans to know that many of the most important positions under the government are held by graduates of Robert College, who are giving great satisfaction as able and honest men, loyally devoted to the best interests of their country.

As to the special work of our missions in Bulgaria, I can say that we were much impressed by the influence which our missionaries seem to have with the people among whom they live. Everywhere they are respected as messengers of peace, having no political or commercial ends in view. Of course the prejudices of the Bulgarian church are an ever-present obstacle in our way; but I noticed that the priests of that church, and also its monks, are not very hostile to our movement. Indeed, several of them have told me that they welcomed our missionaries as true friends of Bulgaria and warm advocates of sound learning, good schools, and a free press. The fact is that most of the Bulgarian clergy are sadly destitute of any proper intellectual or spiritual training themselves, and, though often good men, they are incompetent to guide the people in the mysteries of God's grace; and so it has come to pass that the people are not guided, and many of them know it and regret it; and some of them are in precisely that state of mind which would lead them to turn to our missionaries for light. Many who do not come in person read our books and papers printed in their language, and are seriously affected by them. A large number send their children to our schools and are very grateful for the privilege.

At Samokov, the headquarters of our educational work, we found the high schools for boys and for girls admirably conducted. The scholars come, in many cases, from a great distance, at no little sacrifice, showing their appreciation of the instruction which is given. It seemed to me that the industrial training which Dr. Kingsbury and others are seeking to establish would be a valuable adjunct, as it would enable many to earn the means of paying their expenses. The cost of such a department need not be much, and it would go far to popularize our other work, and, among a simple and undeveloped people like the Bulgarians, it would be a legitimate part of gospel preaching, if properly carried out.

The churches which we visited in Sofia, Samokov, Tartar Bazarjik, and Philippopolis are all well attended, the one at Sofia being so crowded that many persons were standing in the passageway and porch and in the garden outside. A new church building is nearly completed at Sofia, in the outskirts of the city. It is a good, substantial structure, pleasing to the eye and well adapted for worship. The pastors whom we met impressed us as men well trained, by study

and experience, to minister to the wants of their people. Some of them are eloquent and forcible preachers, evidently called of God to do a great work for Bulgaria.

CONSTANTINOPLE AND VICINITY.

There is much satisfaction in pointing to the three conspicuous monuments of our missionary effort, to be seen at Constantinople — the Bible House in Stamboul, the Home at Scutari, and Robert College at Roumeli Hissar. These three institutions are admirable, and they are doing an incalculable service for the cause of Christ throughout the empire.

At Broosa and Smyrna our visits were too short to bring us into contact with the native churches, but long enough to convince us that our foundations in both places have been laid broad and deep. The buildings are well located, well constructed, and well kept, and the brethren in charge, with their families and teachers, are just the kind of missionaries we could wish to see — intelligent, enthusiastic, resolute, knowing well their mission and happy in the discharge of its duties; duties which each one often defines for himself most unsparingly and executes with a delight which I have seldom seen surpassed in the ministry at home.

CENTRAL TURKEY.

[The travelers passed *via* Mersin to Tarsus and Adana, finding at the latter place Rev. Mr. Montgomery doing double duty as missionary and distributer of supplies to the starving people on the Cilician plain.]

At Adana the bazaars seemed to be well supplied with all kinds of provisions. The Greek merchants looked out for that. But the trouble was there were thousands of people wholly dependent upon their annual crops for a living, and, as there were no crops this year, they had no means of buying the food which they saw in the markets of the larger towns. These are the people whom Mr. Montgomery has fed.

The crowning feature of our journey thus far has been our visit to Aintab and Marash. Indeed, I doubt if anywhere, in any part of the world, we shall see more gratifying evidence of an abundant harvest attending missionary effort than in these two flourishing inland cities. Each of them now has three native churches in full operation, and such churches! some of them with a regular attendance of a thousand, and Sunday-schools in proportion, and native pastors richly endowed with the graces of the Spirit and with the acquirements of sound learning; men who are qualified to lead the flock into green pastures and beside still waters. The fidelity of our missionaries, who have labored hard in this field, seems to have been equaled by their wisdom. They have not only preached the gospel with rare success, and planted it as good seed in green soil, but they have built it up, as wise master-builders, in the shape of solid and attractive edifices for the Christian education of the youth whom the churches are constantly bringing forward.

Harvard College was no more a necessity to the founders of New England than is the Central Turkey College to this mission. It is the natural, the inevitable, fruit of the vine which our fathers planted. Let no one at home indulge the feeling that we are turning our attention too much to education at the present time in missionary fields. Education has been forced upon us. It has come in answer to the prayers of many who have now fallen asleep. They have left us,

as an inheritance, the duty of caring for the converts and the children of the converts whom they called out of darkness into light.

The young generation in these large native churches must be educated. We have always assumed that; and, if so, who shall educate them if not we? The Jesuits stand ready with their schools all through the East, and would be only too glad to welcome all our Protestant youth. But are we willing to turn our boys and girls, whom we have trained in these mission Sunday-schools and churches, over into the hands of Frenchmen and Italians? There is but one answer to this question, and that answer, I am happy to say, we have proclaimed with a loud voice throughout the whole extent of the Ottoman dominions. Our preachers bring the Bible; the Bible brings the church; the church brings the school; the school brings the college. And so you can imagine what a thrill of joy I experienced when, after a four days' journey from the seacoast on horseback, we turned a corner in the valley of vineyards and beheld the fair city of Aintab immediately before us and, more conspicuous than anything else, our noble college on the summit of a hill, with the American flag flying from its tower, and on the adjacent hill a group of buildings equally imposing, connected with the medical department, the Hospital and the School for Girls. It seemed as if we had taken possession of the town in the name of the Lord, and this feeling was deepened by the fact that, some two hours out from Aintab, we were met by a large number of friends — missionaries, professors, teachers, pastors, and others (a magnificent cavalcade) — to escort us into the city. No greeting at a railway-station in our country could equal this in picturesque effect and romantic accompaniments. It made us poor, weary travelers feel as if we were of some importance all at once, and, what is better, it made us feel profoundly that there were not a few Christian hearts in that strange city, who cared enough for us to come a long way out on the road to meet us with their cordial salutations.

Our visit, thus happily begun, was one continual ovation. The day after our arrival was Sunday, and a most interesting and busy day it was. Dr. March and I were requested to address the Protestants of the city, assembled in the First Church, as many as two thousand, at the afternoon service. They were all seated on the floor, or rather, upon mats spread upon the floor, as close as possible, shoulder to shoulder — the men and boys on one side of the great sanctuary, and the women and little children, often in their arms, on the other. They sat in profound silence until a hymn was announced, when they joined in the singing with something of that heartiness which characterizes the Annual Meetings of the American Board. I noticed that they were led by a kind of informal choir, consisting of an old bearded man and a group of perhaps thirty boys, who were seated all around the pulpit. But the vast congregation fell in at once and sung with tremendous power.

Our addresses were translated by Professor Bezjian and one of the pastors, and at the close of the service hundreds of people gathered around to express their interest in our visit and to send their salutations to the Christians of America. One old man told me that he had helped stone one of the early missionaries out of the town. He is now the senior deacon of the church. Well we may exclaim, "What hath God wrought!"

The next morning at Dr. Trowbridge's house a deputation of eighteen men called to express their pleasure at our visit, and especially, they said, to assure me, as one of the American trustees of the college, that what has been done for their college is fully appreciated. I only wish that you and the other gentlemen of the board could have seen their beaming faces and heard their Oriental expressions of gratitude.

The Girls' School, under the charge of Miss Pierce, seems all that we could wish. The new building is large and airy, commanding a fine view, and the arrangements for study and play (if Oriental girls ever do play — I have not seen them at it) are as good as need be, and far better than the pupils ever had elsewhere.

Much that I have written about Aintab will apply to Marash. Mr. Marden kindly escorted us thither, and we were met a long way off by a mounted party of some twenty friends, reinforced, as we drew near the town, by some twenty more on foot, to bid us welcome. There, too, the mission has the very best site in the whole city, at the upper end, overlooking the gardens, castle, and minarets. We were very tired on our arrival, and the reception awaiting us in those comfortable Christian homes was truly delightful.

The Theological Seminary, Girls' College, and the residences of the whole missionary staff are all near together, with ample yard spaces between. It is quite an ideal community, and they are all so happy and so bright and so busy that I do not see what more is needed to make that a model mission. Mr. Christie is bubbling over with enthusiasm for his department in the seminary. One evening I addressed the girls at the Home, or College, where they are getting a good, thorough training under Miss Shattuck and her associates, Miss Childs and Miss Blakely.

The services on Sunday were much like those at Aintab, with this difference, that the congregation was too large for any church in Marash, and the people had to sit on mats spread on the ground outside the Second Church, within the enclosure. Over two thousand people were there, filling all the spaces, staircases, fences, trees, and housetops within hearing distance, — a sight worth the whole journey from America to behold, — a truly New Testament scene. The native pastors, the missionaries, Dr. March, and I sat together behind a pulpit in the open air. Over our heads were trellised grapevines and fig-trees, and at our feet sat the multitude in every variety of Oriental dress, all looking stedfastly at us. It was in many respects the most interesting, as it was certainly the most picturesque, assembly I ever addressed.

At the close of the service nearly all of them seemed inclined to remain, and we had a good opportunity to shake hands and to express our feelings of sympathy and love in the name of our common Lord. We were charged to bear with us to our home churches the salutations and hearty thanks of these simple and earnest Christians of Marash.

HELP FOR THE MADURA MISSION.

THE last mail brought three letters earnestly pleading for six new missionary families to be sent out within the next six months to the Madura Mission. The case is urgent. For the last three years efforts have been made to secure new men for this interesting field, but without success. In the meanwhile two families have been removed, one by death and another by illness; and now comes the report of a third so utterly broken down as to be constrained at once to leave for the United States. Three others are staggering under their burdens, and must soon have a furlough for much-needed and well-earned rest. This will leave three young men and three elder, two of whom, by reason of age and infirmity, cannot long continue in the field.

At least fourteen men are required to man this mission, assigning but one man to a station and two to the care of the College and Theological Seminary at Pasumalai. The mission is in the condition of a large manufactory established at great expense, furnished with machinery of the best patterns, with ample stock of the best quality to be worked up, but crippled for want of men to superintend the different departments of labor.

This mission field embraces about ten thousand square miles and has a population of a little over two millions of souls. It is divided into twelve districts, or stations, with a view of assigning one man to each district. The compactness of the field makes such an arrangement practicable, and is believed to secure the most direct care and the largest influence of the missionary. The work is well begun and is well in hand. Thirty-six churches have been gathered, with a membership of over three thousand and a nominal Christian community of about twelve thousand, and hearers of the gospel are reckoned at over fifty thousand. The native Christians are trained to self-denial and to such vigorous efforts to sustain their own institutions as to enable them to support their own pastors, now twenty in number, and to contribute something for the support of other preachers and evangelists. A complete educational system has been established, with one hundred and fifty common schools and eleven high schools, including the College and Theological Seminary at Pasumalai and a first-class seminary for young women at Madura. The higher castes are reached through a high school for young men in the city of Madura, and by fourteen schools especially intended for girls and young women of high caste — schools known as Hindu Girls' Schools, attended by over six hundred pupils. Nearly 10,000 rupees ($4,000) were secured last year in payment of fees from these schools, and 7,000 rupees more were raised for various religious purposes. Add to these agencies the twenty-six Bible-women who carry the gospel to the homes of the people, and the great medical work, affording relief every year to thousands of sufferers, and one may have some conception of the great work in progress and the completeness of the appointments of this mission. Christianity is recognized as a power. The lives of those who have accepted it commend it to their countrymen; the youth who go out from the schools command respect and regard for their Christian character and their attainments. The time has come when a great movement toward Christianity on the part of hundreds and thousands of these people

may be expected. Indeed, one of our missionaries when at home a few years since was eager to return lest the great ingathering should take place in her absence and she not have a share in it.

This is the field, of so much promise and hope, that is now suffering and in danger of collapse for want of men to occupy stations already vacant, and others soon to be so, and to aid in the care of a college and seminary already numbering nearly three hundred students. Of the six men now so urgently needed, we have in view but one man. Where are the other five?

A MISSIONARY FOR FIFTY-FIVE YEARS.

BY REV. ELIAS RIGGS, D.D.

[A long and useful missionary life closed in November last, in Aintab, Turkey, in the death of Mrs. Dr. Elias Riggs. We are glad to be able to present the accompanying interesting sketch of her life from the pen of her husband.]

MARTHA JANE [DALZEL] RIGGS was born of Scotch-Irish parents at New Vernon, New Jersey, July 3, 1810, a few days after the organization of the American Board of Commissioners for Foreign Missions, whose missionary she was to be.

Her father died before her birth. Her mother was a devoted Christian, and trained up her daughter in the fear of God. Her family attended on the ministry of the Rev. Dr. Finley, pastor of the Presbyterian church of Baskingridge.

The daughter showed an unusual fondness for books and made strenuous efforts to secure a better education than the village school could furnish. In childhood she committed to memory not only the Shorter, but also the whole of the Longer, Catechism of the Westminster Assembly, and retained them in memory through life as highly esteemed outlines of Christian truth.

The family was related to Mrs. Magie, of Elizabethtown, New Jersey, and this circumstance led to the daughter's going to that place to attend a female seminary established there, and to her becoming for some years an inmate of the family of the Rev. David Magie, D.D., for forty years the devoted and beloved pastor of the Second Presbyterian church in that place, and an early and stedfast friend, and for twenty-seven years a Corporate Member, of the American Board.

Trained under such influences, her thoughts were early directed to the foreign missionary work, and she cherished the desire, if providence should open the way, to engage personally in it, and when invited in the early part of 1832 to become my companion and helpmeet as a missionary to Greece, she was prepared to give a cheerful assent and to consecrate her life to this service. Her widowed mother also cheerfully and trustingly parted from her only child, that she might engage in the work of promoting the gospel.

We were married September 18, 1832, and in a little more than a month from that time, in company with the Rev. William M. Thomson and Dr. Asa Dodge and their wives, — destined to the Palestine Mission, — were on our way across the ocean in a little brig of 180 tons.

We reached Athens, Greece, in January, 1833, and remained there a year and

a half as associates with the Rev. Jonas King, D.D. During this time Mrs. Riggs gave herself diligently to the acquisition of a thoroughly grammatical knowledge of the modern Greek language, contrary to the advice and practice of some valued friends connected with another society, who insisted that all the knowledge which a missionary lady would need could be picked up in practice from the mouths of the people. The wisdom of her course became apparent when, in accordance with our instructions, we afterward gave our chief strength to educational work; not, however, to the neglect of stated preaching in the native language.

Our next station was Argos, in the Peloponnesus, where we resided from 1834 to 1838. The occupation of this station was part of a plan adopted by the Prudential Committee for extending and organizing the Greek Mission, a third station being occupied by Messrs. Houston and Leyburn and their wives at Areopolis, in southern Greece. We were all to give special attention to educational work. To this there was an urgent call from the people themselves, who welcomed us everywhere as educators, and our publications as aids in this work. The new government of liberated Greece had established Lancasterian schools for children of both sexes, and grammar schools for boys; but for the higher education of girls, almost nothing had been done by the government or people on account of the lack of qualified female teachers. A beginning in training such teachers had been made by the mission of the Church Missionary Society in Syra and by the American Episcopal Mission at Athens, and the first female teachers employed by the government were prepared in these mission schools. To this urgent need our attention was at once given, and a female school opened, which before we left contained more than a hundred pupils. The lack of native assistant teachers, until we could ourselves train them, required both Mrs. Riggs and myself to engage personally at first in teaching, and to this work, notwithstanding the care of her household, she gave herself with untiring devotion and with marked success.

We were joined two years later by the Rev. Nathan Benjamin and wife, whose son, the Hon. Samuel G. W. Benjamin, lately United States Minister to Persia, was born in our house in Argos.

When in 1838, owing to the more urgent call for labor at other stations, we were instructed to remove to Smyrna, I need not say with what mutual regrets we parted from our pupils. Many years later it gave us great pleasure to find some of them occupying stations of marked usefulness in their own country.

At Smyrna six years more were devoted to labors for the Greeks. In 1844, by instructions from the Prudential Committee, represented by a delegation consisting of Drs. Anderson and Hawes, who visited our mission, we were transferred to the Armenian department. Mrs. Riggs and I then gave ourselves to the study of the Armenian language — a language entirely new to us both, and not cognate with any language which we knew; but the care of a growing family and the multifarious duties resulting from a residence in a seaport town, through which passed in those days all the American missionaries going to or returning from stations in Greece, Turkey, Syria, and Persia, prevented Mrs. Riggs from acquiring such a familiarity with that language as was necessary in order to a free use of it for missionary work.

At the same time the instruction of our own children demanded her time and care. There were no schools near us at that time, where they could be instructed through the use of their own language, which we deemed it essential to cultivate, and as my more public duties demanded the most of my time, the principal part of their instruction devolved upon their mother. Those of them who are still living can witness with what diligence and devotion she discharged this primal duty of a mother in such circumstances. This, however, did not hinder her from engaging in Sabbath-school instruction in the use of either Greek or English.

Her pen also was used, as well as her voice, for the benefit of her Greek sisters. She prepared a series of "Letters to Mothers on the Training and Instruction of their Children," published under the title of "The Mother's Manual," a work which found so much favor in Greece that it was adopted by a society in Athens, and issued as one of their publications.

After our removal to Constantinople in 1853, in connection with the removal of the publication work of our mission to that city, she added a second series of the letters to mothers, and the whole were issued in a Bulgarian translation — first in the periodical, the *Zornitza* (*Dayspring*), and then in a volume. They were translated also into Armenian and Turkish and published by our mission, and a part of them also by a native Armenian editor. who issued them as a series in his paper.

It would not become me to speak of the esteem in which her influence was held by her associates in the missionary work, of her own age or younger, during our long residence at Smyrna and Constantinople. Letters from many of them, received during the past year, and from not a few natives of the country, bear witness to the tender affection entertained for her by them and by many around them.

Thus have we been permitted to walk together as workers in the Lord's vineyard for fifty-five years, three or four times what, when we entered upon it, was considered the average time of missionary service.

Three years ago Mrs. Riggs suffered from a slight attack of paralysis, and, with alternations of partially restored health, has been failing ever since. For the last nine months she had not been able to walk or stand alone. Many mercies have been mingled with our trials, for which I desire to render thanks to the Father of our Lord Jesus Christ, especially that we have been permitted for more than two years to share the home and tender care of our loving and beloved daughter, Mrs. Trowbridge.

The last six months of Mrs. Riggs's life were clouded by disease affecting her brain, and she passed away from earth on the morning of November 15, 1887, after passing the night in a lethargic sleep without a return to consciousness or the possibility of saying a farewell word to any of us. But it does not become us to be overanxious about last words. Her record is in our hearts and on high. The great Healer has now said *to* her: "Thou art loosed from thine infirmity," and I cannot doubt that he has also kindly and graciously said *of* her: "She hath done what she could." Her children are her witnesses. I rejoice to believe that they have not forsaken the law (instruction [1]) of their

[1] It is an interesting fact that the original word for *law* in the Old Testament primarily signifies *instruction*, so that God's *Law* is his *instruction* to men. It is doubtless in this primary sense that the word is used in the injunction (Proverbs 1: 8 and 6: 20): "Forsake not the law of thy mother."

mother, but are all of them heartily engaged in work for Christ and his blessed cause.

"The Lord gave and the Lord hath taken away; BLESSED BE THE NAME OF THE LORD!"

THE TURKISH GOVERNMENT AND MISSION SCHOOLS.

BY REV. H. N. BARNUM, D.D., HARPOOT.

THE *Missionary Herald* for November last contained a paragraph, on page 426, with reference to the hindrances which have at times come to the work of American missionaries from the Turkish government. The second sentence in the paragraph, as it was *written*, said: "The opposition has not taken the form of direct and open hostility; but under cover of law, difficulties have arisen which have not been easy to overcome." The "not" in the sentence was misprinted "now," and so the meaning was modified. Turkish diplomacy has the reputation of being second to no other in the world in skill, and this consists rather in the shrewd employment of tactics than in "open and direct" action. The paragraph made note of a favorable change which had taken place in the attitude of the Ottoman government through the intervention of the Department of State at Washington, — with the aid, in Constantinople, of our Minister, Mr. Straus, — by compelling the government to respect the rights of American citizens, as defined by treaty and by its own laws.

Recent letters from Constantinople, however, show that the improvement is only in appearance; that the animus of the government is the same, and, being compelled to respect its own laws, it has determined to change the laws so that it may defeat the aims of the missionaries in a legal form. Mr. Straus, learning that a new law for schools was under discussion at the Porte, claimed that as a large amount of American capital is invested in educational institutions in the Turkish Empire, in fairness the American Minister ought to be consulted in regard to it, in order that these interests might be properly protected. He was furnished with a copy of the proposed law, and he then learned that it provides: —

"1. That no foreigner shall be allowed to open a school without a special firman from the Sultan himself. [Such a document is not easily obtained.]

"2. No Ottoman subject shall be allowed to attend such a school until after he has had a course of religious instruction in one of his own schools.

"3. Foreign schools are to refrain entirely from religious instruction.

"4. That all foreign schools already established which do not conform to this and to certain other conditions, and obtain the Sultan's permission within six months, shall be permanently suppressed."

Mr. Straus at once saw that this law would put an end to the whole educational system of Americans in the Ottoman Empire, not only those of our own missions, but of the Presbyterian Board; and he has protested against it and has asked the other embassies to join him in opposition to it. From the outset Mr. Straus has discharged his duties with a fidelity and ability probably never excelled by an American Minister to the Porte, and he has now given a new proof of his fidelity.

Until recent years the Turkish government has looked upon the labors of missionaries with indifference. As they confined their attention chiefly to the Christian races, it did not care, apparently, whether they became Protestant or not, or whether their children were instructed or not. Its changed attitude is an evidence of the growth of the work and of the prominent position which our schools have attained. This work has not been undertaken in the interest of a sect or a party, but in the broader interests of a noble philanthropy. The aim is not to pull down, but to build up. The Turkish government itself can secure no greater blessing than a system of education based upon the gospel. The history of Protestant missions in every country and time has been a history not only of the growth of true Christianity, but of the highest type of civilization. The gospel inculcates loyalty to rulers, and Turkey has no subjects more loyal than the Protestants. It is not strange, however, that the government should not look at the matter in this light. It would not be surprising if an element akin to jealousy were to enter into its thought, for, taking the empire as a whole, the American schools and colleges occupy a leading position. Other considerations have doubtless influenced the government to assume this hostile attitude, and it can hardly be expected to adopt so broad and liberal a policy as Japan, with its correspondingly rapid beneficent results. We believe, however, that this new attempt of the government is a violation of long-standing treaties, and that the powers, our own amongst the rest, will not allow these to be lightly set aside. The region covered by the Turkish Empire was the home of the earliest civilizations and of the earliest triumphs of Christianity. The country has reaped no benefit from the dense ignorance which has prevailed so long. The aim of Christian missions is to give it new life and light. The light is spreading in every land the world over. No walls are high enough, no superstitions are deep enough, to shut it out, and it is yet to fill the earth.

Letters from the Missions.

Hong Kong Mission.

YEUNG KONG. — A YEAR'S WORK.

MR. HAGER wrote from Yeung Kong, October 13 : —

"It is a little over a year since Dr. Thomson and I commenced work in this city, and as I look over the year which is past, I can see the good hand of God in all that it has been our lot to bear. After being here for about two months the Chinese destroyed the hospital that we were building, and the people manifested their ill-will in various ways, so that we were often pelted with stones when walking on the streets or going to and from the ferry-boats. It has been in many respects a year full of the bearing of insults, and yet, notwithstanding the stones and the abuse received, there is to-day a better feeling than immediately after the destruction of the hospital. Day by day the people are becoming better acquainted with us and learn to respect us, and though the slanderous epithets are still heard, we have learned not to listen to them, or, if hearing them, not to notice them, but to bear them for Him who bore so much for us.

"We have just passed through one examination without the least trouble. Students have come to the chapel and have heard the gospel or carried away a

book with them, and we trust that it has not all been in vain; yea, we are even already assured that the seed is finding lodgment in some hearts. None have been baptized thus far, but there are several who are studying the Bible with us every evening, and one of these is a man who I think has a remarkably clear conception of what a Christian ought to be. It is a joy to instruct him further in the truths of the gospel. In telling me his experience a few days since he said that he firmly believed the gospel, but that when he prayed he often felt that God was not present, and he thought that one ought to be conscious of the full presence of God before entering the church. 'Sometimes,' said he, 'I have felt that God was very near me, and I always desire to feel in this way.' As I listened to his simple and honest testimony of how he prayed that God might protect him during a typhoon which raged here a month ago, and how that prayer was answered in a marvelous manner, I could not but feel that God had revealed some things to this poor heathen soul, which many Christians of our home lands had to learn: namely, the confidence that a child of God may have in the Father's care.

"This man heard the gospel for the first time last year, when I was living in a Chinese inn, and some three or four months ago he came again into the chapel and heard me speak. Thinking that a tract upon the religions of China would be an excellent thing to give him, I gave him one, with which he afterward returned, and hearing the gospel more perfectly from our helper, he has been growing into the Christian life ever since. I can see the seed taking root in four others, some of whom I trust will one day be numbered with the Lord's people. I know that this may seem very little fruit of a year's labor, yet there are many who have learned not to worship idols, or, if doing so, are convinced of their error. May the Lord of the harvest scatter the seed until it shall bear fruit unto his glory!"

Japan Mission.

THE SCHOOL FOR NURSES.

DR. GORDON sends a report of the dedication (November 15) of the new buildings for the Christian Hospital and School for Nurses, to be specially under the care of Dr. Berry, Miss Richards, and Mrs. Dr. Buckley: —

"A meeting has just occurred here, which well illustrates the progress that Japan is making. It was the opening of a Christian Hospital and Training School for Nurses, and the dedication of a new building connected with our Doshisha School. All these buildings are within three hundred yards of the old palace in Kyoto.

"Invitations were sent to a large number of officials and influential men in the city and surrounding country, and perhaps three hundred of these were present. Governor Kitagaki occupied a prominent seat on the platform and read an excellent congratulatory address. In it he said that, as it was necessary that a nurse be honest and virtuous as well as skilled in the performance of her duties, he was glad that this school was established by those who emphasize both. Instead of one mayor for the whole city, we have one for each half of the city, and both of these were present and read addresses. So also the president and vice-president of the provincial assembly. The leading physician of the city — a man not a Christian — said, in his address, that in former times, in cases of sickness, the husband cared for the wife, the wife for the sick husband, the parents for the children, and the children for the parents — all in accordance with family love. But beyond the family, as there was no love, they had no nurses or nurses' schools. Now the religion of Christ comes and puts love in the hearts of all men and between all men, and so nurses' schools are a result. That is pretty good testimony, considering its source. The exercises lasted over two hours and were very attentively listened to throughout. Two American travelers who happened along supposed.

from the close attention, that the audience was mainly composed of Christians, whereas less than one third of them were so. But from what I have already written, you can see that the leaven is working even outside of the churches.

"On such occasions as this, the growing tendency to foreign dress is noticeable. A very large proportion had black broadcloth coats on. Recently I attended the dedication of a school building in Osaka, at which were a number of Japanese ladies dressed in foreign style. The governor's wife was there in a fine carriage. How strange to think of all this taking place in a city where, long after we came to Japan, a man died in prison simply for having a part of a Bible in his possession!"

A CHURCH DEDICATED.

Dr. Davis wrote from Kyoto, November 26: —

"I spent last Sabbath at Shuchi, in Tamba, thirty-two miles from Kyoto. The Christians there have built a little church 15x30 feet, and it was dedicated last Sabbath morning. About one hundred Christians gathered from all directions among the mountains. They had raised only a little over eighty dollars toward it, and it had cost, with the furnishing, over one hundred and thirty dollars; but before the prayer of dedication, we raised the balance of the money. It is a very plain building, — plainer than most barns at home, — and yet I do not believe any people were ever gladder or happier to get into their new church than these men and women were to come into this and spend the day together. In the afternoon I preached, and we had the communion service; also seven adults and six children were baptized. The old paralytic woman of whom I wrote some months ago [see *Herald* for August last, page 321] was brought in and laid on the floor, supported in the arms of another, and she thoroughly enjoyed the service. In the evening the little building was packed, outside and in, as we preached, three of us, nearly three hours. The Kyoto-fu assemblyman from the Tamba District came home late Saturday evening to attend this service, and left at five o'clock Monday morning to come back to his duties here. He is a prominent member of the church and acted as usher all day. I started back before day, and reached here in time for my afternoon classes."

A CHURCH ORGANIZED AT KOCHI.

Mr. Atkinson, of Kobe, who has for years traversed the island of Shikoku, preaching the gospel, and has often visited Kochi, the largest city on the southern end of the island, sends the following brief history of what has been done in that city, ending with the organization of a church: —

"I have the pleasure of reporting that another church has been organized in the Kobe station field. The place is Kochi, in Shikoku; the time was November 10; the number of church members is one hundred and ten. The history of the work in that city is as follows: —

"Work was begun in Kochi in March, 1878. Mr. Atkinson, accompanied by Mr. (now pastor) Murakami, visited the city at that time for the purpose of establishing Christian work. This was the very first preaching of the gospel in that city of about fifty thousand inhabitants. The visit lasted eighteen days. Through the kindness of a gentleman now entitled Count Itagaki, frequent preaching services were held in a hall used for political lectures by a company called the Risshisha. During this visit over four hundred Bibles and Christian books were sold. It was my intention to have work done during the following summer, but owing to political troubles and the fact that we had no experienced men to send, the plan had to be given up, much to my regret.

"During the summer of 1881 Mr. Yoshida, a graduate of the Kyoto College, visited and preached in Kochi. Count Itagaki rendered valuable assistance. Mr. Yoshida stayed in Kochi about two months, and then returned to Kobe to resume his duties as teacher in the Kobe Girls' School. The Kochi people desired at that time to have an evan-

gelist sent to them, but we had none to spare; hence there was again a break in the work. After this a Mr. Kono, of Kochi, became a Christian while staying at Akashi, near Kobe, where regular work was going on; a Mr. Sewo, of Kochi, also became a Christian while living in Hyogo. These men, returning to their homes, earnestly desired an evangelist for their city. They wrote a letter to Mr. Sugi-ura, pastor of the Tamon church, urging him to visit Kochi. In February, 1885, Mr. Sugi-ura went to Kochi and stayed about twenty-one days. He rented a house, and conducted services there and in private houses. He also found two or three persons who had become Christians in Osaka and were members of our churches there. After his return to his church, he arranged for a student in the Kyoto School to go to Kochi as an evangelist.

"In June, 1885, Mr. Sugi-ura again visited the city and baptized thirteen persons. In October of the same year Mr. Sugi-ura resigned his pastorate and went to Kochi as evangelist, where he has successfully labored and where he still is. The total number baptized has been 123. Several have died. The present number is 110. This body invited the neighboring churches to aid them in organizing themselves into a church. Five churches responded to the call, and the church was organized on Thursday, November 10. Its name is 'The Tosa Church of Christ,' Tosa being the name of that province. Mr. Sugi-ura will continue as acting pastor. His wife is a graduate of our Kobe Girls' School, and a very efficient helper, playing on the organ and leading the singing. What the singing would have been without her one can imagine, for the Christian Japanese *will* sing, tune or no tune, harmony or no harmony.

"The openings for evangelistic work in the city are many, and in the country too. While the representatives of the five churches were in Kochi, two theatre services were held, and daily preaching was done in various parts of the city. I ought to have said in another paragraph that on the day of organization a large delegation from a church established by the American Presbyterian Mission attended the services. In the evening of that day the usual monthly union prayer-meeting of the two bodies was held with our people.

"I have not mentioned in this history the several visits I have made to Kochi. Accounts of some of them you have already had. So a mere mention is enough."

KUMAMOTO. — WIDE OPENINGS.

Mr. O. H. Gulick reports that, with Mrs. Gulick and Mr. and Mrs. Clark, he arrived at Kumamoto October 17, and that, being unable thus far to find a suitable house, they were all living together in a small tenement until they could build for themselves. Of the openings for work, Mr. Gulick says: —

"Mr. and Mrs. Clark are already at work every day, studying the language, and each has commenced teaching a little in English. Mr. Clark has an hour a day in the school, now numbering ninety or a hundred scholars, which has been started by our leading Christian young men. Mrs. Gulick has also begun a school for women, whereby many will be reached and brought within the circle of Christian influences. Mr. Ebina and Mr. Oku are each of them very diligently at work. I preached last Sabbath evening to an audience of 150 or so, largely young men, many of whom are members of the school mentioned above.

"Late in September Mr. Ebina baptized two persons in Yakushiro and three at Kugami, points lying respectively thirty and thirty-five miles south of Kumamoto, and on the first Sabbath in October he baptized ten men in Kumamoto.

"Besides calls for preaching services in several villages nearer at hand, a loud call is now made that I should visit Minamata, a city sixty miles south from here, and also a pressing call that I should soon visit Fukuoka, eighty miles north. These two journeys I hope to accomplish ere the coldest weather sets in."

Northern Japan Mission.

KANEGASAKI. — EARNEST YOUNG MEN.

Mr. De Forest, of Sendai, gives an account of a trip he has just taken to Kanegasaki, eighty miles north of Sendai, from which place the native evangelist had sent him word that eleven or twelve persons were desirous of being baptized: —

"Remembering the cutting winds of last winter when on this same road, I hastened to get the start of the snows and sleets of December, and, after resting a few days from the fatigue of my Niigata trip, I started north with one of the students of our school.

"We came within ten miles of Mizusawa and Kanegasaki, and were pleased to meet the evangelist and two physicians, who had come to welcome us. Others came five or six miles, and others two or three, until it seemed as if there could not be many Christians left in the two towns. Of course there was a meeting appointed for that evening, and, tired with two days' ride, it was quite agreeable to be assured that it was 'only a prayer-meeting' and I would have nothing to do. The evangelist also took a side seat, and the meeting was led by one of the young Christians, who evidently was not doing it for the first time. I was then introduced to the new brethren and sisters. 'How many are there?' I inquired. 'There are nineteen here and three in Mizusawa,' was the unexpected answer. Among them was one whose notoriously immoral life had been a subject even for newspaper comment, and on four occasions his evil habits had driven him to such recklessness that he tried to commit suicide. This man opened his house to us, and entertained us gladly because we were followers of Christ.

"Last January I baptized twelve young men from this village, and three of them left their positions as school-teachers and have entered the theological school at Kyoto. You can judge of their earnestness in that they offered to walk six hundred miles to Kyoto in order to save a little money. Moreover, one left his bride, and another his wife and baby, to stay four years in the seminary, not expecting to be so fortunate as to return during that long period. Under these circumstances it was a deep pleasure to me to baptize the parents and wives of these young men. These made four aged couples, and I tried to emphasize the sacred relation of husband and wife by applying the right hand to one and the left to the other at the same time, and saying, 'I baptize you both into the name of Father, Son, and Holy Spirit.'

"The draft here in Japan is a source of constant anxiety to many ambitious young men who hate military service. The lot recently fell to one of these Christians, and he is to enter camp here next month. There are now over three thousand soldiers here, most of them fine-looking fellows. We have often hoped we might be able to reach some of them, but did not see any open door. This young man goes gladly, with the prayers of his church following him. Hereafter we shall see one, and we hope more than one, soldier in our church meetings, for Sundays are rest-days with the army in Japan.

"We held meetings all the while from Friday evening till Monday morning, except a few hours which we spent in digging out butternuts from a sedimentary rock in which they were buried about forty feet below the level of the surrounding land. There are no butternuts like them in Japan now. They are a species of some prehistoric age, and the thousands of years ago in which they grew suggest that our thousands of years are but a day in the sight of the Almighty Creator.

"It may make some of the horses of America blush to hear it, but it is a fact that one man drew me in his *jinrikisha* over those eighty miles in a day and a half, and was very much pleased to take $1.50 and pay his own hotel bills out of it. But fast as these runners are, the railroads will soon drive them into the interior or into new occupations, and we shall miss many pleasant companions on our usual routes."

Northern Mexico Mission.

THE INDIANS.

In view of recent statements in regard to the Indians in Mexico, Mr. Eaton, of Chihuahua, writes: —

"There are in the mountains to the west of us pueblos of Taraumare Indians, peaceable, an agricultural and pastoral people in part, in whom we have been interested for three or four years. They often visit our towns for purposes of trade; carry only bows and arrows. The headman in each village can speak Spanish, I am told, and many more know something of the language. Some of them want schools established, and the government proposes to help them. We hope some day to find a suitable person to carry the gospel to them. The number of these people has been estimated as high as forty thousand; but not all of them probably are within the borders of the State of Chihuahua. We know not of any other Indians here, beyond a few stray Apaches occasionally allowed to escape across the border to prey upon peaceable Mexicans."

AT COSIHUIRIACHI.

Mr. Eaton had a three weeks' campaign at this place, commonly called "Cosi," where there are a few native Christians, among them a justice of the peace, who received the truth at Chihuahua, and who stands by his faith in his new home. Mr. Eaton exhibited his collection of views with the sciopticon for several evenings, and had among his listeners the mayor of the town and four of the school-teachers. Sixty subscribers were obtained for *El Faro*, the Christian newspaper. Mr. Eaton says: —

"On the last Sunday, after very special effort in advertising and giving verbal invitations, we had an audience of over sixty men and youth, besides a few women, to hear a discourse on the proofs drawn from creation and providence for the existence of God, from Romans 1: 20. Dozens more of hearers, who could not get inside, stood without at the two doors.

"Prayer had continually been ascending from the brethren in Chihuahua, in behalf of our work, in a most fervent spirit, and I was impressed with the feeling that these large results were graciously given according to their faith. We had a meeting for praise and thanksgiving the day after my return, the two missionary families coming together the evening before to hear what God had wrought."

NEW OPENINGS.

Mr. Wright, of Chihuahua, reports a great increase of work on their hands. Doors are opening and calls are coming faster than ever. There is great need of native helpers, but time is necessary to prepare these assistants. Mr. Wright says: —

"Last Sunday we had an invitation to hold services in the house of a man recently interested, who lives in a part of the city entirely unreached so far. This may lead to the organization of another Sabbath afternoon service conducted by the brethren.

"Last Saturday, while passing by our property, one of the priests of this city stopped to speak to some *peons* engaged in repairing the walls of the building, asking them if they did not know that it was prohibited to work for the Protestants! But they finished their work. A few months ago a whole band of workmen left under such an appeal. But they are becoming accustomed to us, and no longer regard us as perfect monsters. Still there are fanatics. I am told that last week, at Santa Isabel, on the Cosihuiriachi road, a man was shot simply for reading the Bible, and that the priest who instigated the attack was a near relative of the murdered man. I cannot vouch for these statements, but they seem probable. This man had never had any relations with us, but was a liberal. He was in the coach with me on my return from Guerrero in September, and appeared to be a quiet, well-informed gentleman."

A MINING-CAMP.

Mr. Crawford, of Hermosillo, has visited several towns within reach of his station, in some of which he found nothing to cheer him. But of one place visited he says: —

"I sold a little over $50 worth of books, mostly Bibles; the others, American Tract Society books. I promised to return there in two weeks, and so left the rest of the books there to be selling and also for my return, to take out among the other towns. I preached in the morning to the Spanish in the dining-room of the camp, as it was raining and prevented us from holding an outdoor service so as to accommodate all. There were from 150 to nearly 200 present, all very eager to hear. They like the singing very much.

"In the evening I preached to about twenty Americans and those who understand English; but as there were about one hundred Mexicans came in as soon as I closed the English service, I began singing a Spanish hymn, and taking up the Bible talked to the people till 9.30 o'clock P.M. They were glad to hear the Word of God. One old devout woman over sixty years said she never heard so much good news in all her life before. Some from other towns were there on business and some to hear the new priest (*pádre*)! They went away saying, 'Well, that so; a man can't be a Christian unless he does right.' Some wanted to know if I was going to stay; others said: 'Why, if you will stay we will pay $1.50 per month. We pay fifty cents per month for the doctor, but would be glad to pay three times that for the gospel and school.' The outlook is more than encouraging. This is a providential opening, and we, or some one, should occupy the field at once. The liberal spirit prevails in the other towns also."

East Central African Mission.

THE SCHOOL AT KAMBINI.

MR. OUSLEY writes from Kambini: —

"We have just closed a second term of three months of school. The month just past recorded an enrolment of forty-four pupils, with an average daily attendance of 41 9-20. There were thirty-seven from the kraals, but four of them were so irregular in their attendance that no work was given them to earn a garment or wrap.

"It may be of interest to you to know just how we manage in regard to the work which the pupils do to earn their garments. In the first place, we require them to be present *every day*, unless it is impossible. The first bell is rung to warn the children to get ready for school by hurrying down to the bright, swift, and sparkling stream near by for a bath. These people need to be taught that godliness and cleanliness go together. In the second place, all are specially required to be present at the religious exercise of the school. Any one coming in after the opening exercise, and without a valid excuse, is marked absent even though he may remain to study. All are expected to be present at our three Sabbath meetings, which they all generally attend. A few have learned the Ten Commandments, the shorter catechism of 125 questions, and most of the Beatitudes. I think I can truly say that every one has learned something about what it means to be a Christian.

"We have tried to secure the attendance of every one each day; but as we were unable to attain such a high standard, we have furnished work sufficient to earn a garment or a wrap to all who came to school four fifths of the school days. I superintend the work. Each one was first required to work five days of three hours per day, bringing rock and unburnt lime and earth to build walks around the mission-house, and to make mortar to plaster a large upright native house on the station. I assure you it is possible to get a wonderful amount of work out of these small boys in comparison to that done by the average young man hired by the month. This work being over, the pupils are placed under Mrs. Ousley's care to help sew their garment. Mrs. Ousley first cuts out the garments and fits the different parts together, doing herself all of the basting and most of the sewing on the machine. Then she meets the children for an hour a day to teach them to finish making their garments.

"One rarely sees a happier set of faces than we observed at the close of school, when the names of those who had earned their garments were read and the same delivered to them. We feel certain that there is a greater appreciation of the shirts and wraps because of the work done to earn them and the fact that each one had a share in making them."

Zulu Mission.

HELPERS NEEDED.

Mr. Rood, of Umvoti, in view of the fact that it seems necessary for himself and wife to visit the home land for rest after forty years of service among the Zulus, makes a strong appeal for reinforcements. He speaks of the age and feebleness of several members of the mission, three of whom have been on the field about thirty-nine years.

"After having spent their best efforts for so long a time in endeavoring to set up the kingdom of Christ among a people who were at first so low in the scale of humanity, and having been permitted, through the blessing of God, to see much accomplished, it is most painful to see the work falter for want of a few young men to take the places of the veterans who have labored so long, and who are dropping at their posts.

"We have, as a mission, been calling long and loud for help, and have repeatedly set before you the critical condition we should be in if not speedily reinforced. We cannot understand why we have called so long in vain. We have rejoiced to hear of the great revival of interest in foreign missions among the students in the theological seminaries, and that large numbers have consecrated themselves to the work. Are none of these for the Zulus?

"A great work has been done among the Zulus. Foundations have been laid, materials have been prepared, the work in many respects is taking shape; what we need are a few young men, with hearts full of the love of Christ, and with burning zeal in his cause, to energize the instrumentalities prepared and to breathe a new spirit into our mission work. Our native churches especially need the influence of such men."

HOPEFUL SIGNS.

Mr. Pixley, of Inanda, reports a visit to the Table Mountain station, where he found a large and attentive audience on the Sabbath. The "beer question" had divided the church somewhat, yet a "Blue Ribbon Society" had been formed, with over twenty members. There are ten Christian families living at the station. At the annual meeting of the Umzumbi station, there was a large and enthusiastic audience, almost all the men present being out and out temperance men. Mrs. Holbrook, of Mapumulo, reports that

"The work in our station is more encouraging than at many times in the past. In the last twelve months or thereabouts eighteen have entered our church, only two or three of them being by letter, and at present there are six or eight in Mr. Holbrook's inquiry class who we hope may join the church before long."

West Central African Mission.

PROMISING YOUNG PEOPLE.

The mail from Bihé and Bailundu brings encouraging reports as to the health of the missionaries, save that Mr. and Mrs. Stover, though better than they have been, are not in full vigor. Of the young Christians in the church at Bailundu Mr. Stover says: —

"All are holding steadily on their course. The king's fears have become aroused and he has compelled Nganda to leave us and go to his mother's village, and we greatly fear his faith will not endure the test; he is very easily influenced by others and lacks firmness. But all the others who have been baptized, and some who have not, are doing finely, growing daily in grace and knowledge But they are babes, to be fed with milk and nurtured with tenderest care, so tender, indeed, that only the Spirit can properly lead and teach them."

From Bihé word comes that the young people connected with the households of Messrs. Sanders and Fay are feeling the force of Christian truth. They are young and have only recently come under instruction, but they seem unusually bright and teachable. Mr. Sanders reports that, on October 2,

"An opportunity was given all such of the lads as desired to take part in the meeting to do so. Six lads who had never taken part did so, four who are with the Fays and two who are with us. Of these, Kangende is but seven or eight years old. Another, Cisingi, cannot be more than ten or eleven. Charlie's age is about eleven. Kasoma, Lumbo, and Elundula are from thirteen to fifteen. Of the sincerity of all but the last we have no question. The last has been with the Fays but a short time, though he has been here off and on, doing such jobs as he could get ever since we came last year. He is a sort of irrepressible, pig-headed fellow, who will make a fine aggressive Christian if he is thoroughly converted. The first five, and perhaps all, have a good understanding of the fundamental doctrines. The catechism prepared by Mr. Stover, and which my wife requires them to learn in school, is very useful to this end. It gives them in concise, definite statement what they hear in more extended form as portions of the Scriptures are explained at evening prayers and on Sundays."

EXPLORATIONS.

Mr. Currie, of Bailundu, and Mr. Sanders, of Bihé, have made a trip for the purpose of ascertaining the character and population of the region north and northeast of their stations, hoping to find a favorable site for a new station. We give at length Mr. Currie's report of this trip. He first went to Bihé, where, with the brethren, he visited the new king, of whom he says: —

"He is a man past middle life, of tall, spare frame, long features, heavy sunken eyes, and quiet and rather thoughtful bearing. He received us kindly, said the white men were of the same bone as himself, and visiting him was like visiting our own flesh. In many respects he is an improvement on the last king, and our brethren appear to be in favor both with him and his headmen.

"Brother Sanders accompanied me to Kapoko's country. We traveled north and slightly east for two days, crossed the Kwito river, and arrived at the ombala of the above-mentioned country. On the road thither we passed an increasingly large number of villages.

"Kapoko's is a section of Bihé, roughly estimated as lying between the Kwito on the south, the Kukema and Kwanza on the east, the Ekungi on the west and, possibly, also the north. In this district fully half the population of Bihé is to be found, and to it there is a steady tide of emigration; quite a number of villages have recently been built, and new huts are in process of erection all over the country.

"The chief, Kapoko, is descended from the royal family of Bihé by one of its earliest female members. In early life he was driven from the ombala, and has since gathered round him a large following, much after the character of David's army. He is now the first man in the kingdom; the only one entitled to go through the royal gate to the sound of beating drums and blowing trumpets; the first man consulted in the choice of a new king. No doubt he has been a man of considerable ability, or he never would have attained the position of power and influence he holds to-day; but as now seen, the only trace of greatness he presents is a good-shaped head.

"At Olimbindu, a short day's march from the ombala, we found a site commanding a splendid view of a large stretch of country, central to the whole population, within easy reach of twenty villages, and lying between and close by two of the main roads to the far interior. In this place there is every convenience for a good station, if only the locality proves to be healthy.

"From Olimbindu we went west and slightly north, and in one day crossed the

Ekungi and arrived at the ombala of Cisendi. The *osoma* is a man in middle life, of large, well-built frame, a great talker, and fond of indulging in a loud, forced laugh. He received us kindly, gave us quarters in his private enclosure, and urged us to remain over the next day, as there was going to be a hunt and he wished us to take part in it. But we had other business on hand. This country bears the marks of long settlement; much of the best timber has been cut, the villages are old, the huts begrimed with smoke, and many of the fields, having been worked barren, are now deserted."

SLAVE SHACKLES. — THE KWANZA.

"We next moved east and slightly north for three days, to the Kwanza River. Large sections of the country passed were decidedly barren, and the whole was thinly populated. As we drew near the river, wooden shackles were seen by the hundred, lying along the road or hanging on the boughs of trees. These had been worn by night and carried during the day by the wretched slaves from the far interior, who, being judged by their masters safe when they had crossed the river, were permitted to thrust the ugly things aside.

"We remained over Sunday on the banks of the Kwanza, at the lower ford. On both sides of the river there are quite a number of small Ganguellite villages. The people are fine-looking, bright, and intelligent. With two pieces of cloth or skin four inches wide, they cover themselves remarkably well. Their headdress far outshines in artistic design anything seen among the Ovimbundu. Their pottery and iron work would do credit to people with much greater advantages. In boats dug out of the trunk of the wild fig-tree they carry the commerce to and fro upon the river.

"We followed along the banks of the Kwanza southward, past the Ekola ford, to where the Kukema empties its waters into the former river. At this point both are considerable streams; and were it not for the rapids in the former, it would be of great value as a commercial highway.

"Going along the banks of the Kukema for a distance in a more westerly direction, we at length branched off and, after taking a somewhat circuitous course, returned to the ombala of Kapoko. The old chief was glad to see us again, and evidently anxious to have us come and build in his country. Here we parted: Mr. Sanders to return home, and I to continue my journey along to Ondulu.

"I went rather southwest from Kapoko's village. Before leaving his country I passed forty-nine villages, forty of which had previously been unseen by us; of course some of them were decidedly small, and on the other hand some were quite large.

"Soon after entering the Ondulu country I picked up a large piece of iron, of native smelting. The ore seems to be plentiful in the country, and of good quality. The ombala is situated on the banks of the Kutatu. The osoma is a man past his prime, of fine build, good features, dignified bearing, and tidy dress; not very great, nor apparently very anxious to make people think him greater than he actually is. He was very kind; urged me to spend a day at his village so that he might have a bridge built across the Kutatu for me to pass on; but finding that I was bent on hurrying home, he came to see me over the river and aid me in whatever way he could.

"I continued my journey southwest, and in two days arrived at the ombala of Omungu, a small country dependent on Bailundu. The ombala is situated well up the mountain among the rocks. The osoma is a fine-looking man with skin as black as jet. I spent a day at his village caring for my sick horse, and received most kindly treatment. The time there was profitably spent in making known a little of the gospel to attentive hearers.

"From Omungu I went on to Epandu, — one of the largest groups of villages in Bailundu, — thence to Cikuma, another large group of villages, and arrived at our station at Chilume October 3, having traveled about three hundred and fifty miles."

Mission to Spain.

OPPOSITION DISARMED.

MR. GULICK writes from San Sebastian, November 23: —

"In the annual report attention was called to the fact that the natural feeling against the boarding school in San Sebastian, on the part of the Roman Catholic community around us, was manifestly changing for the better, and that our presence here is not now the trial to them that it was at first. The following incident illustrates this.

"The girls of the boarding school, being out upon their customary afternoon walk, had occasion to pass a convent school in one of the suburbs, the gate of which opens upon the road. The children of the Catholic school coming out at that moment commenced to throw mud and stones at our girls, who made their escape as rapidly as possible down the hill and out of reach of the missiles. Some gentlemen of the city saw them, stained and bespattered, and expressed their sorrow and shame that they should have suffered such treatment. The next day the following item appeared in the Roman Catholic daily paper. It would not have attracted so much attention had it appeared in the Republican paper: —

"'*An Outrage*. — In the Avenida de la Libertad is the North American School, and, as is natural, the teachers and scholars take their walks in the direction most agreeable to themselves, as do the teachers and scholars of other like institutions. Yesterday afternoon some of the young ladies and girls connected with that school, while walking on the Hernani road, met some girls coming out of the convent school of Saint Bartholomew, who, in company with a rabble of small boys, ran after them, insulting them and throwing mud upon them, and pelting them with stones and with whatever else came to hand. Chasing after them with loud shouts, they forced them to retreat to the town, a sight to see, with their soiled dresses, and all in a fright. Fortunately such censurable acts are not of frequent occurrence in our cultured city, and it is to be hoped that those whose duty it is will take the necessary measures to prevent the repetition of such a scene. Inquiry should also be made whether there was that in the occurrence that does not call for the punishment of the offenders.'

"The Catholic paper as well as the Republican daily made several subsequent allusions to the matter, mentioning that the parents of the children had been specially warned that a repetition of such an offence would be severely punished.

"We know, of course, that all this does not mean that our Roman Catholic neighbors are ready to adopt our doctrines, nor purposely to advertise our work, but it does mean that the name 'Protestant' that we bear is not the reproach that it was not long ago in this little city. It means that among many of the patrons of this Catholic sheet there is no burning wish that we should be hounded out of the place. It is a public acknowledgment of our respectability and of our right to receive the courteous treatment that is accorded to the other members of the community; and the special significance of the fact is that this unreserved expression of opinion comes from the leading Catholic daily of the place."

Western Turkey Mission.

CONSTANTINOPLE. — SIGNS OF PROGRESS.

DR. E. E. BLISS, some three weeks after reaching Constantinople, wrote as follows of the situation, as it appeared to him, on his return to his old station: —

"We find it very pleasant to be again in the old environment of missionary life, with its almost daily events encouraging hope or stimulating prayer in reference to the Lord's work. The things we have seen and heard during these three weeks show that there has been progress during our brief absence in America. Preachers have been found and set to work in places about us that were destitute a year ago. Young Men's Christian Associations and Societies of Christian Endeavor are working to better purpose. Efforts to secure

more complete coöperation among the churches and church members are bearing good fruit. Two weeks ago yesterday there was a union celebration of the Lord's Supper in the Dutch chapel in Pera, bringing together communicants from the three congregations at Pera, the Bible House, and Scutari. The place of meeting was crowded. Three persons made profession of faith, and all hearts seemed full of joy. It was the first united meeting, I think, on the new basis of regarding all the churches here as branches of the one church of Constantinople. All have come into the arrangement except, at present, the church in Vlanga.

"The zeal and activity in Christian labor manifested at Gedik Pasha, in connection with the Sunday-school work there, are having their legitimate influence in that part of the city. A Greek newspaper is calling the attention of its readers to what is being done there, not to denounce it, but to exhort the ecclesiastics to imitate it. We hear that at least one Sunday-school has been established in consequence. Bishops are exhorting their clergy to preach, and are themselves setting the example of a better kind of discourse. The anathema style and the appeal to superstition are being laid aside. Signs of good cheer appear along the whole line. Seed cast into the ground springs and grows up while we 'sleep and rise night and day.' We know not how, but we know the fact. Little incidents are constantly occurring to attest it, though they seem hardly of individual importance enough to report. Still, they fill our hearts with continual hope and joy.

"I find the number of pupils in the Home somewhat less than last year, but in every other respect all is encouraging. The Sunday and the weekday schools, and the evening classes under the charge of the ladies in Gedik Pasha, fill to overflowing their limited accommodations. The pupils are of a higher class than formerly, and give much encouragement to the teachers, who find also numerous doors open for Christian effort in families living about them. I have to-day attended a meeting of the preachers connected with our work, held every Monday at the Bible House for a review of the Sunday services of the previous day. Ten preachers — seven natives and three missionaries — were present, who gave us the themes and method of treatment of their sermons, the numbers present in their audiences (in each case, I think, an increase upon the past), and whatever was of interest in their work. It was an encouraging meeting. Those present seemed a band of laborers 'who need not to be ashamed.'"

OUT-STATIONS OF SMYRNA.

Mr. Bartlett, of Smyrna, gives the following account of Bourdour, a city of 20,000 inhabitants, chiefly Moslems, but having some 350 Greek and 150 Armenian families. It lies a little south of west and about 260 miles from Smyrna: —

"A few years ago Mr. Bowen opened a work at Bourdour which gave much encouragement, but after seven or eight months, on account of the retrenchment at that time, the preacher left, and the few friends of the truth remained as sheep without a shepherd. Two years ago I sent the same preacher there again, and he has labored with much devotion and with encouraging success. His daughter also opened a girls' school, which has been sustained, with more or less interruption from the opposition of the priesthood.

"Reaching Bourdour October 29, we spent ten days, preaching nearly every evening to congregations of from twenty-five to forty-six interested listeners. The stable congregation, who openly declare themselves Protestants, consists of seventeen, mostly young men who live by their daily earnings. One, however, a farmer, is a little better off, and during our visit, he, to the surprise of all, presented to the brethren a field which he had purchased for £16 Turkish money. This was for a cemetery. The brethren, though very poor, are united and earnest. They pay toward the preacher's salary one-half pound in Turkish money per month this

year, and will, I hope, make advance year by year; but the drought all through this part of Asia Minor has very greatly increased the expense of living, and there is much suffering in consequence. The preacher has gained the confidence of the entire community, both Greek and Armenian, and we were visited by many of the most influential men of both nationalities. This gave us an opportunity of returning their calls and of sowing the good seed in their homes. The common language being Turkish, the congregation is mixed, and there is little race feeling. I have rarely been received with so much respect and honor by non-Protestants, and all were glad to hear from the Word of God. But here, as at every other place in this field, one of the first questions is: 'Shall you *continue* the work?' for unless some *foundation* is laid, which will assure the people that, after identifying themselves with the lovers of the truth, they will not be left as sheep without a shepherd, many will shrink from taking any step in advance."

Mr. Bartlett dwells upon the need of a place of worship for the accommodation of these people and to give the impression of permanence in the work. But the people are very poor and can give little toward such an undertaking.

AFION KARA HISSAR.

This is another out-station of Smyrna, about seventy-five miles north of Bourdour, from which place Mr. Bartlett wrote, November 19: —

"Afion Kara Hissar is one of the most important centres of trade in Western Asia Minor. The population of the city, which is very compactly built, is made up of some four thousand families of Turks, 1,000 families of Armenians, and no Greeks. Here also the language of the city and of the whole region is Turkish. Some eight or ten years ago there was an encouraging work in progress here, with an excellent preacher whom every one respected; but he died, and another man was called to labor here, who proved utterly unworthy of the title of minister of Christ. For several years this place was without a preacher, only a teacher (of a private school) holding meetings with a few friends. Last June a man came from Marash, who has labored faithfully and with a fair degree of success. To live down the prejudice awakened against Protestant preachers in general, in the minds of many, requires time. Yet our present visit will do much in that direction. We have preached every evening this week to audiences of from forty to eighty persons, who have listened with eager attention, and we have received many assurances of their confidence and many expressions of gratitude from non-Protestant friends, and the number of hearers has steadily increased. There are only five or six avowed Protestants, but we are assured that the number who sympathize with us is large. The work now only needs to be pressed *without interruptions*. Here, too, we need a permanent place of worship."

Central Turkey Mission.

THE REBUILDING AT ZEITOON.

On the receipt of an appropriation for aiding the people of Zeitoon in the rebuilding of their church and school premises, Mr. Marden went to that city, and on November 7, he wrote: —

"Our plan is to build a church, with first floor for schools and second floor for audience-room.

"The government gives us permission to build for schools, but for a *church* there remains the tedious process of securing a firman from Constantinople. We propose to build the first story, and leave it in a single room which we can use for a boys' school. We can also worship in it, at least for the present, and perhaps permanently, building at our leisure a boys' school in one corner of the yard.

"Some £200 Turkish have been sent us from different sources in aid of the fire sufferers. We have purchased bread for the hungry at the time of the fire, built twenty

tenements for the poor outside the city, bought a dozen house-lots near by, on which new houses are now going up, and we are now furnishing boards and timbers for the roofs of nearly two hundred houses in different parts of the city. The mud walls are easily repaired, but the roof is an expense which multitudes cannot meet.

"An agent of the Armenian Patriarch at Constantinople has brought to Zeitoon more than a thousand pounds, which he is now distributing in sums of from one to four liras. The Turkish government, notwithstanding all the trouble it has experienced from the Zeitoon people, is now doing nobly for them. In addition to providing every facility for rebuilding the town, it has distributed in cash the sum of two dollars to every man, woman, and child among the fire sufferers, and has given also to some extent both flour and timber. With the help from these various sources, the poor people have with one accord risen to rebuild their ruined homes. The many acres of ash-heaps and blackened walls swarm with workmen like a hive of bees. They are straining every nerve to complete their houses before the winter rains.

"On Saturday, when dark clouds gathered on the mountains, the men sprang to their work like haymakers before a shower, and even when the rain fell they kept right on as usual. Sunday was bright and clear, yet as we went up through the city to our place of prayer, every shovel and hammer was silent. The solemn stillness of the Sabbath in these peculiar circumstances was very impressive.

"We held our Protestant services in the rooms of the parsonage. A few evenings ago a delegation of Armenians came to me with a petition signed by forty heads of families begging to be enrolled as Protestants. This is the first instalment of the large number of Armenians who have become leavened with the truth, and for a long time have seemed just ready to cross the line that separates the Old Church from ours. It is of little moment that dissatisfaction with the relief measures of the Armenians was probably the immediate cause of this movement. The men themselves maintain that they have long waited for a convenient opportunity to come over in a body, and now they say that day has come. They ask no favors and seem to expect none. They know well that a large proportion of the relief funds from Protestant sources was given to Armenians because of the greater number of their poor. They express their conviction that the truth is with Protestantism, and not with the Old Church. Yesterday nearly a hundred men of this class came to our preaching service, and declared that they have permanently cast in their lot with us, and that hundreds more stand ready to join them.

"The names of families on the petition have increased to sixty-five, representing at least three hundred individuals. They have made up this list wholly themselves and are adding names every day.

"We rejoice with trembling while we extend a cordial welcome to these new men, and carefully explain to them the essential principles of evangelical faith. I trust that God's hand is in this movement, and that it is the firstfruits of an abundant harvest. Surely the fields are all white."

Madura Mission.

MADURA CITY. — EVANGELISTIC WORK.

MR. JONES, under date of October 19, sends the following cheering report: —

"Our two churches in the city are in a thriving condition. The new acting pastor of the East Church starts off in his new charge with commendable zeal and evinces ability, judgment, and piety. Under his guidance the church is rising from its apathy. Upon the Sabbath before he came, the first of September, I had the precious privilege of receiving into this church fourteen young women, the daughters of our Christians and, all save one, members of the Normal School under Miss Swift. These are a part of the healthy fruit of the spiritual work which has been carried on in that school.

"Our street preaching services in this city are being continued with success and blessing to us all. I am also glad to say that during the last few months we have had a Young Men's Christian Association started, and that it is now in a flourishing state. It is entering successfully upon several classes of work, and will, I trust, be blessed in and by all. Through our committee, it conducts independently a Sunday-school for Hindu children. Another committee preaches and distributes tracts in the streets. Monthly concerts and lectures also are to be given by it, beginning this month. A lookout committee does good work in visiting, etc. I only wish we had a good hall in a central part of the town for this work, and I hope we may secure it erelong."

PASUMALAI. — THEOLOGICAL HALL.

Mr. Washburn writes from Pasumalai, November 19: —

"You will be glad to know that our new Theological Hall was opened for use at the meeting of the missionaries with the native pastors and agents in September last. The occasion was a very pleasant one, bringing together, with other auditors, between two hundred and three hundred old students who passed out of the institution years ago, and who now returned to rejoice in the advancement and prosperity of their Alma Mater in these later years.

"Mr. Barnes, whom Yale University has lately honored with the degree of Master of Arts, has been connected with the institution, as pupil and teacher, all the forty-four years since its foundation. With him was present a classmate who has won an honorable place at the Madura bar, and who does not forget his debt to his old school. They, with several others of subsequent early classes, brought the past very vividly to remembrance in their addresses, while pastors and missionaries, looking at present duty and the claims of the future, made some rousing addresses to those who have yet years of study and work before them. At the close of the exercises about two hundred old students sat down in the college dining-room to a plentiful breakfast.

"The new Theological Hall is much the most spacious and the handsomest educational building in the mission. The area of flooring, including the always necessary verandas, is about seven thousand square feet. The veranda pillars and facings are cut granite, and the whole structure is very substantial. The building contains rooms for classes of a three years' theological course, library, etc., and an ample dormitory in the second story. Of course it cost far more than your appropriation."

Notes from the Wide Field.

AFRICA.

UNIVERSITIES' MISSION.— This mission in Central Africa is the outgrowth of a proposal made by David Livingstone, in 1859, to the English Universities to engage in missionary labor in Africa, with special reference to the suppression of the "open sore of the world." Its first bishop, C. F. Mackenzie, was consecrated in 1861, and the present force of European laborers numbers sixty-two. It has now three separate branches of mission work: (1) On the island of Zanzibar, where there is, in the heart of the city, a Christian colony and church on the site of the old slave-market, and in the outskirts of the town, at Kiungani and Mbweni, with a boys' school and a girls' school. The pupils in these schools are made up largely of slaves rescued from Arab *dhows* by British cruisers. (2) On Lake Nyassa, where there is maintained a steamer, the *Charles Janson*. This is very near to the slave-yielding region. (3) In the Usambara

and Rovuma districts. About one half of the mission force are artisans pursuing their several crafts. Each member of the mission, male and female, clerical or lay, is offered one hundred dollars a year for clothes and private expenses; for the rest of their support they have a common table and a common store.

A New Transcontinental Expedition.— Mr. Montagu Kerr, a cousin of the Marquis of Lothian, who has already done some good work in exploring Southern Africa, has now undertaken a journey across the continent. Starting from Zanzibar, he is to go by Masailand to the northern end of Victoria Nyanza, the same route which Bishop Hannington took; thence to Wadelai, where he hopes to confer with Emin Pasha. Unless advised to the contrary, he will proceed west from Wadelai to Lake Tchad, and strike the head-waters of the Niger and descend that river. Mr. Kerr is a man of energy and wisdom, and will doubtless make good use of his opportunities. It will be interesting to get his reports as to the condition of those interior regions, where Mohammedanism has full sway, and where, according to Canon Taylor and others, there is a greatly improved state of society.

Livingstonia.— The Free Scotch Church Mission on Lake Nyassa has a difficult task in the endeavoring to bring that wild Zulu tribe, the Angoni, under the power of the gospel. Impressions have been produced upon these warlike people, but just now the larger portion of the tribe seem to have carried the day against the chieftain, Mombera, who clings to the mission. The matter is not yet settled, and the missionaries call for earnest prayer that they may not be driven from their work among the Angoni.

Umzila's Country. — Two British gentlemen, Messrs. Browne and O'Donnell, have recently visited the kraal of Umganu, the son and successor of Umzila. They entered by way of Sofala, finding the region low and marshy until they approached the mountains where the royal kraal is situated. The travelers did not suffer from sickness, and neither did the *tsetse* trouble their horses. The king cordially received them at his kraal and gave them an ox each day, but he was not personally visible, the negotiations having been conducted by the principal *induna*. These explorers were in search of gold, and found traces of it throughout all their journey.

Commerce with Africa. — From *L'Afrique* for December we glean the following items in reference to commercial movements which will tend rapidly to the opening of the continent. On the east coast a new enterprise has been commenced by the Hamburg House in connection with the ivory trade. Heretofore this trade has been in the hands of Hindu merchants, who received their ivory from the interior by way of Tabora and Bagamoyo, forwarding the ivory from Zanzibar to Bombay, London, Hamburg, and America. Hereafter the trade will be more direct. At Mossamedes and Benguella a new enterprise in the tanning of leather is to be inaugurated, the materials being at hand adapted for an enterprise of this kind. A railroad is proposed between Cazengo, the great coffee region, and Dondo, which is the head of navigation on the Kwanza. A society has been formed at Liverpool to develop the production of indigo on the west coast of Africa. It is said that a superior quality of the plant which produces indigo is found on the west coast, and that the product of this plant, which grows without cultivation, is even better than that which is grown in India with great care.

The Gaboon. — A committee of the Evangelical Society of Paris has decided to send missionaries to the more important stations of the Gaboon which have been under the care of the American Presbyterian Board. This is done because the French authorities who have taken possession of the Gaboon demand that the schools shall be conducted with the use of the French language.

JAPAN.

CIRCULATION OF THE BIBLE.—Rev. Mr. Fyson, in an address before the British and Foreign Bible Society, refers to the willing reception of the Scriptures by the people of Japan, and says that they are ready to pay for the copies which are brought them. He gives the following incident: "I once found the Scriptures being sold where I never should have expected it. I came across a little bookstall near one of the Buddhist temples in the heart of the country. This stall was standing on the temple grounds, and I noticed Scriptures and other Christian books on the stall. I was surprised, and said to the stall-keeper, 'Do the priests allow you to sell these books?' The man replied, 'They buy them themselves; they are some of my best customers.' I went into the temple and talked with the priest. He was quite willing to hear what I had to say, and to buy some books of me."

SOUTHERN SEAS.

LOYALTY ISLANDS. — A telegram from Australia, dated December 17, states that the Rev. Mr. Jones, of the London Missionary Society, had arrived at Sydney, having been expelled from the Loyalty Islands by a small French force that had come from New Caledonia for the purpose of driving him away. The conduct of the French in the Pacific Islands is clearly dictated by the leaders of the Roman Catholic Church.

AUSTRAL ISLANDS. — Rev. Mr. Richards, of the London Society's mission at Raiatea, Society Islands, gives in the *Chronicle* an interesting account of a visit among the Austral Islands, Rurutu, Tupuai, and Rimatara, which he made in company with Rev. Mr. Pearce, of New Guinea, in the *John Williams*. The object of the tour was not merely to visit the native churches, but to secure recruits for the mission on New Guinea. At Rurutu the population is increasing, now amounting to about seven hundred and fifty, and their stone church, with walls two and one-half feet thick, will seat five hundred. The church members number 311, somewhat less than one half the population. Everything indicates thrift and careful cultivation, and the people are honest and industrious. The chief trader said, "I could leave most of them alone in my store without any fear of being robbed." When their church was being built, the Rurutans heard that a large log of foreign wood had been washed ashore on an island 220 miles distant. They at once put to sea, found and purchased the log, and brought it to Rurutu to make seats for their new church. The church gladly gave up one of their members and his wife to go as missionaries to New Guinea. On Tupuai the French are in authority and everything is depressed. Mormons are there also, and the majority of the people follow that faith. At Raivava the French Resident positively forbade the sale of Bibles and hymnbooks, though the people were eager to purchase them. Rimitara, also one of the Austral Islands, is independent, "no European power having yet been kind enough to *protect* it from phantom foes." The population is only three hundred, of whom 125 are church members. The spiritual life is vigorous, as is seen by the fact that as soon as volunteers for New Guinea were called for, three young natives offered themselves at once, saying, "This is our wish; we will go to Papua." This church sent as a contribution to the London Society the noble sum of one hundred and seventy dollars.

Miscellany.

BIBLIOGRAPHY.

THE Moravian Almanack and Year Book for 1888, an 18mo of one hundred pages, gives statistics of the Unity's foreign missions as follows: 107 mission stations with 11 filials (out-stations), served by 335 missionaries (of whom 48 were

native) and 1,598 native assistants; 29,283 communicants; 53,769 baptized adults, candidates for baptism, etc., total, 83,052; 208 day-schools, with 17,407 scholars; 98 Sunday-schools, with 13,492 scholars. Income (1886), £19,069–7s. Sums raised at the various stations (by contribution, trade, etc.), about £25,000. Number of brethren and sisters in the foreign service from the first (1732), about 2,300.

The Modern Languages of Oceania. By Robert N. Cust, LL.D., Hon. Sec., etc.

Dr. Cust, who had done such excellent service in classifying and describing the languages of India and Africa, has performed similar service, though on a diminished scale, regarding languages in the island world of the Pacific. This pamphlet, from the "Journal of the Royal Asiatic Society of Great Britain and Ireland," is accompanied by a language-map and a bibliography. Four convenient geographical divisions are adopted, — Polynesia, Melanesia, Micronesia, Australia, — in which are found three well-defined separate races, the brown race, the black, curly-haired race, and the black, straight-haired race. A provisional list, not an exhaustive enumeration, gives the number of languages in the four above-named groups of islands respectively 30, 118, 14, 34; making a total of 196. Protestant missionaries have made translations of the Scriptures into eight of the languages of the Polynesian family, into nineteen of the Melanesian, and into five of the Micronesian. The five translations last named were executed by missionaries of the American Board. For the natives of Australia a portion of the Bible has been rendered into their vernacular; but a second edition has not been called for, and, like Eliot's Indian Bible, it is likely, in process of time, to represent only a dead language. Indeed, what with the introduction of intoxicating liquors and contagious diseases from civilized lands, the extinction of races, as well as languages, is threatened in other islands besides the Ladrones, Tasmania, and Chatham Island, where that has already taken place.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the colleges and seminaries of our own and mission lands, that their instructors may be filled with the wisdom that cometh from above, and that the young men and young women connected with these institutions may be consecrated to the service of Christ, so that from their number may come a great company to labor among the unevangelized.

ARRIVALS AT STATIONS.

November 30. At Sivas, Turkey, Rev. William F. English and wife.

October 22. At Tai-ku, Shanse, China, Dr. D. E. Osborne and wife.

November —. At Tung-cho, China, James H. Ingram, M.D., and wife.

November 15. At Pao-ting-fu, Rev. Alexander B. Winchester and wife, and Miss Luella Miner.

November 23. At Battalagundu, Madura District, India, Rev. John S. Chandler and wife.

October 8. At Tung-cho, China, Rev. Chauncey Goodrich and wife.

DEPARTURES.

November 26. From New York, Rev. Lorin S. Gates and wife, returning to the Marathi Mission.

November 29. From San Francisco, Miss Martha J. Barrows, returning to, and Miss Annie L. Howe to join, the Japan Mission.

December 17. From New York, Miss Catherine Barbour, to join the mission in Spain.

DEATHS.

September 24. At Spring City, Tenn., Rev. David M. Wilson, a missionary of the American Board in Syria from 1848 until 1861.

October 17. At Talmadge, Ohio, Rev. Horace Foot, from 1848 to 1854 a missionary of the American Board in Syria.

At Aintab, Central Turkey, Mrs. Martha J., wife of Rev. Elias Riggs, D.D., of the European Turkey Mission. (See page 59.)

November 17. At Umsunduzi, South Africa, Mrs. Susan W., wife of Rev. Josiah Tyler.

December 26. At Providence, R. I., Rev. James P. Root, father of Miss Dency T. M. Root and Miss Mary M. Root, who last year joined the Madura Mission of the American Board.

January 2. At Santa Barbara, Cal., the wife of Rev. Dr. Jeremiah Porter, and mother of Rev. Henry D. Porter, M.D., and Miss Mary H. Porter, of the North China Mission.

January 10. At Washington, D. C., Hon. Peter Parker, M.D., formerly missionary of the A. B. C. F. M. in China.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Progress at Constantinople. (Page 73.)
2. Out-stations of Smyrna. (Page 74.)
3. The rebuilding of Zeitoon. (Page 75.)
4. Earnest young men in Northern Japan. (Page 67.)
5. School for nurses in Japan. (Pages 64.)
6. A church dedicated and a church organized. (Page 65.)
7. New openings in Mexico. (Page 68.)
8. Recent items from Micronesia. (Page 45.)
9. News from the West African Mission. (Page 70.)

Donations Received in December.

MAINE.

Aroostook county.
Fort Fairfield, Cong. ch. and so. 29 45
Sherman Mills, Washburn Memo. ch. 5 00——34 45
Cumberland county.
Gorham, Cong. ch. and so. 38 51
Portland, Seaman's Bethel ch., 50; Fourth Cong. ch., 15; W. W. Mitchell, 25, 90 00——128 51
Franklin county.
Farmington, John Titcomb, 3 00
Hancock county.
Blue Hill, Cong. ch. and so. 5 00
Castine, Margaret and Mary Cushman, 5 00
Ellsworth, Cong. ch. and so. 25 00——35 00
Kennebec county.
Augusta, South Cong. ch., 176.70; Alice W. Harlow, for Miss Lord's use, 7.50, 184 20
Richmond, Cong. ch. and so. 15 00——199 20
Lincoln and Sagadahoc counties.
Rockland, Cong. ch. and so. 13 00
Penobscot county.
Bangor, 1st Cong. ch. and so. 20 00
Piscataquis county.
Brownville, A friend, 1 00
Union Conf. of Ch's.
Albany, J. H. Lovejoy, 5 00
Waldo county.
Belfast, 1st Cong. ch. and so. 92 92
532 08

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
E. Sullivan, A. L. Ellis, 25 00
Gilsum, Cong. ch. and so. 10 00
Keene, 1st Cong. ch., 30; 2d Cong. ch., 29.17, 59 17
Marlboro', Cong. ch. and so. 16 00
Rindge, Cong. ch. and so. 19 40——129 57
Grafton county.
Bath, Cong. ch. and so. 5 21
Bristol, Cong. ch. and so. 13 50
Orfordville, Mrs. A. L. Pierce, 40
W. Lebanon. Cong. ch. and so. 46 40——65 51
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, Mrs. Sarah Dodge, to const. Rev. A. J. McGown, H. M. 50 00
Manchester, 1st Cong. ch., to const. T. C. Baldwin, H. M. 103 48
Nashua, 1st Cong. ch. and so. 51 87——205 35
Merrimac county Aux. Society.
Concord, South Cong. ch., to const. Frank Coffin, H. M., 120; 1st Cong. ch., 40; West Cong. ch., 30, 190 00
Loudon, J. P. Jones, 20 00
New London, Seth Littlefield, 12 00
Pittsfield, 1st Cong. ch. and so. 44 08——266 08
Rockingham county.
Atkinson, Abigail L. Page, 50 00
Strafford county.
Durham, L. Smith, 1 00
Great Falls, 1st Cong. ch. and so. 25 00——26 00
Sullivan county Aux. Society.
Newport, A friend, by Rev. C. N. Flanders, 10 00
752 51
Legacies. — Hanover, Andrew Moody, by F. Chase and E. R. Ruggles, Trus. 50 00
802 51

VERMONT.

Addison county.
Middlebury, Cong. ch. and so. 147 25
Bennington county.
Bennington, 2d Cong. ch. and so. 32 82
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, Thank-offering, 10 00
Chittenden county.
Charlotte, Cong. ch. and so. 24 50
Milton, Cong. ch., 89c.; B. Fairchild's estate, 2, 2 89——27 39
Franklin co. Aux. So. C. B. Swift, Tr.
E. Berkshire, Cong. ch. and so. 11 00
St. Albans, Cong. ch. and so. 115 33——126 33
Lamoille county.
Cambridge, 2d Cong. ch. and so. 9 80
Waterville, 2d Cong. ch. and so. 2 20——12 00
Orange county.
Fairlee, A friend, 3 00
W. Randolph, 1st Cong. ch. 15 00——18 00

Orleans county.
Glover, Cong. ch. and so. 24 00
Washington county Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 21 57
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Central Cong. ch., m. c. 32 14
Guilford, Mrs. A. Chandler, 1 00
W. Brattleboro', Cong. ch. and so. 22 93—56 07
Windsor county.
So. Royalton, Cong. ch. and so. 17 78
Springfield, Cong. ch. and so. 2 45
Windsor, Cong. ch. and so. 34 00
Woodstock, Frederick Billings, *extra*, 500 00—554 23
1,029 66

MASSACHUSETTS.

Barnstable county.
E. Falmouth, Cong. ch. and so. 15 00
Harwich, Cong. ch. and so. 12 00
Waquoit, Cong. ch. and so. 10 00
Yarmouth, 1st Cong. ch. and so. 50 00—87 00
Berkshire county.
Curtisville, G. E. Dresser, 10 00
Dalton, Cong. ch. and so. 87 20
Hinsdale, Cong. ch. and so. 10 69
North Adams, 1st Cong. ch. and so. 37 83
Pittsfield, 1st Cong. ch., 75; 1st Cong. Sab. sch., for Miss Bissell's work, 25; South Cong. ch., 24.14; James H. Dunham, 50; "Old gold," 16.55, 190 69
Sheffield, Cong. ch. and so. 6 32
Williamstown, 1st Cong. ch. and so. 16 00—358 73
Bristol county.
Attleboro', 2d Cong. ch. and so. 125 00
Mansfield, Cong. ch. and so. 8 32—133 32
Brookfield Asso'n. William Hyde, Tr.
Dudley, Cong. ch. and so. 10 14
Warren, Cong. ch., to const. Rev. D. O. Clark, H. M. 89 50
No. Brookfield, 1st Cong. ch. and so. 100 00
West Brookfield, Cong. ch. and so. 29 60—229 24
Dukes and Nantucket counties.
Edgartown, Cong. ch. and so. 7 00
Essex county.
Andover, West Cong. ch. 50 68
Methuen, 1st Cong. ch. and so. 6 00
No. Andover, Cong. ch. and so. 75 00—131 68
Essex county, North.
Amesbury, Main-st. Cong. ch. 17 75
Haverhill, Mrs. A. B. Kimball, 5 00
Ipswich, 1st Cong. ch. and so. 20 00
Newburyport, No. Cong. ch. and so. 24 61
Rowley, Cong. ch. and so. 10 65
W. Newbury, 2d Cong. ch., A friend, 10 00—88 31
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Danvers, 1st Cong. ch. and so. 87 95
Gloucester, Mrs. N. E. Brooks, 10 00
Lynn, 1st Ch. of Christ, 10 00
W. Boxford, Cong. ch. and so. 7 02—114 97
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Buckland, Cong. ch. and so. 28 [illegible]
Greenfield, 2d Cong. ch. and so. 40 70—68 [illegible]
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 1st Cong. ch., 45.87; 3d Cong. ch., 20.81, 66 [illegible]
Holyoke, 2d Cong. ch. and so. 62 84
Huntington, 2d Cong. ch. and so., 13.12; A friend, 5, 18 12
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Mitteneague, Cong. ch. and so. 12 [illegible]
Monson, Cong. ch. and so. 22 [illegible]
Springfield, Hope ch., 80.65; North ch., 47.05; Olivet ch., 38.82, 166 [illegible]
Westfield, 1st Cong. ch. and so. 143 75—504 04
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. and so. 45 00
Cummington, Village ch. 14 25
Easthampton, Payson Cong. ch. 181 35
Enfield, Cong. ch. and so. 19 32
Haydenville, Cong. ch. and so. 20 00
Northampton, Edwards ch., 13.83; Mrs. C. L. Williston, *extra*, 150; H. L. Edwards, 10, 173 83
Plainfield, Cong. ch. and so. 5 00
So. Hadley, 1st Cong. ch. and so. 21 50—480 25
Middlesex county.
Auburndale, Cong. ch. and so., 226; H. N. B., 10; Prof. Norton's class, for student in Euphrates College, 5; A. S. Cooley, 25c. 241 25
Cambridgeport, 1st Cong. ch., 421.30; Pilgrim ch., m. c., 6.27; D. S. Coolidge, *extra*, 20, 447 57
Everett, 1st Cong. ch. and so. 5 66
Framingham, Plymouth ch. and so. 83 16
Hopkinton, Cong. ch., add'l, 50 00
Lexington, Hancock ch., 22.33; Rev. Cyrus Hamlin, D.D., *extra*, 32, 54 33
Lowell, 1st Cong. ch. and so. 35 05
Malden, 1st Cong. ch., 40.50; A friend, *extra*, 100, 140 50
Medford, Mystic ch., to const. Rev. Jas. L. Hill, H. M. 210 52
Newton, Eliot ch. and so., 261.20; Mary J. Davis, 5, 266 20
Newtonville, Central ch., to const. E. E. Stiles, H. M. 153 67
Reading, Cong. ch. and so. 10 00
Sherborn, Pilgrim ch. and so. 30 00
Somerville, Henry Howard, 20 00
West Medford, Cong. ch. and so. 3 59
West Somerville, Cong. ch. and so. 18 00
Winchester, 1st Cong. ch. and so. 95 34—1,866 24
Middlesex Union.
Acton, Cong. ch. and so. 10 [illegible]
Fitchburg, A friend in Rollstone ch. 5 [illegible]
Tyngsboro', Evan. ch. and so. 4 50—19 50
Norfolk county.
Brookline, Harvard ch. and so., 227.85; E. P., 1, 228 85
Hyde Park, 1st Cong. ch. and so. 25 00
Medway, Village ch., to const. W. A. Hopkins, H. M. 50 00
Norfolk county, B. M. 10 00—313 85
Plymouth county.
Abington, 1st Cong. ch. and so. 13 91
Hanover, 2d Cong. ch. and so. 8 00
Marion, Cong. ch. and so. 4 64
No. Abington, Rev. Charles Jones, 1 00
Rockland, Cong. ch. and so. 50 00
Scituate, Cong. ch. and Sab. sch. 6 50
Whitman, Cong. ch. and so. 75 00—159 05
Suffolk county.
Boston — Summary for 1887: —
Old South church, 8,030 44
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Evang. ch. (Brighton), 97 80
do. to Woman's Board, 200 00—297 80
South Evang. ch. (West Roxbury), 231 62
do. to Woman's Board, 51 42—283 04
Berkeley-st. church, 109 06
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Village ch. (Dorchester), 144 85
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Highland church, 97 74
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Pilgrim ch. (Dorchester), 35 00
do. to Woman's Board, 155 00—190 00
Maverick church to Woman's Board, 165 00
1st church (Charlestown), 107 50
do. to Woman's Board, 45 00—152 50
Trinity ch. (Neponset), 27 00
do. to Woman's Board, 21 45—48 45
Boylston ch. (J. Plain), 14 80
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Allston ch. (Allston), to Woman's Board, 24 00
Miscellaneous to Woman's Board, 3,506 40
Legacies " " 677 67
"An Old Contributor," 150; Other donations and legacies, particulars of which have been ack'd, 6,914.64, 7,064 64

44,191 51
Acknowledged elsewhere, 43,403 43

788 08
Chelsea, 1st Cong. ch. and so. 49 00—837 08
Worcester county, North.
Athol, Cong. ch. and so., 40.75; F. C. Parmenter, 10, 50 75
Gardner, 1st Cong. ch. and so. 25 00
Winchendon, North Cong. ch. 9 95—85 70
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Webster, 1st Cong. ch. and so. 4 02
West Berlin, F. R. 5 00
Worcester, Union ch., 117.35; Salem-st. ch., 43.59; Old South ch., 39.67; H. R. White, 2, 202 61—274 63
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
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Northbridge, 1st Cong. ch. and so. 51 00
Upton, 1st Cong. ch. and so. 40 36—325 88
——, "Nameless," 100 00

6,185 36
Legacies. — Levi Smith, in part, by Josiah Trow, Adm'r, 5,000 00

11,185 36

RHODE ISLAND.

Central Falls, Cong. ch. and so. 45 00
East Providence, Newman Cong. ch. 20 00
Providence, Pilgrim Cong. ch., 25; Elizabeth Carlile, 10, 35 00—100 00

CONNECTICUT.

Fairfield county.
Bethel, Miss H. H. Seelye, *extra*, 50 00
Bridgeport, 1st Cong. ch. and so. 2 00
Danbury, 2d Cong. ch. and so. 7 00
Green's Farms, Cong. ch. and so. 108 25
Greenwich, 2d Cong. ch. and so. 251 00
Monroe, Cong. ch. and so. 43 00
No. Greenwich, Cong. ch. and so. 62 38
Norwalk, A friend, 30 00
Saugatuck, Cong. ch. and so. 8 55—562 18
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 60 42
Bristol, M. L. Peck, 10 00
Enfield, Mrs. S. C. Reynolds, a thank-offering to const. Rev. Geo. W. Winch, H. M. 50 00
Farmington, Cong. ch. and so. 77 81
Hartford, Centre ch. and so., 1,037.46; 1st Cong. Sab. sch., for use of Rev. T. S. Smith, 34; Mrs. Mary C. Bemis, to const. Harriette L. Carter, H. M., 100; John C. Parsons, *extra*, 50, 1,221 46
Kensington, William Upson, 10 00
Manchester, 2d Cong. ch. and so. 35 00
New Britain, South Cong. ch., to const. H. D. Humphrey, H. M., 131.46; 1st Ch. of Christ, 111.62, 243 08
Newington, J. Deming, 20 00
Plainville, Cong. ch. and so. 126 18
Poquonnock, Cong. ch. and so. 35 00
Wapping, Cong. ch. and so. 23 07
West Hartford, 1st Ch. of Christ, 87 48
Wethersfield, Cong. ch. and so. 46 57
Windsor Locks, Cong. ch. and so., 141.43; A friend, 5; A friend, 2, 148 43—2,194 50
Litchfield co. G. M. Woodruff, Tr.
Goshen, Cong. ch. and so. 129 92
Kent, Cong. ch. and so. 17 98
Norfolk, A friend, 10 00
Sharon, Cong. ch. and so. 159 82
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Hadlyme, Cong. ch. and so. 20 00
Middletown, South Cong. ch., 143 52; 1st Cong. ch. and so., 100.91; A friend in do., 15, 259 43
Portland, 1st Cong. ch. and so. 43 75
Westbrook, Cong. ch. and so. 15 42—513 81
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Madison, Cong. ch., m. c. 6 73
New Haven, 1st Cong. ch , 512.61; United ch. (of wh. m. c., 6.04), 270.44; Humphrey-st. ch., 49.69, 832 74
No. Branford, Cong. ch. and so. 24 13
So. Britain, Cong. ch. and so. 5 12
Stony Creek, Cong. ch. and so. 1 00
Wallingford, Cong. ch. and so. 97 92—1,120 04
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Norwich, Park Cong. ch. 424 03—639 81
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Ellington, Cong. ch. and so., to const. Mrs. Chas. A. Thompson and Morton E. Thompson, H. M. 201 07
Gilead, Cong. ch. and so. 65 75
Mansfield Centre, Cong. ch., add'l, 4 00
Rockville, 2d Cong. ch. 27 85
Somers, Cong. ch. and so. 76 90—383 83
Windham county.
Canterbury, Rev. E. C. Haynes, 4 54
Eastford, Cong. ch. and so. 14 13
Putnam, 2d Cong. ch. 37 35
Thompson, Rev. A. Rawson, *extra*, 100 00
Windham, Cong. ch. and so. 25 64—181 66
——, A friend, *extra*, 100 00

6,107 40
Legacies. — Hartford, Rev. Joel Hawes, D.D., add'l by E. W. Parsons, 35 25

6,142 65

NEW YORK.

Brooklyn, Central Cong. ch., 847.89; Ch. of the Pilgrims, S. B. Chittenden, 500; South Cong. ch., 89.73; Mrs. Satterlee, 5, 1,442 62
Buffalo, Pilgrim Cong. ch. 40 60
Canaan 4 Corners, Mrs. A. Barstow, 15 00
Chenango County, A friend, 12 25
Chenango Forks, Cong. ch. and so. 2 00
Clinton, A thank-offering, 3 00
Dansville, Rev. H. D. Kitchel, D.D., *extra*, 100 00
DeKalb, Rev. R. C. Day, 5 00
E. Aurora, W. H. Forest, 10 00

Elizabethtown, Cong. ch. and so. 15 58
Fairport, 1st Cong. ch. 5 00
Gloversville, Mrs. U. M. Place, *extra*, 75 00
Hamilton, Cong. ch. and so. 55 00
Homer, Cong. ch. and so. 18 10
Hoosick Falls, A friend, 5 00
Lockport, 1st Cong. ch. 24 77
Malone, Cong. ch. and so. 26 18
Morrisville, Cong. ch. and so. 10 00
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Munnsville, H. Gaston, 90
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Poughkeepsie, William Adriance, 10 00
Quogue, A friend, 5 00
Rochester, Plymouth Cong. ch. 9 08
Sayville, Cong. ch. and so. 14 14
Smyrna, Mis. Soc. of Cong. ch., to const. Rev. C. F. SWIFT, H. M. 120 00
South Salem, E. Beers, 2 00
Stockholm, Mrs. W. Hulburd, 2 00
Utica, Mrs. G. Maynard, 2 95
Warsaw, Cong. ch. and so. 13 48
Watermills, Miss M. Halsey, 1 60--2,096 50
Legacies.—Brooklyn, William D. Coit, by C. W. Scudder, Ex'r, 500 00
2,596 50

PENNSYLVANIA.

Cambridgeboro', Rev. William Grassie, 4 00
E. Smithfield, Cong. ch. 15 00
Guy's Mills, Mrs. F. M. Guy, 2 00
Jeffersonville, F. Whiting, 25 20
Philadelphia, "Cambridge," 100; G. L. Weed, 10, 110 00--156 20

NEW JERSEY.

Boonton, Rev. Thomas Carter, to const. Mrs. CARTER, H. M. 100 00
East Orange, Grove-st. Cong. ch. 24 42
Orange, Trin. Cong. ch. 27 30
Plainfield, Mrs. Oren Johnson, 10 00--161 72

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 22 53

FLORIDA.

Jacksonville, Mrs. A. W. Chadwick, 5 00

ALABAMA.

Talladega, 1st Cong. ch. 19 08

ARKANSAS.

Siloam Spring, Cong. ch. 2 00

TEXAS.

San Antonio, ——, 3 00

OHIO.

Atwater, Cong. ch. 38 25
Brownhelm, Cong. ch. 5 00
Chester, Cong. ch. 10 00
Delaware, Welsh Cong. ch. 9 45
Hudson, Cong. ch. 11 94
Lafayette, Cong. ch. 6 00
Mantua, Cong. ch. 4 30
No. Ridgefield, Cong. ch. 2 91
Pomeroy, Welsh Cong. ch. 4 78
Salem, D. A. Allen, 25 00
Springfield, 1st Cong. ch., For. M. Soc. for educa. work, Harpoot, 12 50
Toledo, Mrs. E. H. Weed, 10 00
York, Cong. ch. 22 00--162 13

INDIANA.

Indianapolis, Mayflower Cong. ch. 30 00
Terre Haute, Mrs. Mary H. Ross, proceeds of land sold (848—1), 847; S. H. Potter, 25, 872 00--902 00

ILLINOIS.

Aurora, N. E. Cong. ch. 33 00
Chicago (84.40 in Jan. *Herald* was from Theol. Sem. Soc. of Inquiry), U. P. Cong. ch. (15.23 m. c.), 399.02; Kenwood Ev. ch., 346.60; 1st Cong. ch., 109.12; N. Eng. Cong. ch. (32.17 m. c.), 62.02; South Cong. ch., 53.30; West-ave. Cong. ch., m. c., 19.34; Taber. Cong. ch., 7; Rev. G. N. Boardman, D.D., *extra*, 25, 1,021 90
Creston, Cong. ch. 7 51
Elgin, Cong. ch. 8 49
Kewanee, Cong. ch. 50 21
Moline, Cong. ch., add'l, 5 00
Oak Park, 1st Cong. ch. 5 00
Payson, Cong. ch. 10 00
Port Byron, Cong. ch. 3 20
Princeton, Cong. ch. 21 40
Rollo, Cong. ch. 5 30
Turner, Mrs. R. Currier, 10 00
Wauponsie Grove, Cong. ch. 10 25--1,191 26

MISSOURI.

Ironton, J. Markham, 1 00

MICHIGAN.

Ann Arbor, 1st Cong. ch., 54; A friend, 25, 79 00
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Detroit, Woodward-ave. ch., 241.88; 1st Cong. ch., 33.85, 275 73
Galesburg, Cong. ch. 20 00
Hancock, Cong. ch. 19 00
Kalamazoo, T. Hudson, 500 00
Romeo, Miss E. B. Dickinson, 50 00
Traverse City, Cong. ch. 19 00--967 73
Legacies.—Detroit, Ellen Gibson, by Elisha A. Fraser, Adm'r, 2,500 00
3,467 73

WISCONSIN.

Beloit, 1st Cong. ch. (of wh. 10.50 from Prof. Burr), 33.35; 2d Cong. ch., 45.02, 78 37
Blakes Prairie, Cong. ch. 3 70
Eau Claire, 1st Cong. ch. 100 00
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Madison, 1st Cong. ch., 12.63; F. J. Lamb, *extra*, 25, 37 63
Menemonie, 1st Cong. ch. 14 40
Racine, Presb. ch. 61 04
Ripon, Cong. ch. 24 27
Rosendale, Cong. ch. 13 55
Watertown, Cong. ch. 11 95
West Salem, A lady, 30--350 83

IOWA.

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Waterloo, Cong. ch. (of wh. 10 from Rev. M. K. Cross), 39 00--[illegible] 55

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	103 35	
Donations received in December,	48,920 36	
Legacies received in December,	8,085 25	
	57,005 61	

Total from September 1 to December 31, 1887: Donations, $121,777.50; Legacies, $42,040.04 = $163,817.54.

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Pomfret, Thanksgiving offering by 1st Cong. ch.	33 75	
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Winchester, Cong. ch. and so.	4 20	
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		1,241 29
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		18,119 58

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		26 40
Previously received,		725 47
		751 87

For Young People.

THE SAHYĀDRĪ MOUNTAINS AND SOME RIVERS THAT FLOW FROM THEM.

BY REV. S. B. FAIRBANK, D.D., AHMEDNAGAR.

The Marathi country is divided by the Sahyādrī Mountains into two parts. The strip west of the mountains and only a little higher than the seacoast which borders it is called the Konkan. The part east of the mountains is a table-land. It begins some two thousand feet above the sea-level and slopes very gradually toward the Madras coast. All its rivers flow in a southeasterly direction. It is called the Deccan.

There are many spurs or branch ranges of mountains extending from the Sahyādrīs westerly into the Konkan and easterly into the Deccan. The valleys between them have been cut out by water This is plainly true, because the layers of rock on their sides minutely correspond to each other. Every large valley is now occupied by a perennial river. And there is a watercourse in every smaller valley or ravine which becomes a rushing, muddy river whenever it rains. These streams are thus still eating away the hills.

But the Brahmans, who officiate in the renowned temple of Vithobā at Pandharpûr, give a very different account of the origin of these mountains and valleys. The image of Vithobā has its arms akimbo with its hands resting on its hips, as if Vithobā was tired. And they say that he was tired by killing the great demon Mahishasûr (the buffalo demon). She was so large that her carcase formed the mountains. Her backbone became the Sahyādrī range and her limbs and ribs became the spur ranges. The proof of this is like that of a Hindu who brings as evidence that the accused hit him with a stone, the very stone with which he hit him, so that the judge may know for certain. The hill ranges are there, and are somewhat like a backbone with the limbs and ribs projecting from it. So any one may see for himself that it is the very carcase of the *Asûr!*

The river Krishnā and the other rivers which flow into it have their sources near the top of the Sahyādrīs. One of the sources of the Krishnā is near the famous temple of Mahābaleshwar. The priests of that temple say that a spring whose water flows through a *gomûkh* (cow's mouth) into the tank which is in the temple is the source of not only the Krishnā, but also of four other rivers. On the next page is a picture of that temple and its surroundings.

This temple is on one of the highest tops of the Sahyādrīs, and it is more than four thousand feet above sea-level. In the picture we look at it from the east.

The several buildings which show white all belong to the temple. The thatched houses on either hand are specimens of the windowless huts that compose the village, in which the priests of the temple and a few cultivators live.

The village now looks very much as it did fifty years ago when this picture was taken. But the lime roofs of the principal temple buildings which are here shown have been replaced by roofs of corrugated iron which was brought from England. The sacred tank is hidden from our view by the dilapidated walls. When I saw it, in the dry season, there was but little water flowing through the sculptured cow's head, and the tank rarely becomes so full as to overflow. The priests say that five sacred rivers flow from this tank, but that they they flow at first underground. The Krishnā appears first. Water flows from a small spring which is a few rods to the north of the tank, hurries down the steep hillside, and

THE TEMPLES OF MAHĀBALESHWAR.

then joins with other brooks. These form the river, which flows off to the southeast.

Another spring, about half a mile to the south, is the origin of the Koinā River. This flows to the west by the base of Pratapgad and through the battlefield of Jawalı. The fight there, in which the Marathis destroyed a Mûsalman army, was begun by Shivaji, the Marathi ruler. He met Afzûl Khan, the legate of the Mûsalman emperor, for a friendly conference, and as he pretended to amicably embrace him, he cut him open with a weapon called a tiger-claw, which was fastened to his left wrist. From Jawalı, the Koina turns to the southeast and finally joins the Krishnā.

The Venā flows from the lake of the Sanitarium. The nearest spot to the tank from which water can flow into the lake is fully two miles away from it. The Venā flows to the southeast and, by joining the Krishna at Maulı, forms a place which the Hindus regard as sacred.

The Savitri begins in the Konkan at the base of the magnificent precipices of Arthur's Seat and Elphinstone Point. Its source is fully three thousand feet

lower than the tank, and is six miles away. The Gāvitrī is a small stream flowing from a spring which is only a few rods from the seashore, and is fully fifty miles from the tank.

So not one of the five sacred rivers that are said to find their sources in the Mahābaleshwar tank really flows from it. The Krishnā begins with a spring that is some rods away from the tank. The Koinā begins with another spring one half a mile away. The Venā flows from a lake three miles away. The Sāvitrī begins down in the Konkan, and the Gāvitrī is found fifty miles away, by the seashore. But the people think it all the more wonderful when the priests tell them that all five flow at first in hidden channels till they appear at the surface. Their god is *Mahā* (the great) *bal* (strong) *ishwar* (god). So it does not seem strange to them that he should show his power in this way. They also claim that once in twelve years milk flows from the cow's mouth, instead of water. Then crowds come on a pilgrimage, and the treasury of the temple, which usually contains but little, is replenished.

The most frequented sanitarium in Western India occupies an irregular plateau some miles to the south of the village of Mahābaleshwar. And although its centre and bazar are six miles away, and in the bounds of an old village which is still called Neher by the Marathis, the English call it Mahābaleshwar. Our mission has houses there, and most of the missionaries find it necessary to go there for at least a part of the hot season, in April and May. May is the hottest month both in Bombay and the Deccan. And the mission finds it best to hold its principal business meeting in May on the cooler hilltop at Mahābaleshwar.

All must hurry away when "the rains" begin in June. From June to October from two hundred and fifty to three hundred inches of rain fall in those months each year. Little or none falls through the rest of the year. The houses are covered with thatch from top to bottom through the rainy season.

On the next page is a picture of another Hindu temple. It is three miles east from the city of Sātārā, at Mauli, by the junction of the Krishnā and the Venā rivers. It is some thirty miles from the temple of Mahābaleshwar and is of an entirely different style. This is for the worship of Mahadèv. Mahadèv is one of the names of Shiv, and means the great god. The front building contains a stone *Nandī*, the bull on which Shiv rides. It is sitting down, as if ready for him to take his seat.

The higher steeple-like building contains a *Ling*, which is the symbol of Shiv, instead of an idol. You see a flight of steps leading from the temple to the river. This is called a *ghāt*. It enables the priests and the worshipers to secure water of a proper depth for bathing whether the river is deep or shallow, and to get water easily for pouring on the *Ling*, or to carry home. The paths and roads down the sides of mountains and hills are also called *ghāts*. And from this, Europeans, mistaking the use of the word, have given the name to the Sahyādrī Mountains. So the name (Kālighāt) of the flight of steps from the temple of Kali to the Ganges River, which was a famous spot for pilgrimages, has been travestied and changed into Calcutta.

The scenes now found at Maulī are just what they were when Mrs. Dean described them eighteen years ago for the *Missionary Herald*. "Every morning, at the earliest dawn, devoted Hindus of both sexes may be seen

going with a brass *lotā* for carrying the holy water. The first Monday in each month hundreds throng the road. The blind, cripples, and lepers sit on the roadside calling aloud for charity, in the names of the gods. Alms are given by the passers-by, who go prepared to answer their calls. The river-banks are alive with people — bathing, washing their clothes, filling their *lotās*, worshiping the idols, and presenting offerings to the priests."

"This place is also a great burning-place for the dead. Instead of being placed in a coffin, the corpse is besmeared with red and yellow paint, dressed

MAULĪ, ON THE KRISHNĀ RIVER.

in red or white cloth, and laid on a bier. It is a rough bier, made for the occasion, and the sticks of which it is made are not used again if they escape burning with the corpse. Preparations for the funeral are commenced as soon as the breath leaves the body, so that often in an hour the body is hurried off to Maulī."

"A curious affair took place there three or four years ago. A man (supposed to be dead) was borne along by his relatives. On the way they commenced quarreling about the property of the deceased. In the heat of the discussion they put the bier down by the roadside. The fresh air revived the sick man, and he opened his eyes and sat up. The mourners, in their horror, ran away and left him to find his way home as best he could."

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		56 00
		342 30
Previously acknowledged,		65,362 37
		$65,704 67

ARTHUR W. TUFTS, *Treasurer.*

Boston, January 2, 1888.

(The above report, coming too late to appear among "Donations," is inserted here by especial request. It will be properly located in the March *Herald.*)

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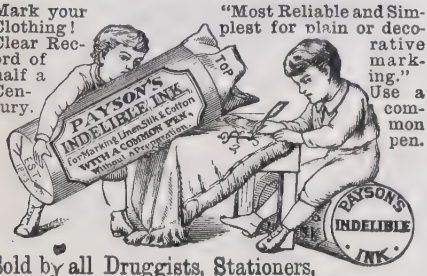

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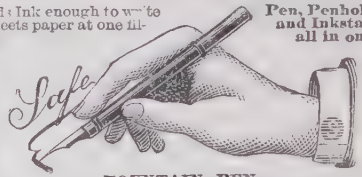

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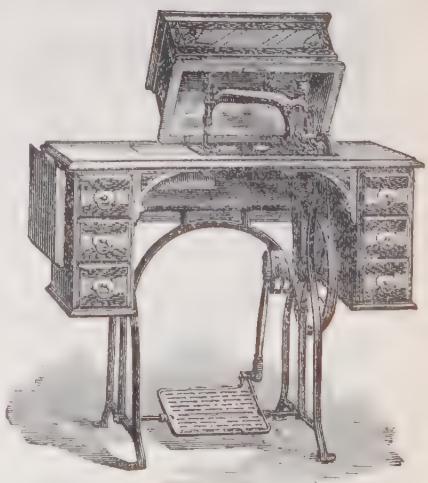

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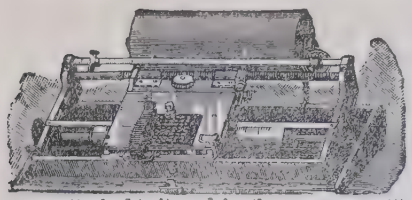

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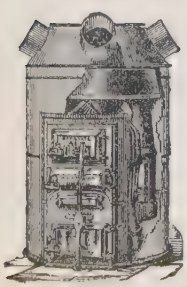

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THE

MISSIONARY HERALD.

VOL. LXXXIV. — MARCH, 1888. — NO. III.

FIVE MONTHS. — We are happy to report an increase of receipts during the month of January, as compared with the corresponding month last year, of nearly $8,400, of which about $2,400 is from donations and about $6,000 from legacies. For the first five months of the financial year the receipts have been $222,134.48, an advance over those of last year at the same date of nearly $60,000, and an advance beyond the annual average for the corresponding months of the preceding five years of over $39,000. If this relative advance may continue during the remaining months of the year and may then become permanent for the years to come, we shall have special occasion to "thank God and take courage." Let earnest and united prayers go up in this direction. Every additional dollar bestowed adds just so much to the additional appropriations for the needy and promising work abroad. The intelligence from the mission fields communicated in this issue of the *Herald* will lead every donor to rejoice with exceeding joy that he has been permitted to do something for so blessed a work, and to purpose, if God may confer upon him such honor, to do tenfold more.

THE reports of the inundation in China are not as full as we had anticipated, but the fearful extent of the disaster has not apparently been overestimated. The missionaries in that region are connected with the China Inland Society of England, and one of them, stationed at Chau-kia-keo, who was an eyewitness, reports that the people who were not drowned are perishing from cold and starvation, and that their one cry is, "Bread ! bread !" Even if the overflow could be stopped at once, the land could not be drained so that the next year's crop could be sown. A famine seems inevitable Another missionary reports that the flooded country covers an area one hundred and thirty-five miles by forty. The people seemed "stunned, hungry, stupid, and dejected, without a rag to wear or a morsel of food." It is a pitiful story, only relieved by the fact that the Chinese government is sending aid as fast and as far as possible.

THE article on "The Tithe: its History," etc., in the January *Missionary Herald*, has been issued in tract form, and copies for free distribution can be obtained of Mr. Charles E. Swett at the Rooms of the American Board. We trust this vigorous tract will find a circulation equal to that of the "Sermon on Tithes," by Blind Hohannes of Harpoot, of which over fifty thousand copies have been issued by the Board.

The Young People's Society of Christian Endeavor, which has had such a phenomenal growth within the last six years, is spreading rapidly in foreign missionary lands. Societies have been organized in connection with our stations in Japan, China, India, Turkey, and Africa, and our missionaries are finding the methods of this organization specially helpful in stimulating young Christians to active service for Christ. It was a happy thought to make one issue, that of January 12, of *The Golden Rule*, the organ of the United Society, a special missionary number, and a good number it is, giving many facts about the Society and its methods, and bringing together many statements as to its methods of operation at home and abroad. God speed these organizations in the good work in which they are engaged!

Mr. Bosworth Smith, in *The Nineteenth Century*, affirms that all that is true in connection with Canon Taylor's strange laudation of Mohammedanism he derived from a volume which he (Mr. Smith) had given to the public many years ago, while the Canon had taken no notice of certain important qualifications which were originally connected with many of these statements. Mr. Smith, from whom the Canon had so heedlessly quoted, assents to the following criticism of his address: "Canon Taylor has constructed, at the expense of Christianity, a rose-colored picture of Islam, by a process of comparison in which Christianity is arraigned for failures in practice, of which Christendom is deeply and penitently conscious, no account being taken of Christian precept; while Islam is judged by its better precepts only, no account being taken of the frightful shortcomings in Mohammedan practice, even from the standard of the Koran." One would think that after the exposure of his many blunders Canon Taylor would be strongly tempted to imitate the example of the prophet whose faith he has lauded and speedily accomplish another Hegira.

We welcome among our exchanges two new missionary magazines, *The Missionary Review of the World* and *The Mission Field*, for though the first named is successor to the old *Missionary Review*, it is practically a new magazine. The second number is now before us, and its editors are clearly determined that it shall supply a want which has long been felt for a *general* missionary periodical which in a vigorous yet sympathetic way shall represent the wide world of missions. We would again express our best wishes for the success of the editors in their plans. *The Mission Field* is issued by order of the General Synod of the Reformed (Dutch) Church, which has come to feel the need of an organ representing its missionary work. The first number is bright and attractive, and well sets forth the good work which the Reformed Church is doing in foreign lands.

In a delightful memorial sent us of Mrs. C. C. Wheat, of Oberlin, Ohio, who died November 14, there is this record: "She had already finished the November *Herald*. She did not go to the Church Triumphant in ignorance of what is being done in the Church Militant." There are those on earth who bear Christ's name who seem to have little conception of its militant character. They know so little of its conflicts that it is hard to see how they can have any joy in its victories.

It will be seen by a communication from Mr. Doane, given among the Letters from the Missions, that we have received another mail from Micronesia. The news is cheering and calls for devout thanksgiving to God. It could hardly have been anticipated that such a settlement of the difficulties between the natives and the Spanish government could have been made so speedily and without the shedding of blood. The *Morning Star* reached Ponape November 18, and the American man-of-war *Essex* arrived on the next day. Though the services of these vessels were not needed, as the settlement of the troubles had been made prior to their arrival, their coming gave great delight to our missionaries and will certainly be helpful in giving the impression at Ponape and Manila that our missionaries are cared for by our national authorities. The *Essex* remained a few days at Ponape, and the intercourse between the officers and the missionaries was very pleasant. Captain Garland is quite enthusiastic over the action of our government in thus sending a vessel to look after the interests of our missionaries, and in a private letter to a friend says: "I advise all Americans, whether Christians or not, to get down on their knees and return thanks for having been born in free America." He reports that the *Star* had had a successful trip through the Gilbert Islands, having been absent from Kusaie seventy-one and a half days. On account of the work to be done and the unusual prevalence of calms, the captain does not think it probable he can reach Honolulu before May first. But we must refer our readers to Mr. Doane's letter, in which they will learn of the wonderful deliverance God has wrought in answer to the prayers of his people. No wonder that he and his associates are singing Te Deums. Let Christian hearts everywhere join them in their hallelujahs.

The Japan newspapers report the ceremonies at the opening, December 15, of the last link of the railway connecting Sendai with Tokyo. The line was opened from Tokyo to Koriyama, one hundred and thirty-seven miles, in July last. The section just completed is eighty-seven miles in length, and now Sendai, the most northern station of our mission, is in quick and easy communication with the capital city of the empire. This road has required higher engineering skill than any heretofore constructed in Japan, and it was built entirely without foreign aid.

The slave-trade between Africa and Arabia is far from being suppressed. According to *L'Afrique* there is, on the borders of the Red Sea, a regular price current for slaves. Girls from 10 to 15 years of age bring from $80 to $100; boys from 7 to 11, $60 to $80; young women from 16 to 22, $50 to $70; young men from 15 to 26, $30 to $50. The slave caravans rarely have men who are above 25 years of age. It has been a question as to what became of these slaves after they entered Arabia. It is now affirmed that Moslem pilgrims to Mecca, coming from various parts of the world, take back with them to their homes slaves of both sexes. This is the case at Constantinople, for, though the traffic is prohibited by law, evasions are winked at. The trade is wholly in the hands of Moslems, and the open market which makes the trade profitable is under the shadow of the shrine of their prophet.

The library of the American Board has received an interesting and valuable gift from Rev. Dr. Farnsworth, of Cesarea, Turkey. It is an illuminated manuscript copy of the Four Gospels in the ancient Armenian, and bears date of A.D. 1561. It is written on thick paper much resembling parchment, and the clearness and beauty of the writing are remarkable. Dr. Farnsworth calls attention to some peculiarities of this copy in which it varies from the *Mesrob* version. The passages Mark 16: 9–20; John 5: a part of the third and the fourth verses; and John 7: 53 to 8: 11 inclusive, are omitted, as was done, either actually or practically, by our recent revisers. But this copy gives the Doxology at the close of the Lord's Prayer, Matthew 6: 31. The volume closes with John 21: 23, followed by a prayer and a few remarks of the copyist, and then gives the twenty-fourth and twenty-fifth verses as found in our version. This corresponds with the opinion of many commentators that the last two verses of John's Gospel as given in our version were not written by the evangelist, but are of the nature of a note by the penman. Though this Armenian copy of the Gospels is not divided into chapters or verses, there is a system of divisions and minute subdivisions on the margin or between the columns. An index also precedes each Gospel, which would in some sort serve as a harmony. Dr. Farnsworth found this valuable volume in a private house at one of the out-stations of Cesarea, where it was little valued and not at all used.

In a volume entitled "The Republic of Mexico in 1876," by Antonio Garcia Cubas, translated by George E. Henderson, and published in the city of Mexico, we have an interesting though brief account of the political and ethnographical division of the population, character, habits, customs, and vocations of its inhabitants — a small volume attempting a great work, but withal interesting. We are specially interested in a table giving the names of 108 different Indian languages, not including dialectic divisions. In view of such an array of languages, it is fortunate for missionary operations that these Indians, for the most part, are sufficiently acquainted with the Spanish language to enable them to receive religious instruction in that tongue. We are confirmed in the conviction that it will not be necessary to master these Indian languages by letters recently received, in response to inquiries on the subject addressed to missionaries in different portions of Mexico, and are happily relieved of some doubts on the subject raised by statements lately put forth by Bishop Hurst.

Mr. Robert Arthington, of Leeds, England, has offered the sum of $75,000, to be placed at the disposal of a council consisting of representatives of the London, the English Baptist, and the Free Church of Scotland Foreign Missionary Societies, for the purpose of establishing a mission to the tribes in the northern portion of South America. Among the conditions imposed by Mr. Arthington is the use of a steamer on the Amazon River. The scheme has been under consideration by the three societies, but the Free Church has already replied that it feels constrained to confine its energies to the fields it has already entered, in which extension is urgently required.

Our attention has been called by a pastor in Connecticut to the beautiful portraiture of an ideal missionary, given by Levi Parsons nearly seventy years ago as he was making ready to go as missionary to Palestine. Mr. Parsons, doubtless, felt that, like all other missionaries, he was far from attaining the standard which he here indicates, but every earnest ambassador of Christ should have before him the highest ideal. "Were I to describe the character of a true missionary," writes Mr. Parsons, "he should be one whose eyes were closed upon the world and fixed steadily upon the visions of God. In his closet he should every day wrestle in prayer till his face shone with the glory of heaven. He should pour forth the sighs of a broken heart, and wait at the footstool of mercy till the Saviour appeared in his beauty and glory. In conversation he should be serious, unaffected, and instructive, accommodating himself to the most illiterate child, and yet enriching the higher circles with the ardor of his devotions. He should be modest and pliable, but inflexible in the support of the truth as it is in Jesus. Passing by the unessential points of difference existing among real Christians, his attention should be fixed upon the salvation of sinners and the universal diffusion of light and knowledge. In the desk, his feelings should vibrate to every sentiment proclaimed, and the ardor of piety should be diffused through every sentence. He should know how to fix every eye and engage the affections of every heart. He should be able to discern the feelings of piety, though concealed in the rubbish of education, prejudice, or sloth. He should drive the hypocrite from the strongholds of delusion, and open to the stupid sinner the torments of the damned. He should consider himself a messenger from heaven, a guide to souls, an example to all who believe. He should be always ready to be summoned to his Judge, with the animating assurance of receiving the reward of a faithful and devoted servant of Jesus."

Our friends have been very generous in responding to repeated calls for books for the use of native preachers and teachers in mission lands. Recently a New England pastor has made a most valuable donation of some three hundred volumes, entirely new, for distribution in Japan. Now comes a further call in behalf of the theological graduates at Kyoto for copies of Schaff's Bible Dictionary, Ellicott's Handy Commentaries, Moody's and Pentecost's Sermons, Arthur's Tongue of Fire, Phelps's Still Hour, H. B. Smith's Theology, and Fisher's Beginnings of Christianity, and The Reformation. Money is also asked for the purchase of Christian books in Chinese and Japanese for the use of those preachers who cannot read English. We think there are those in our land who would be glad to respond to these calls from Japan.

Our missionaries find it difficult to give instruction to the Chinese in sacred song. The tones in the language prevent the use, in their hymns, of some words having peculiar inflections. Rev. Arthur H. Smith writes of Chinese singing as, in its native state, "not only a howling wilderness of psalmody, but after the most careful instruction it constantly deteriorates, and ere one knows it, the singers are found 'each wandering in a different way, but all on the downward road.'"

We have received a copy of the report forwarded by Commander Jewell, of the United States man-of-war *Essex*, in reference to the visit of this vessel at Ponape. He speaks of the happy settlement of affairs at the island and of the courtesy and moderation shown by the Spanish governor, Don Luis Cadarso. The governor repeatedly expressed to Commander Jewell his appreciation "of the great assistance he had received from Messrs. Doane and Rand in his adjustment of difficulties with the natives, and stated that it had given him pleasure to bring the fact to the attention of his government." The visit of the *Essex* to Ponape was altogether a happy circumstance, helpful to our missionaries and creditable to our government.

We congratulate our friends of the United Presbyterian Board on the remarkable success of their mission in India, as detailed in their last Annual Report. The mission, located in the northern portion of the empire, just south of Kashmir, consists of but seven ordained missionaries with their families, with the usual complement of unmarried women. In this mission, during the year under review, 1,934 persons came out from the darkness of heathenism and made profession of their faith in Christ. The native church, of 2,176 members in 1885, had 4,019 at the close of 1886. This movement, great as it was, seems to have been a very quiet one, and the additions appear to have come from many rather than from a few villages. An awakening like this we have been anticipating in the older missions, as the fruit of long and patient seed-sowing; and we would hope that this is but the beginning of a movement that shall sweep over India, bringing in thousands and tens of thousands who have been waiting, as it were, for some special influence of the Holy Spirit, to lead them out from their old associations into the Church of Christ.

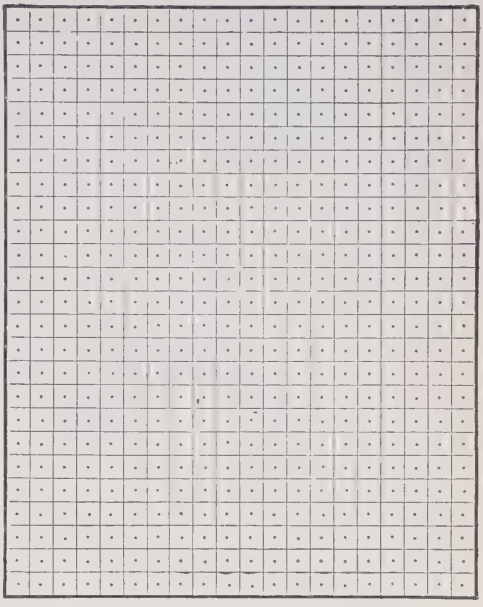
Dr. Blodget, of China, reports from Peking that it has come to his knowledge that a society has been formed in Ceylon for the propagation of Buddhism throughout the world, and that this society has sent a letter, written in English, to Prince Ch'un, father of the Emperor of China, requesting permission for a commission from their own number to visit Thibet and the city of Lassa. This letter is in the hands of Marquis T'seng, to be forwarded to the prince.

Rev. Dr. Somerville, whose excellent work in Prague and vicinity was reported in the *Herald* for January, seems to have been welcomed with extraordinary interest at Vienna. Quite unexpectedly permission was given him to hold meetings, which were so attractive that hundreds of would-be hearers could not get admission to the hall in which he spoke. He especially addressed Jews, endeavoring to show them that their Jewish faith should lead them to Christianity.

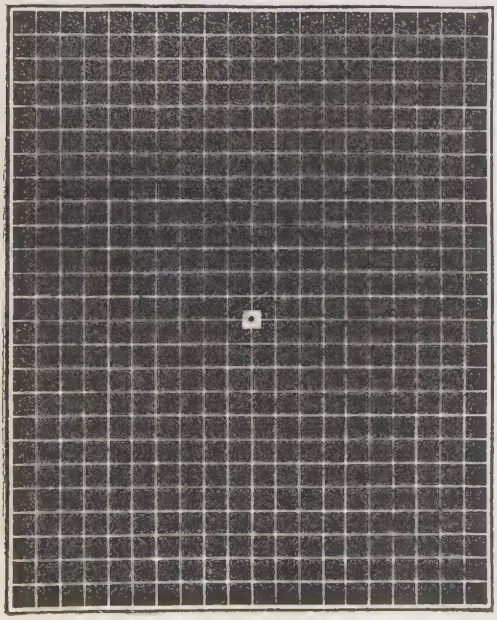
One of the sad results of the famine in Turkey is the distress into which our native missionary helpers are brought by the increased cost of provisions. When wheat was worth about one third of the price at which it is now selling, these helpers received just sufficient salary to enable them to live. What shall be done for them now? Practically, two thirds of their support has been cut off by the rise in prices.

THE DISTRIBUTION OF CHRISTIAN WORKERS.

A LEAFLET which is full of striking suggestions has just been issued by William E. Blackstone, of Chicago,[1] presenting to the eye by diagrams the facts respecting the distribution of Protestant ministers throughout the United States and the unevangelized world. Within the United States there is, in round numbers, one minister to about 800 people (population, 60,000,000; ministers, 78,864), whereas in heathen, Mohammedan, and strictly Roman Catholic countries there is only one missionary to 400,000 souls. The accompanying diagrams will aid us in the appreciation of this fact. Each of the large blocks represents 400,000 souls and each of the smaller squares represents 800. The white square



HOME. 400,000 SOULS, 500 MINISTERS.



FOREIGN. 400,000 SOULS, ONE MISSIONARY.

in the center of the dark block stands for the 258 converts in the midst of 400,000 souls in unevangelized lands, and the one small dot is for the single missionary in the midst of these hundreds of thousands. In the lighter block, standing for 400,000 in the United States, each of the 500 smaller squares (800 people) has a minister. The proportion of these Christian workers in our own and heathen lands, keeping in view the field to be cultivated, is as 500 to one.

Mr. Blackstone's leaflet gives another suggestive diagram based on statistics given in Rev. Dr. Josiah Strong's book, "Our Country." It represents the wealth of Protestant church

[1] This leaflet can be obtained by addressing W. E. Blackstone, Oak Park, Cook County, Illinois. Price, 30 cents per 100 copies, postpaid.

members in the United States. Taking the reports of the United States census as to the wealth in our country, and on the supposition, which is probably correct, that a fair share of this wealth is in the hands of Christian men, it is believed that property of the value of over eleven thousand millions of dollars is in the hands of these Protestant church members. The annual increase of the wealth of these professing disciples of Christ, over and above the cost of living, is set down at nearly five hundred millions. Their total annual contributions to foreign missions amount to about four millions. This is represented by one small square. Then the annual increase of the wealth of professing Christians should be represented by one hundred and twenty-four such squares, and their accumulated wealth by two thousand seven hundred and sixty-nine squares. Is this a showing that will stand examination now? And how will it stand the judgment of the Great Day?

THE FAMINE IN TURKEY. — INCREASING DISTRESS.

The sorrowful tidings received from missionaries and others in Turkey compel us to present once more, in the interests of humanity, the case of starving men and women in the central and eastern portions of that empire. It should be borne in mind that at the present time there are two distinct famines in Turkey, in districts separated by several hundred miles: the first caused by a terrible drought in Central Turkey, on the Cilician Plain, usually so fertile; the other in Eastern Turkey, in the Jebel Toor district and the surrounding region, covering an area not less than 10,000 square miles, where the crops for the past three years have been devoured by locusts. The American Board cannot, of course, use the regular contributions into its treasury for ministering to the physical wants of the people among whom its missionaries are located, but these missionaries can not, and would not, shut their ears to the cry of the sufferers about them; and their reports we must transmit to the people in our favored land, who ought to come to the relief of their fellow-beings now in sore distress. Already, through the representations sent forth from our Missionary Rooms, nearly $20,000 have been contributed and forwarded to the relief of famine-stricken people in these two sections of Turkey; by far the larger portion having gone to Central Turkey, but the distress is increasing, and the call must be renewed. It is now or never that aid must be rendered. A committee of missionaries, merchants, and other foreign residents in Constantinople has undertaken to distribute such relief funds as shall be sent. A despatch from Constantinople, February 9, from this committee, reports that their funds are exhausted, and that people at Adana are dying from hunger. The following extract from a letter of Rev. Mr. Montgomery, dated Adana, December 30, presents briefly the state of affairs in Central Turkey: —

"The winter is rendering the condition of these poor much more distressing, as many of them have sold their bedding and clothing to buy bread. Women have sold their last dresses, and men their coats off their backs, so that many are naked. The suffering on every side of us is heartrending. The weaker ones are dying off with various diseases induced by hunger and cold, and some cases of

death from actual starvation are reported here and in Sis. I hope the kind people of America will not slacken their contributions now. Thousands have been kept alive until now, and if we can pull them through three or four months more, there is a prospect of better times for them. The rains are abundant this season."

No relief from the new crops can be obtained before June, and if provision can be made for the intervening months, the crisis will be past.

From Eastern Turkey, we give an extract from a letter of Rev. Mr. Gates, of Mardin, who had just visited the Jebel Toor district, and who wrote from Midyat, December 28 : —

"There are 366 villages in the region of which Midyat is the government centre. I have visited twenty of them, going from house to house, examining the jars and bins in which the people keep their stores, looking into every nook and corner, often with a lighted candle because of the darkness which prevails in the village houses. I have found the people in a deplorable state. There are yet six months before the next harvest, and men, women, and children are already starving. I have found them without clothing, without bedding, without food, their children crying for bread. In some places they are gathering the grass, which has just begun to spring up, and eating it. They have gathered the figs which dried up and fell off without ripening in the summer. They grind these and mix them with millet and make bread. They also mix straw with their millet. They eat the skins of the grapes from which the juice has been pressed out to make syrup, and the bran from wheat, barley, and millet. They eat acorns wherever they can find them, but unfortunately there are very few acorns this year. There is every prospect of a severe famine. I have already given aid to twelve hundred souls, and shall probably aid about five hundred more before I return from Mardin. I have given aid only to those who have not food enough to last them a month. There are, at the least estimate, ten thousand souls in these villages who will be in a starving condition in February. They will need aid for four months (February–May)."

Shall there not be a swift and generous response to this cry of the needy ones? Special contributions are earnestly desired, and may be forwarded to Langdon S. Ward, Treasurer of the American Board, who will remit the amount at once to the committee in charge at Constantinople. It should be borne in mind that the distribution of relief is made as far as possible to needy ones without regard to distinctions of race or creed.

STATEMENT AS TO JAFFNA COLLEGE.

The funds raised in this country in aid of Jaffna College, Ceylon, are in charge of a Board of Trustees, of which Board Rev. W. H. Willcox, D.D., is president, Rev. N. G. Clark, D.D., secretary, and Charles H. Warner, Esq., treasurer. At the recent annual meeting the Trustees were much gratified by the report of the progress of this institution. The number of students is not large, seventy-three, but the field from which they are drawn is also limited. The instruction given the young men is such as to secure to graduates ready employ-

ment in schools and colleges not only in Ceylon, but in the different missions in India. It is understood far and wide to be a thoroughly Christian college, and its graduates are in demand not only because of the intellectual attainments made, but because of the Christian purpose to use them wisely for the promotion of the gospel.

The financial situation is also favorable. The college has invested funds in this country worth about $33,000. The Misses Leitch, missionaries of the Board, returning home on a visit, have on their way stopped in Great Britain to secure funds for scholarship purposes, and at last advices had raised about $15,000. This sum devoted to scholarships will help many worthy young men to the advantages of thorough Christian training. It is believed by the Trustees that this sum will be adequate to the present wants of the college. The Misses Leitch, however, are desirous to secure much larger sums, in view of the work the college is doing as compared with other educational institutions in India. The Ceylon Mission, the Prudential Committee of the American Board, and the Trustees of Jaffna College are all agreed that it is not wise to push this matter of raising funds further at present. While they are grateful for what has been accomplished in Great Britain, they do not favor any special effort to raise funds in this country, and have so informed these most estimable ladies. Seeing the opportunities of wide influence possessed by Jaffna College, and not taking full account of the necessities of other parts of the field and the importance of a wise distribution at many points of the funds that may be secured for Christian education, these ladies have felt themselves free to proceed without due authorization to solicit funds from this country. While we admire their zeal and earnestness, and value what they have done, it is with regret that we feel obliged to withhold this authorization. This is done purely in the interest of other equally deserving institutions and of the work as a whole.

THE CHINESE WALL A FACT.

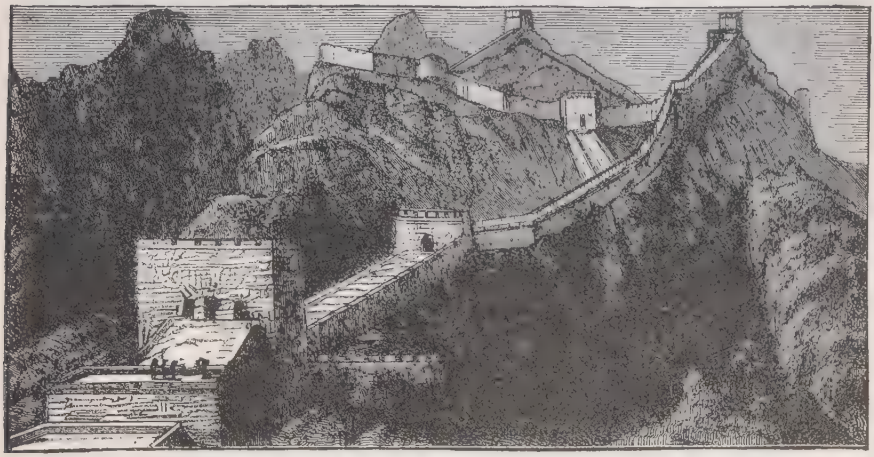
BY REV. J. H. ROBERTS, OF KALGAN, NORTH CHINA.

To one who has lived close by the Chinese Wall, seeing it every day, and often climbing over it and examining it minutely, it is very amusing to see its existence questioned. A pamphlet has been issued in Paris by Abbé Larrieu, which has been quoted by several papers in the United States, the object of which is to show that though there are scattered towers along certain passes, there is no such thing as "The Great Chinese Wall." The whole story of such a structure is pronounced a fancy and a myth. But this Wall is no more a myth than are the Pyramids of Egypt or the Bunker Hill Monument.

As one goes northwest from Peking, he first sees the Great Wall when in the Nankou Pass, at a distance of thirty-seven miles from Peking. It is made of earth faced with several layers of large brick, and rests on a foundation of cut stone, like the walls around cities commonly seen in China. But this wall asserts its individuality by stretching right away on each side of the valley, up steep slopes, and from peak to peak, till it is lost to view at the top of those high and

picturesque mountains. Here in the Pass is the view of the Wall commonly given in books, impressing the imagination of the youth as he studies his geography. One sees at a glance what herculean efforts must have been put forth to raise so much brick and mortar to such heights, and build it there — a great work of national defence at the time, and a wonder for all subsequent ages to behold. A proverb says that "building the Great Wall spoiled one generation, but saved a thousand."

Going on up the valley, one sees several forts built like the Great Wall, but not extending far up the mountains. At the summit of the Pass is another branch of the Wall, which follows the highest ridge of that great mountain chain, stretching off to right and left as far as one can see, climbing every peak of the divide. The Wall here is not much ruined, and has about the dimensions given in Williams's "Middle Kingdom," namely: twenty-five feet thick at base, fifteen feet thick at top, and from fifteen to thirty feet high. The varying height is due to



THE GREAT WALL ON THE ROAD TO KALGAN, 37 MILES FROM PEKING.

the fact that the top of the Wall does not follow all the inequalities of level at the base. On the south side are a few arched doorways, to admit the soldiers who were to defend it. As one passes the little city of Ch'a Tao, and follows the road toward Kalgan, he begins to cross a gravelly plain, about twenty miles wide. Then looking back toward the east, he has a distant but fine view of the Great Wall. If the weather is good, the Wall almost gleams in the sunshine, extending like a light-gray ribbon along the ridge of the mountains, waving up and down, reaching from summit to summit, surmounted at its highest points by a square tower that stands out against the sky, defying wind and weather, as it once defied the Mongol hordes. The Wall stretches away from Ch'a Tao to the southwest, and the eye can follow it for twenty or thirty miles, except where it crosses deep valleys or is hidden behind the nearer peaks. At the foot of the mountains is a row of towers only about two hundred feet apart, which the eye can trace for a distance of nearly thirty miles, to a point where it enters a valley and is lost to sight among the mountains. These towers probably mark the line

of an old military road occupied by the outposts of the soldiers who were defending the Wall. Every third tower is faced with brick, and might have had a house built on the top of it, as some of them certainly had, in which, if necessary, sixty soldiers could live. Perhaps the Abbé Larrieu, who declares the Great Wall a myth, saw only these towers, and did not lift his eyes to the mountain-tops. Or he may have ridden through the Pass in a mule-litter, the windows of which are too low to give one a sight of the mountains. Or M. Larrieu may have been absorbed in reading a book. But how can he affirm from what he has *not* seen, that what many others *have* seen is a lie and a myth?

But leaving the region above described, and going on to Kalgan, one reaches the more ancient branch of the Great Wall. There is the genuine Wall erected by the haughty Emperor Ch'in Shih Huang, B.C. 21–204. It is great in length and in antiquity, but not great in any other respect, except in the vast labor and expense and the number of lives it must have cost. The sight of it is disappointing. It is only about fifteen feet high, and twelve feet thick at the base. Its sides curve inward as they go up, and the ridge at the top is less than a foot thick, too thin in many places for a man to stand upon it without difficulty. It is built of irregular blocks of stone, dug out of the ground on the outer (that is, Mongolian) side, by which the level of the ground on that side was lowered, and the relative height of the Wall increased. We are told by a geologist, Mr. Hague, who visited Kalgan, that the rocks there are mostly a porphyritic trachyte. It is a porous kind of rock, evidently of volcanic origin. The builders of the Wall used whatever materials were most convenient, and therefore different kinds of rock in different localities, and where rock was scarce, they used earth hardened by pounding — generally the yellow earth of the loess formations. Short portions of the Wall near Kalgan have lime between the stones, but as this is not the case elsewhere, these parts must have been rebuilt at some later time. The old brick towers on the Wall near the city are quite picturesque.

From the mission premises of the American Board at Kalgan, the Wall can be traced from a point five miles to the northwest, following the ridge of the mountains, to the northern end of the city, then climbing the side of Mount Williams to its peak (forty-five hundred feet above the sea, and eighteen hundred feet above Kalgan), and again following the ridge of the mountains away to a still higher peak called Mount Jacob, ten miles to the east. This ancient branch of the Wall is much broken down, and in many places is merely a long heap of stones. But it can be identified at any place by the towers near it, and by its habit, so to speak, of following the divide, and of climbing the most inaccessible peaks.

I have crossed this Wall in eight different localities besides Kalgan, and will note them in their order, going from west to east.

(1) At *Tê Shêng K'ou*, Shanse, one hundred and twenty miles west of Kalgan, the Wall is made of pounded earth. I followed its course for several miles, and found some parts of it were thirty-five feet high.

(2) At *Hsin Ping K'ou*, fifty miles west by southwest from Kalgan, where it is also made of earth, fifteen to twenty feet high.

(3) At *Hànōre*, fifteen miles northwest of Kalgan, the Wall looks like a

long heap of stones thrown loosely together. Here the level is over five thousand feet above the sea.

(4) At *Ta Pai Liang*, fifty-seven miles east of Kalgan, the Wall is like that at *Hànōre*, only still more ruined.

(5) At *Chuang K'ô Li*, a few miles north of *Ta Pai Liang*.

(6) At a place eight miles west of *Tu Shih K'on*, and sixty-seven "*long* miles" northeast of Kalgan, where the wall is like that at *Hànōre*.

(7) At *Hun Sha Liang*, ninety miles due east of Kalgan, I crossed the Wall without knowing it. Probably the road was worn down at the top of the hill, till it resembled a ditch, the sides of which prevented my seeing the Wall. During the rest of that day, which was June 21, 1883, we were uncertain which side of the Wall we were on; the map and the people whom we met agreeing in saying that we were in Mongolia, but our feeling was that we were in China Proper, because we had not seen the Wall when we crossed it. But at sunset we crossed it again,

(8) At *Shang Pu*, from north to south, and then we knew that we were entering China Proper from Mongolia, and that we *must* have crossed the Wall at *Hun Sha Liang* without knowing it. The Wall here resembles that at Kalgan, climbing the mountains in both directions.

This completes the list of places where I have crossed the Great Wall, but I have seen it in the distance from *many* other places; and the distance between the extreme parts of it that I have seen is two hundred and sixty miles.

Of the Chinese who live close by the Great Wall, — under its shadow, if you please, — there are two classes of people who never know it nor see it, namely: those who are blind, and those who are very busy — too much absorbed in their business to study the mountain-tops. But neither class would ever think of pronouncing the Great Wall a myth.

AS TO SPECIAL APPEALS. — THE CASE OF SMYRNA.

Special appeals for money are so often made in the *Missionary Herald* that they have perhaps come to be taken as a matter of course and of no special account. Our readers can have very little idea of the constant embarrassments which surround the Prudential Committee through the lack of funds to meet needs which are great and often imperative. In the division of missionary fields among different societies, the responsibility for giving the gospel to over one hundred millions of souls has been laid upon the American Board. We have no right to claim the exclusive occupation of any field unless the occupation is efficient. And this efficient occupation of any field requires plans which shall secure permanent results. It implies not only evangelization, but civilization growing out of it, and this success cannot be obtained without large expenditure.

Few missions have had more marked proofs of the divine blessing than those of the American Board. Our trustworthy brethren and sisters at the front often see doors opened in answer to their prayers. Not to follow where providence leads implies disloyalty or a lack of faith. The case is so clear that they are

confident that the Committee will approve the plan and make the necessary appropriation. The plan commends itself to the Committee, but it is compelled at once to face the financial side of the question. The Committee has no money of its own except as its members, as individuals, contribute from their own pockets, as they do continually and to the extent of their ability. It is the agent of the Christian public, and it can disburse only what it receives. So great is our distaste for oft-repeated appeals, and so essential is it to keep the expenditures of the Board within its probable receipts, that many such applications are refused. The Committee has no more painful work than this. They know the disappointment and sorrow which their decision will carry to trustworthy and devoted men and women, but there seems to be no available alternative. Our missionary brethren cannot understand why their hands are so tied, and why the work to which they have consecrated their lives should be hindered and important plans defeated for the lack of a little money. It is often set down to the apathy of the Committee or to their failure to comprehend the situation. They are disappointed, often disheartened, and sometimes even disgusted.

The demand for increased contributions comes largely in consequence of the prosperity of the missions. The work is developing on every hand, but is not the wealth of the home churches, as a whole, also increasing? Would not a just view of stewardship demand an increase in contributions which shall bear a more proper relation to the claims of the Lord's work and to the means which he has placed at our disposal? Does the present standard of giving fairly represent Christian duty and privilege?

The above has been written in part to show the constant embarrassment which is experienced at the Missionary Rooms in view of claims for aid to worthy objects from all parts of the world, when the means are not at hand to meet them, and in part because we are constrained just now to lay before our readers the wants of the field which centres about Smyrna. This is the "Asia" of the Acts of the Apostles, and embraces the seven churches of the Apocalypse.

Smyrna is one of the oldest stations of the Board. It occupies the largest and most populous territory of any station in Turkey. The Greeks are very numerous, and there are many Armenians. Like all large commercial centres, the city of Smyrna has not been a very hopeful missionary field. For various reasons its occupation as a station has been irregular, and the work has not been pressed as it should have been. The Greeks, until within a comparatively short time, have been indifferent or opposed to gospel influences. Thus the great outlying district which belongs to Smyrna is practically undeveloped. Only six places are occupied as out-stations. Within a few years measures have been taken to give greater efficiency to the work at the central station, which have required increased expenditure for buildings and enlarged plans for schools; but the enlargement appears to have been already justified by newly awakened interest.

Letters have been received from Mr. Bartlett, giving an interesting account of a tour of seven hundred and fifty miles, and occupying forty-six days, which he had recently made in company with a faithful evangelist, and he says that it was "the most encouraging and interesting" that he had made during the twenty years of his missionary life, the most of which had been spent in the Cesarea

field. Extracts from some of these letters will be found in the last number of the *Herald*. Mr. Bartlett says, in reviewing the tour: "There is certainly a preparation for the preaching of the Word in all these large towns which I have never seen before. In the places visited we preached nearly every evening, and with daily increasing audiences, who listened as though they were hungry for the truth. If I could have spent the whole winter in visiting places where no preacher has ever labored, I could have found eager listeners everywhere."

Mr. McNaughton, who was sent to Smyrna last autumn, writes that "the possibilities for work in the Smyrna field are overwhelming. The opportunities for filling a life full of service are certainly sufficient to gratify the most ambitious. A field of greater responsibility, of greater opportunity, and hence of greater privilege could hardly present itself to one just entering this grand work." During Mr. Bartlett's absence this young brother did what he could, without a knowledge of the language, to help on the work in Smyrna, and was much encouraged by the result, so that on Mr. Bartlett's return both of them were filled with joy at the signs of promise at the station and in the interior. What, then, was their disappointment and dismay on receiving the notice of the appropriations for the Smyrna field for 1888, to learn that instead of allowing plans for further enlargement, the Prudential Committee was unable to promise the amount needed for enlargement already begun, unless special contributions for this specific purpose should be received. The failure to receive these contributions would not only forbid the employment of one or two men who had come to them, as they thought, in answer to prayer, for greatly needed service, but would also compel them to dismiss two or three valuable men already in employ. This they felt that they could not do without another appeal to the Rooms. They have assumed the support of these men from their own small salaries until a definite decision can be made known to them. What answer shall the Committee send? Or, rather, what answer will the churches send through the Committee? The additional sum of about $650 is needed. Is there not some person who would be glad to identify himself with the work of reintroducing the gospel in the region where the seven churches of the Apocalypse were planted, and become a co-worker with our brethren in Smyrna by pledging, in addition to ordinary gifts, a special annual contribution to our treasury for this purpose? An immediate response is requested, and let special prayer be offered that all the signs of promise in that large and important field may be more than realized. This is only one call of many which might be made from Western Turkey alone, not to speak of other missions. The truth is, that not less than $25,000 in addition to appropriations already made is greatly needed.

THE HON. PETER PARKER, M.D.

The death of this venerable man, which occurred at Washington, D. C., January 10, 1888, takes from earth the last personal link which has connected the present with the early missionaries of the American Board in China. Dr.

Parker[1] was the associate of Bridgman and Abeel, having joined the mission in Canton in 1834, only five years after the arrival of these pioneers. Though an ordained minister, his first and great work as a missionary was in connection with the hospital at Canton, where all forms of disease were treated, especially those connected with the eye. Within six years of the opening of this hospital not less than 12,000 cases had been treated. It should be borne in mind that at the period when this undertaking commenced, the Chinese were bitterly prejudiced against foreigners, and were slow to commit themselves to the care of foreign physicians. This medical work was of the greatest value in disarming prejudice. The Chinese soon began to appreciate the benevolent character of the enterprise. They learned to trust the foreigners.

Dr. S. Wells Williams says, in his "Middle Kingdom": "The surgical operations attracted much notice, and successful cures were spoken of abroad and served to advertise and recommend the institution to the higher ranks of native society." Dr. Parker reported at the time that the number of patients was limited only by his ability to receive them. The hospital was a preaching-place and the patients came under the benign influence of Christian truth. Their expressions of gratitude were hearty and numerous. In a letter written in 1835 Dr. Parker speaks of the gratitude manifested by those who are cured, and adds: "I need not assure you that I endeavor to use these occasions, when even heathen hearts feel, to point them to the true source of their blessings, and to my own self as but a servant of the God of heaven and a follower of Jesus Christ."

In 1844 Dr. Parker, with the consent of the Board, accepted an appointment as Secretary of the United States Legation in China in order that he might assist the United States Minister, the Hon. Caleb Cushing, in negotiating a treaty with China. Subsequently he was made United States Commissioner to revise this treaty of 1844. In writing of this matter in a letter published in the *Missionary Herald* of 1845, Dr. Parker says: "It was not without reluctance that I turned aside for a time from my appropriate labors, but the prospect of having so good an opportunity to promote the great object of my life in China induced me to make a stronger effort to overcome the obstacles which were in the way. The result has more than realized my expectations." These services of Dr. Parker in connection with the treaties between the United States and China should be gratefully recognized, especially in view of the bearing of these treaties upon the opening of the empire to the preaching of the gospel.

Though his connection with the Board ceased in 1847, he continued his relations to the medical work until 1855, and returned home in 1857, having rendered a notable service to China and the United States as well as to the cause of missions. Dr. Parker was with S. Wells Williams and others on board the *Morrison* in 1837, when this vessel sought to return to their country some Japanese who had been cast away at sea. This was the first attempt for some centuries on the part of foreigners to enter Japan, and it was rudely repulsed by the Japanese.

[1] Peter Parker born at Framingham, Massachusetts, June 18, 1804; studied at Amherst College three years; graduated at Yale College in 1831, and at the Medical School in 1834; ordained at Philadelphia May 16, 1834; embarked from New York June 3, 1834; arrived at Canton October 26, 1834. Married March 29, 1841, Miss Harriet Colby Webster, of Maine. (Mrs. Parker was the first foreign woman to reside in Canton.) Returned to the United States in 1857, residing at Framingham, Mass., and Washington, D. C.: died at Washington January 10, 1888.

In Dr. Parker's offer of himself to the Board as a missionary, dated October 12, 1831, we find the following record: "No subject so deeply excites my interest as that of preaching the gospel to those who have never heard it. No memoirs so interesting as those of Brainerd, Martyn, Mills, Fisk, Parsons, and the young Urquhart, and of missionaries generally. I have never realized that I should be a minister at home, but when thinking of preaching the gospel I have imagined myself among the heathen."

In the providence of God the special form of service which he was permitted to render to the heathen was quite different from that the young missionary had marked out for himself. In the technical sense of the word he did not preach much, but his life and his works brought to thousands of Chinese their first and most impressive lessons concerning the gospel of Christ, and they paved the way for the opening of the great empire to the hundreds of preachers who now freely utter the message of salvation in most of her provinces. Dr. Parker retained until the close of his life the deepest interest in China and in foreign missions. He was a Corporate Member of the American Board and sought by speech and pen and purse to aid in its work.

IN MEMORIAM. — MRS. JOSIAH TYLER.[1]

BY REV. WILLIAM IRELAND, AMANZIMTOTE, NATAL.

It is with deep sorrow that we record the death of our esteemed and beloved sister, Mrs. Josiah Tyler, of the Zulu Mission in South Africa. Our whole mission feels sorely bereaved.

Mrs. Tyler had been failing in health for more than two years; but a severe cold, caught in February, 1887, resulted in a distressing attack of pneumonia in the following March, from which she never fully rallied. Gradually she became less equal to her multitudinous cares and labors, though her warm interest in all that pertained to them never failed. Her general weakness resulted at last in pulmonary consumption, and the progress of the disease since last July has been rapid. Everything was done for the comfort of the sufferer. Her two physicians spoke with admiration and wonder of her gentle acquiescence and peace of mind, and her constant self-forgetfulness and consideration made it a privilege to minister to her wants. Two kind English friends, and Mrs. Abby T. Wilder, who knew Mrs. Tyler before her marriage and had long been her associate in the mission, shared with the kindred in the constant watching required. Mrs. Wilder's tender care and judicious aid were specially grateful to the bereaved family, as well as to the dear one who has gone.

Mrs. Tyler had been full of longing to revisit her native land, to see her absent children and numerous relatives and friends, but when told by her physician of her critical condition, she calmly said: "It is all right," and gave up her cherished hopes without a regret or murmur, feeling that God had planned better

[1] Susan W. (Clark) Tyler was born at Northampton, Mass., March 22, 1828; educated at Northampton, uniting with the church in that place October, 1840; married Rev. Josiah Tyler, February 27, 1849; sailed from Boston for Natal, April 7, 1849, in company with Messrs. Abraham and Wilder and their wives; died at Umsunduzi, Natal, November 17, 1887.

things for her. Her loving messages are precious legacies to many. As long as she was able to converse, her room was the centre of peacefulness, brightness, and joy, and she begged to have no sorrow or gloom felt, or tears shed, as she was simply "going home." Her earnest words of appeal to the natives who entered her sickroom, or, when too weak to speak, her bright smile and peaceful face, were powerful influences for good. Almost daily she enjoined upon those about her to study the Bible for their spiritual growth and strength, and she seemed to find wondrous joy in meditating upon familiar passages. One missionary brother sent as his word of greeting to her, the first verse of

"Jesus, lover of my soul."

She looked brightly as his message was read to her, replying, "How many hundred times I've said that beautiful hymn over since I've lain here! Tell good Brother B. that I haven't had any billows yet. Perhaps they will roll over me, but I think not; and I'm not afraid. Christ is so very close, and I'll trust it all to him."

Early Thursday morning, November 17, 1887, Mrs. Tyler passed gently away, in the sixtieth year of her age. At the last she uttered no word or sign, but two days before she had sent her love to all, "both black and white." At the funeral, which took place the day following, there were present eight ordained ministers, and it was truthfully said that "the grave has not closed in Natal over one who led a purer, gentler, and more useful life." The day of the funeral was bright and pleasant, and a large concourse of natives from Esidumbini — Mrs. Tyler's first home in Natal — as well as from the immediate vicinity were present.

Much sympathy will be felt for the absent children, including the third daughter, who was on the ocean, on the way out to her native land, and who, instead of meeting the warm, loving clasp and tender smile, has arrived to find that, two weeks before, the sods had closed over the earthly remains of her dearly loved mother.

Becoming a Christian early in life, Mrs. Tyler gave herself to the missionary work with all her heart and soul, and during all these years has impressed those who have had the privilege of knowing her, as one who possessed an unusually faultless character, and whose life was filled with Christian consecration.

Entering the field at the early age of twenty-one, she rapidly developed qualities which eminently fitted her for her lifework; and she has been, in spite of her delicate physical organization, a tower of strength to her husband. Mrs. Tyler's genuine interest in the Zulus was ever finding ways to manifest itself in their behalf, especially by her judicious advice to them when in trouble. Hence we are not surprised that large numbers of them, both Christians and heathen, learned implicitly to trust her, and to love her oftentimes better than their own kindred.

THE TWO TAYLORS.

Great interest is felt in the success of Bishop Taylor's mission in Africa. The Bishop has entered upon his work with great enthusiasm and with a boldness that at once excites a lively sympathy in his behalf. Men and women

accept his call for volunteers, and others furnish him ample funds for his enterprise. The last report we have seen of the number of "missionaries" under his care, including all ages, men, women, and children, was seventy-eight; but we have seen no recent statement as to their classification, whether ministers, physicians, or lay workers. His plan is to make the missionaries self-supporting when they are once in the field, and properly equipped for industrial pursuits, whether in agriculture or mechanical arts. This is considerably in advance of what has been attempted by the Moravians and other German societies. It combines civilization and Christianity, putting civilization first, as a means of supporting the missionary staff, and of attracting the favorable regard of the native population. How much time and strength these missionary colonists — for such they are — may have for purely evangelistic work, after supplying their physical necessities by their own labors in the cultivation of the soil, does not appear. It has hitherto been thought the wiser course for the missionary to employ natives to do what they can do, and leave him free to do what they cannot do — such work as reducing their languages to writing, preparing books for educational purposes; and, above all, that he may give himself to the preaching of the gospel and laying foundations of Christian institutions. Whether a man capable of the latter work should devote the most of his time to securing for himself and family the necessaries of life, is the question that waits solution through Bishop Taylor's scheme. It is an interesting experiment, and one on which it is not yet time to pronounce an opinion, even as to the economy of the enterprise, to say nothing of its spiritual results.

We should be glad to see a detailed statement of the expense annually incurred for all objects; the number of missionaries engaged in the different branches of labor; the number deceased or disabled by sickness, and of those who have given up the service, deeming themselves unfit for it, or dissatisfied with it; also concerning the number of natives who give evidence of spiritual renewal and consecration to Christ. Of course a few years must elapse before an accurate estimate can be made. We can then judge better of the economy as to men and means employed by Bishop Taylor, as compared with the methods of older missionary organizations.

The same remark will apply quite as well in many particulars to the China Inland Mission, which has of late attracted so much attention in Great Britain and has carried its operations so widely over China. This society, under the lead of J. Hudson Taylor, has done a good deal of pioneer work, distributed a good many copies of the Scriptures, and made Christianity known, at least by name, in regions not before reached. It has acted largely on the "faith principle" in securing both missionaries and the means to sustain them; presenting with some prominence the premillenarian idea of securing the proclamation of the gospel far and wide in order to hasten the personal coming of our Lord, rather than of building up his kingdom among men by existing agencies; and counting, too, on the readiness of good people everywhere to do what they do a little differently from others who trust well-tried and honored missionary societies. While some men of high character for intellectual and spiritual attainments have given themselves to the work of the China Inland Mission, we infer that

many have been accepted who might not otherwise have found their way to the foreign field. Here, too, we would like to see accurate returns of losses as well as of gains, that we might estimate more wisely the economy of the methods employed. True, it may be said that this is a matter of little moment, as there is no lack of persons eager to go, and there is money enough to send them. If many prove themselves unfit, or perish by the way, and if zeal sometimes outruns discretion, still it is of little moment provided the end is reached and the gospel is made known. We are not quite clear as to the propriety of such a conclusion, nor are we clear that wiser methods might not secure the end more readily, and at much greater economy of means.

Letters from the Missions.

Micronesian Mission.

PEACE AT PONAPE.

IN a paragraph on page 93 reference is made to recent tidings from Ponape. The United States man-of-war *Essex* brought some letters, mailing them at Japan, but the following letter from Mr. Doane, dated Ponape, November 16, came by way of Manila, and reached Boston January 21. The cloud certainly is broken and the sunlight is resting on Ponape.

"On October 29 the large Spanish force returned from Manila, bringing some six or eight hundred soldiers. The temporary governor, who was in charge immediately prior to the coming of this force, did something: issued his proclamation to the natives, with an ultimatum. But he accomplished little, save the firing of thirty shells and frightening the natives. He was, however, a friend of the missionaries.

"On the arrival of the large force above mentioned, a new governor came, who at once set to work to heal the wounds made by both parties. He began by offering a full, free pardon to all the chiefs, especially those called rebels. They were to meet at my house at Old Kenan, as neutral ground. This was the first point of his proclamation, with the further idea of complete submission on the part of the Ponapeans to the Spanish monarch. He demanded that all royal arms in the hands of the people should be given up; also, all the goods looted in July last during the *émeute*, the return of some runaway Manila soldiers, and the delivering over of some three natives accused of killing the governor in July last.

"These five points were presented to the people, giving them a week to consider them. We went to work in good earnest to save the people. War, once opened, meant the destruction of all homes, farms, dwellings, the shooting of many men, and the deportation of many more. We plainly told the people there was no hope for them, and the sooner they were on their knees the better. Then we pushed out in drenching rains, threading paths almost impossible to walk in, running miles inland, scaling mountains buttressed by huge bowlders, so slippery that they were difficult to climb.

"On the final day, four chiefs came in. One delayed, but grace was asked and granted, and the next day he came in. More time was asked for the accused natives. This was soon obtained and it brought sunlight and joy; for the main features of the proclamation were met. My heart has ever since been singing her Te Deum and shouting her hallelujahs; for peace was brought back and enthroned, not the demon of war.

"Now the old homes can be entered and reoccupied by natives who had fled to

the mountains and forests for protection. We greatly rejoice over what has been obtained. God be praised! Some of the looted goods and guns remain out, but I shall hope they will yet be given up.

"Of course this enthroning of peace is a large gain to our work. We can once more meet the people at their homes, open schools at central points, assemble the Christian flock on the Sabbath. This state of semi-war was telling on us sadly. Church members were losing faith. One good deacon, a chieftain of fair rank, had succumbed to the spirit of the times, taking his second wife and returning to his bottle. Others were in danger, but even in the short reign of peace we have had, by prayer, tender words, through our meetings, that deacon and others are softening down. So it will be all over the island if the good times we now have can be maintained."

A JUST GOVERNOR.

"The new governor has opened his reign with magnanimous offers of peace to the people. Not a gun fired, not a drop of blood shed; while some are in irons, all are yet alive. Such large offers of mercy are, or were, more than we had ever dreamed of. Yet no more, I solemnly assert, than was just; for the people were not rebels in any proper sense. Their high chiefs, threatened with hanging, others with lesser punishment, hemmed in and fired on, simply struck back, but with fearful blows. Such a people in such a state are to be pitied and pardoned. Had they rebelled in a proper sense, this punishment might be justly called for. I think the governor takes the right view of things and acts accordingly.

"We are all in usual health. My work is hard, but delightful. Pray for the dear people; there may yet be evil done by some haughty chief."

Under date of November 23 Dr. Lucy Ingersoll writes of her work: —

"I have been in my own little cottage home for three weeks, and cannot tell you how much I enjoy it. It is built in a wonderfully beautiful spot, where from all sides I have views of almost enchanting loveliness on which to feast my eyes: a mountain and valleys; the lagoon, with its wonderful colors in the water; the long line of snowy, rolling, roaring breakers; and beyond that the great blue ocean, always beautiful. I have so much to be devoutly thankful for, and as to-morrow is your Thanksgiving, I can join with you all in heart in giving most grateful thanks to Him 'from whom all blessings flow.'

"At a meeting of all the members of the mission, soon after the return of Mr. Doane, it was decided that it would not be best to have my house connected with Miss Fletcher's, — with which the school is connected, — as so many were continually coming to me for medical treatment, especially so many men and boys; and it was decided that that would be bad for the girls. I should be obliged to give up all medical work — which I was not willing to do — or else live at a distance from the school. So my house was built on the hill near Mr. Rand's, and I am teaching two hours daily in the Girls' Seminary, and two and a half hours in the Training School; the rest of the time I am at liberty for my medical work."

Northern Mexico Mission.

CONFERENCE AT CHIHUAHUA.

EARLY in December a "Conference of the Congregational churches in Northern Mexico" was held at Chihuahua. One year ago there was but one such church; now there are four, having altogether over one hundred members. Mr. Eaton reports the meetings as having been of great interest. In the morning there were sessions for missionaries exclusively. In the afternoon and evening there were essays and discussions and devotional services. Mr. Eaton says: —

"Sunday was the great day of the feast: in the morning, a large Bible school; in the afternoon, at the Centre, an English service for the American residents, while at the 'bridge' chapel all the natives

gathered to hear a short discourse from a representative of each of our four churches; and in the evening, following the sermon, a precious sacramental service, at which over seventy persons partook of the Lord's Supper, including the missionaries and two or three other foreigners, besides as many more attendants and others still about the doors and windows. It was the manifest feeling of all: 'This is none other but the house of God, and this is the gate of heaven.'"

Subsequently a few brethren from the churches were gathered into classes for such instruction as could be given them in brief time, that they may be prepared as helpers in the mission work.

BETWEEN PARRAL AND CHIHUAHUA.

Mr. Case, with four delegates chosen by the church at Parral to attend the conference at Chihuahua referred to above, stopped at several towns and villages on the way between the two cities. We give a part of his report, which will well represent the different forms of reception accorded them: —

"We adopted the plan of calling upon the authorities immediately upon entering a town, to inform them of the object of our visit and ask the protection of the law in case it should be necessary. A Sabbath was spent in La Cruz. Being unable to secure accommodations at the public inn, we were received on Saturday evening by a prominent citizen, who showed us every kindness until he discovered that we were Protestants, and early Sunday morning we were informed that we must seek other quarters. Strange to say, his own brother, a man in poorer circumstances living close by, offered us his house with every privilege which we could ask.

"Exactly at the hour we had appointed for holding a meeting, the mayor himself appeared, followed by twenty-five or thirty young men of the better class, all of whom entered our room and listened most attentively to the truth, as also did large numbers who crowded about the doors and windows. Among the few who remained to talk with us was a civil judge, who expressed great interest in what he had heard, tarrying more than an hour for further information, buying a copy of the Bible, and subscribing for one of our evangelical papers.

"Our experience in El Saucillo, fifteen miles farther on, was somewhat different. The village president was out of town and not to be seen till evening. However, knowing that the laws guaranteed us religious freedom, we ventured to invite the people who might wish to listen to the Word of God to gather that evening at a private schoolhouse, which had been freely offered by the master for that purpose. But as the appointed hour approached I was summoned to appear before the authorities, and when seated in the justice-room an account was demanded. 'Who are you?' 'What is your employment?' and 'Why are you here?' To these questions I replied quite fully, believing that if I had lost one opportunity to confess Christ, I had gained a better (for eight men, proprietors and officers of the place, sat listening). The decision, however, was as follows: 'We inform you, sir, that no meeting of any kind whatever will be allowed, and what is more, we beseech you, and not only beseech, but order you to leave this place by nine o'clock to-morrow morning.' To this I assented, and thereupon was dismissed."

Zulu Mission.

THE INANDA SEMINARY.

MR. IRELAND, of Amanzimtote, sends an account of the Girls' Seminary at Inanda which he had recently visited, commending highly the work in all departments. He speaks specially of —

"*The Industrial Department.* This owes its rise partly to the fact that the Natal government now insists upon some form of industrial training being carried on in connection with our schools receiving grants-in-aid, and partly to furnish remunerative work to girls otherwise unable to pay the school fees. So that in addition to the sewing-classes, and all the domestic work of the institution, Mrs. Edwards has undertaken to superintend agricultural work, on a scale as surprising

as it is commendable. We found a beautiful little farm, comprising some fifteen acres or more, enclosed by wire fencing, and with the exception of a few acres, where the primeval sod was turned over once by the plow, the whole has been (or soon will be) brought into a fine state of cultivation by these Inanda schoolgirls. When the hour arrived for field work, we accompanied Mrs. Edwards and her girls to that part of the field not yet brought under cultivation. At a signal from their leader the girls, some thirty-two of them, fell into line, each armed with a strong and rather heavy hoe, and went lustily to work upon the greensward in front of them. During the hour and more they were at work they left some twenty yards behind them. Mrs. Edwards expects to raise, the present season, all the corn, pumpkins, beans, and potatoes that will be required for the year's consumption. A part of her plan of work is the planting of trees. Last year more than a thousand trees were planted, and this number will be more than doubled the present season if these energetic plans are carried out. Thus are this good lady and her coadjutors endeavoring to realize the prophecy, not only morally but physically, given by Isaiah: 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.'"

IFUMI AND OUT-STATIONS.

Mr. Harris, who has recently joined the mission and has been stationed at Inanda, reports the condition of the work under his care. Under date of November 24 he writes: —

"Yesterday we had our quarterly communion at Amahlongwa; a very enjoyable day we had, indeed. Three new members were received, and other three were restored to church fellowship. Others were examined who wish to be admitted to the church, several of whom gave thoroughly good evidence that they have undergone a change of heart. These we would have received into church fellowship, but we deem it expedient to give those who express a wish to become Christians sufficient time to count the cost. We insist upon our younger communicants being able to read the New Testament before they are connected with the Church of Christ. Altogether, the work at Amahlongwa is very encouraging.

"I took occasion last week to visit the Idududo district, some ten miles inland from Amahlongwa. There is an earnest Christian spirit manifesting itself there at present. Regular services are held weekly. The people there are anxious to secure a place of worship, and I sought to ascertain if the people were willing to move in the matter. I found several who have undertaken the making of the bricks and cutting of timber, etc. While there I visited the queen of the surrounding tribe, who expressed herself willing to assist, and is to take an early opportunity of calling her tribe together in order to bring the matter before them. No doubt by the time the dry season sets in again we shall be prepared to lay the foundation of the Idududo church.

"Our Ifumi church is not in such a satisfactory condition as I should like to see it. There are two or three men who came out of the church at the time the drinking question was discussed and made a test question, who seem to have a decidedly bad influence among a certain number of our people here.

"At present we have four of our male members who go out regularly every Sabbath to preach to the outside kraals, and two others who go occasionally. This is what is wanted more than anything else. If these people are to be lifted from the depths of superstition and awful heathenism in which they have so long lived, there must needs come forth from themselves men who will be willing to take part in this all-important work. It surely is the aim of every missionary to secure this result."

West Central African Mission.

THE CHRISTIANS AT BAILUNDU.

WE continue to have good news from this mission. Dr. Webster reports a fair

bill of health, and says that he finds the climate of Bailundu "perfectly delightful." Under date of November 24, Mr. Currie says: —

"The school has done nicely during the past month. All the boys have improved in reading. All have made a long stride forward in the study of arithmetic — mental and written. Three of them, who knew not the alphabet, are now reading sentences, with words of four and five letters, and working respectable sums in addition. In writing, fair though slow progress has been made, for the reason that they have little artistic taste, and a teacher not the best. To them a straight line is a violation of natural laws; all lines are curved, only one is more curved than another. They are by nature neither artists nor mechanics, but agriculturalists and teachers; and hence we cannot expect from them rapid progress in studies that require a correct eye and fine taste."

Mr. Currie reports that the Romish priest is getting some hold of the people, and that the king has caused a number of his slaves to build tents around the priest's village.

Mr. Stover gives an account of the choice of deacons for the young church, whose fourteen members, our readers will recollect, are all under twenty years of age. Of this election Mr. Currie says: —

"After explaining to them the constitution of the church as a local organization, with pastor and deacons, or elders, I said: 'As no one of you can yet occupy the position of pastor, I am taking that place; but you should select *two* of your number who shall assist me as deacons, until they are fitted to become pastors, when one of them will assume that position here, and the other elsewhere; and in due time others also will assume the charge of other churches, and *our* work will be to aid you all in your work as did Paul the elders of the various churches.' Their prayers showed that they fully comprehended the idea.

"After prayers by each member, as usual, I gave out slips of paper, asking that each one write the names of the two whom he thought best fitted for the work I had described. I mentioned no names, and made no further suggestions. I had in my own mind selected the two, and might have interfered had the choice gone far astray. But when the ballots came in every one had the two names I had chosen written legibly on it, namely: Moso and Cato. I had these two come forward and kneel while I offered a prayer of consecration to their special work. All were very solemn, and my two deacons daily comport themselves with becoming dignity and modesty. There are nearly half a dozen who are waiting for baptism, but I am keeping them back so as to be sure of them."

FROM BIHE.

The reports from this station are brief but cheering. Mr. Fay writes, November 14: —

"Our work here is now very promising, we think. Six of our boys are, we believe, truly following the light they have, and are working very hard in school. These, with a few others of our boys, are making rapid progress in their school work, which is very promising to us. Besides, a goodly number of girls have now begun to come to school, and we hope it is the beginning of a good work. My wife is quite successful in getting the little children, and has from six to twenty-four in the morning. She keeps them playing and looking at picture-books and singing for two or three hours and then sends them home. But she is getting an influence over them, and this will tell as these little fellows grow up. They will not believe the stories told them by their elders to keep them away from us. Our services are very well attended now. Last Thursday we had over thirty from the village, besides our own boys. On Sunday we had nearly forty from the village."

Mission to Austria.

CONSTANT GROWTH.

In the month of November five persons were received to the church in Prague, and

Mr. Clark reports that the preaching services at the centre and at the out-stations were well attended. Writing December 24, Mr. Clark says: —

"In Pisek, in South Bohemia, where there was so much opposition last spring, we have now five members (three received last Sunday), and an audience of twenty-five. The first Sunday in January, we welcome three more former Romanists to our Prague church, and in Tabor, the twenty-second of January, I am to receive four more members. These four live in a small city some three hours' walk from Tabor. To them and the town where they live, I send to-day one of our best young men in the Training School to spend three days in explaining the Scriptures. He will then return to his studies here in Prague.

"Tabor is a most important post for South Bohemia. Next year the railroad will be completed from Tabor to Pisek, so that it will be much easier than now to care for the Pisek work. From Tabor as a centre, we hope to work for other important places."

European Turkey Mission.

ADDITIONS.

Mr. Locke, of Philippopolis, reports that on November 5 Mr. Terzioff was ordained and installed pastor of the church at Yamboul. The services of ordination were conducted chiefly by the native pastors. Four persons were received to the church. The audience at the service numbered some 250 or 300 and included some of the highest civil authorities of the city. It is no longer a reproach in Yamboul to be known as a Protestant.

Mr. Bond, of Monastir, writes, November 17: —

"Our Christian community rejoices in the reception of three more young disciples to communion, on confession of their faith.

"Last week I returned with Mrs. Bond and our son from an interesting tour. We were away six weeks and visited Veles, Skopia, Radovich, and the Strumnitza District. Our little boy with his sweet voice, was of great assistance in the matter of song. The people everywhere listened with evident interest to our gospel singing. Altogether we conducted nearly forty religious services, which were well attended. At Monospitovo we admitted five persons to communion, at Radovich five, and at Strumnitza ten. All of these passed a good examination. Eight of them are women. One is an old man of eighty, a man of influence in the village of Velusa. It did my heart good to give him the right hand of fellowship. One of his sons made confession with him.

"The Radovich brethren are greatly rejoiced to have Mr. Anastasoff as their preacher. Mrs. Bond found abundant opportunity for special work among the women. At every place the friends besought us to remain longer. I am very hopeful for the future of Radovich and the Strumnitza plain, with its threescore and ten villages. While we were at Radovich the old Greek bishop of Strumnitza was called to his final account. He was buried with great pomp, seated in an arm-chair, his right hand raised as in the act of pronouncing the benediction. The poor old man hated our work intensely, and did what he could to prevent it. What a failure seems such a life as his! With all his wealth and influence the chief encomium passed upon his memory now by his friends is this, that he has recently brought to the city and distributed in fountains the water from a distant mountain spring, and that just before his death he gave a considerable amount of coin to be scattered among the poor. Not a word is said of any spiritual benefit received through him by villager or citizen.

"Mr. Kyrias is greatly encouraged in his work for the Albanians. He would like our Board to take up this work. The Albanians are an interesting people, and I think a mission to them would prosper.

"Brigandage in this region has received a quietus at present through the new *vali-pasha* of Monastir. He simply gave a certain proportion of the villagers permission to arm themselves, and instructed them to arrest any one found carrying

arms without a written permission. A large number of desperados have been arrested, and some who resisted have been killed. Some have fled to other vilayets, but it is probable that similar measures will be adopted throughout Macedonia. The new order of things is exceedingly distasteful to many of the rich Turks, the reason being quite evident."

BANSKO. — WORK AMONG WOMEN AND CHILDREN.

The work of the Bible-women in this as in some other missions is proving a potent factor for good. Miss Stone, prior to her recent return to Philippopolis, has been maintaining a training class for Bible-women at Samokov. Of the work among the women at various out-stations the following account is given in the *Missionary News from Bulgaria*, from the pen of Miss Maltbie, in connection with the report of a tour made by her: —

"Several years have passed since I visited Bansko, but I noticed little change in the appearance and outward circumstances of the people, yet that a great change had taken place in the spiritual atmosphere was evident on visiting their homes. The first Sabbath was spent in Bansko, and the large, attentive congregation assembled in the pleasant church; the earnestness of the Christian women, who improved the time between services in seeking hungry souls that they might speak to them of the love of Jesus; the large number gathered at noon to hear the Word read and explained; the intensely interesting meeting of more than sixty children; the prayer-meeting late in the afternoon, led by the earnest, devoted preacher; and finally, the sweet half-hour with the dear little children who have lately given their hearts to the Saviour, — all these things left a deep impression upon me.

"Perhaps one of the most interesting features of the blessed work of grace which has been going on in Bansko for the past few months has been the awakening and conversion of about thirty children, who are now letting their light so shine in their homes that their thankful mothers gladly testify to the power of Jesus' love in the heart to change the worst of them into gentle, patient, obedient children. These young Christians gladly enlisted as soldiers against King Alcohol, and I put the symbolic ribbon of blue or white upon all the twenty-five who were gathered in Mrs. Ralu's room on that Sabbath evening. Mrs. Ralu leads the children's meetings, and the Holy Spirit has enabled her to accomplish a good work among the women and children the past year. These small lights set in these homes may become great lights, enlightening many souls, and I rejoiced much in this small beginning.

"The next Sabbath, spent with the sisters in Mehomia, I had the pleasure of beholding the good results of another beginning. Several years ago four or five women gathered together in the house of the oldest friend in the village, and after much persuasion promised that they would try to meet once a month and each bring her mite for the Lord's treasury. Since then the interest in these meetings has been kept up largely through the influence of one of our faithful girls, who has been a Bible reader in this village. Her influence is felt in every household, and I was very glad that she could be with me while there. I was invited to lead the monthly meeting of their society, and found that its numbers had increased four or five fold, and the deep interest shown in their faces as I talked to them of Mary's precious gift of love which filled the house with its odor, as well as the earnest, heartfelt prayers of the dear sisters, greatly moved me, and I then felt very grateful to God for what I had seen of his power.

"The third Sabbath in Yakarouda I could see in the woman's meeting, and in conversation with the sisters, how great is the influence of a faithful, devoted Christian Bible-woman who, forgetful of self, is ready to make sacrifices for Jesus' sake. The Lord's Supper was administered and five persons publicly professed their faith in Christ. It was a touching sight to see the aged mother, the young girl in the freshness of her beauty, and the strong man standing together as witnesses of that 'true Light which lighteth every man.'"

Western Turkey Mission.

GEDIK PASHA.

In this section of Constantinople the mission work is very prosperous. The Sabbath-school is growing in numbers and the room is overcrowded. Mrs. Newell writes: —

"In this the second week of our evening school we have thirty-three young men, all paying tuition, and a more interesting and interested class we could not wish for. There are Turks, Armenians, Greeks, and one Russian. We have Mr. Haratoonian for master, who conducts the devotional exercises and teaches Turkish, and Miss Twichell and I teach English two hours each evening. Last week one of the leading Greek papers, which had before mentioned our Sunday-school and coffee-house service, said it was a shame to the Orthodox Greek Church that so little attention was given to preaching and teaching the Bible, and that something must be done to hold their numbers, for the Protestant Sunday-school was very attractive to the people.

"Imagine our joy to hear that now, in the Greek Church near us, a Sunday-school has been organized by a young man — a teacher in the public school, who has for some time past attended our services."

SMYRNA.

The opposition on the part of the officials and some of the people at Smyrna is constant and irritating. Dr. Constantine, under date of December 19, writes: —

"Our enemies have been at our heels constantly, but I have succeeded in preaching every Sunday at the hall. Three weeks ago the police entered the hall and dispersed the people at the end of the service. Two of the waiters of the Rest were imprisoned for twenty-four hours. The English consul felt much displeased, and complained to the governor, who had to acknowledge that he had done wrong and begged the consul's pardon. The following Sunday we had a full service, with the English *cavass* at the door, but last Sunday we were requested to close for *one* Sunday. What the end of this will be I cannot tell. We had no service at the hall last Sunday, but we plan to have one next Sunday and continue to the end. We greatly need the prayers of Christian people, as we have been greatly tried this year as never before."

THE CONDITION OF THE PEOPLE.

In a private letter from Mrs. Crawford, of Broosa, some impressions formed after a year's residence among the people are given: —

"Doubtless the way to approach souls is to enter with a genuine sympathy into their everyday experiences; yet at first this seems very difficult here for any one reared under a different form of civilization. The point that impresses me is, that these people do not think much. This seems especially true of the women. This may be a superficial view which I shall change when a better command of language gives me the key to their thoughts. Yet when we consider the circumstances of most of these people, it would be a wonder if they did think of anything save whence the next meal is coming, or how to obtain the much needed article of clothing. I have heard of poverty and imagined it, but never before have I known how it can cloud the life of a people. It takes the spirit out of a man. Of course there are degrees, but all seem alike in this: they eat to-day what they have, and if they have nothing to eat on the morrow, they suffer. It seems to be impossible for most households to accumulate, and the little that the majority live on is pitiable. If the supply were a little less they must starve.

"There are, of course, exceptions to this extreme poverty of the common people, and its consequent ignorance. The Armenians, as a rule, are more thrifty, and some of their women can read; but the spectacle of tired-eyed, work-worn women, sitting along the streets with their babies, and the coffee-shops full of idle men smoking and drinking, is so common as to make one heartsick. Perhaps the government has something to do with their listlessness and lack of enterprise; time

will prove. Yet there is something rather noble about the self-possessed pride of the Turks. Many seem to have quick, intelligent minds, and their greetings are always hearty. I often think of Christ, for the people whom he taught were surely much like the people here.

"Those about us, in all their degradation and error, are higher in the scale than in most mission fields. In their severe poverty, even, their homes are well kept. They have a lofty devotion to the weal of their children, and all of them have some idea of religion and dependence on an unseen Power, so that we do not see the deep degradation of heathen life."

OUT-STATIONS OF BROOSA.

Mr. Baldwin sends an interesting account, too long to transfer to our pages, of a four weeks' tour among the villages in the eastern portion of his station field. Taking with him a native preacher, they traveled, during the four weeks, about 350 miles, holding about twenty meetings, besides many prolonged interviews with individuals. They had with them Mr. Crawford's magic lantern, which greatly interested the people. The reports from the places visited are uniformly good. We herewith give, as a fair illustration of them all, what Mr. Baldwin says of Goldagh, a place some two hours beyond the Sakaria River: —

"Though the site of the village is one of the worst in all our field, and though the people are very poor, yet here we received the warmest kind of a welcome and were constantly besieged with visitors; not idle curiosity seekers, but earnest Christian men and women, whose hearts were warmed by the love of Christ, and who wished to talk on Bible subjects and sing with spirit the songs of Zion.

"Our little chapel was crowded on both Friday and Saturday evenings as we repeated the old, old story, and illustrated it by the splendid pictures we had with us; all, of course, wondered at the glimpses given them of Europe and America, everything in such marked contrast to all they had ever seen; but they enjoyed even more the scenes from the gospel history, and perhaps most of all a picture entitled *Ecce Homo*, 'the Man of sorrows' crowned with thorns. These meetings were excellent introductions to the Sabbath, and we had full audiences both morning and afternoon, both sacraments being administered at the second service.

"The people, by their hearty goodwill, left on us the impression that they could not see enough of us, and I am sure we both felt regret that we could not remain longer with them, when we were obliged to part on Monday morning."

Central Turkey Mission.

THE FAMINE. — KOZOLOOK. — SIS.

All the letters from this mission receive their color from the experiences of the writers in connection with the poverty of the people and their sufferings from want of sufficient food. Miss Tucker, of Adana, wrote, November 18: —

"The feeling that the religion of Christ is the only true one is rife among the recipients of relief, and among hundreds who only stand back and look on at the relief work. Moslems, Armenians, and Greeks are almost daily heard to say: 'Theirs is the religion of kindness, the true religion, else why should they away there in America care how many of us die of starvation? Our leaders even do not care.'

"Rains have come, but of course with them no relief beyond hope of crops next year. The rains have been so heavy as to wash away about eighteen miles of railroad between here and Mersin. Round about Kozolook and about Yerebakan great washes have been made in the mountain sides.

"In October Miss Webb and I visited Kozolook. While there we visited every house in the village save the priest's, and with him we exchanged salams. Every family in the village is represented at every service in the Protestant chapel. The priest and his wife have but four or five bigoted old women left them for a congregation. These women spend their time

reproaching or railing at those who attend Protestant worship. In a word, the whole village has become Protestant. We have every reason to believe that if the aid were withdrawn to-day, the many would continue to come and listen to the gospel. At our Thursday meeting, held while there, there were about eighty persons present; this, however, is exceptional. The average attendance is not more than fifty.

"The population of the village is three hundred. The average attendance at chapel is two hundred, counting men, women, and children. The school numbers forty-nine, eighteen of whom are boys, the rest girls. After school every evening, from twelve to fifteen young women come to the teacher's room and take lessons in reading. The teacher assures me that she never loses an opportunity to tell them of Christ. The Moslems of the farming villages near Kozolook are simple-hearted and easily drawn.

"It did our souls good to feel the thrill of life that is at last going through the 'dry bones' of Sis. The congregations at that place have heretofore been small, numbering from thirty to fifty. At the Friday night prayer-meeting there were 300. Mr. Montgomery preached on Sunday afternoon to about 400. The day we reached there 50 women were present at the meeting, and over 70 attended the women's Sunday noon meeting. The day-school has 58 pupils, and they might have 100 pupils, if there were money enough to support another teacher. The poverty is something dreadful. There are 12,000 in Sis and vicinity who have nothing to eat; 10,000 here, 5,000 in Tarsus, and, they say, 15,000 in the farming villages of the plain. These are not all. The government has pretended to help, but how? They give a man 50 pounds of flour for food, and demand 100 back for tax. In the mountains at Gurmuza and Tashji, fearful cruelty is practised upon those who cannot pay taxes. On our way to Hadjin we met fifteen men driving a cow to Feke to give her over towards their taxes. They had nothing more to give. Some of them firmly expected to occupy a prison vault for an indefinite length of time if the cow would not pay all the debt. The government has distributed 5,000 sacks of flour among the villages, but this with the understanding that three times this amount must be paid back next autumn."

Marathi Mission.

THE INDUSTRIAL SCHOOL AT SIRUR.

MR. WINSOR reports that the Christian community in Sirur is growing fast, and that their church building is entirely too small for the numbers who attend. The Brahmans have put many obstructions in the way of the Christian work, but they have not succeeded. The following note addressed by Lord Reay, the governor of the Bombay Presidency, accompanied a gift of 200 rupees for the Industrial School. It was written by Lord Reay's own hand to Mr. Winsor: —

"Your school at Sirur is an institution which, unfortunately, I have not yet been able to visit, and I am not, therefore, in a position to offer any criticism; but what competent educational authorities have told me of its success enables me to offer you my best wishes for its future usefulness.

"My conviction that industrial education is the great want of India is too well known that I should have to repeat it here; but the fact that you have been among the pioneers in this Presidency gives you an indefeasible title to the support of the public and the friendly assistance of government. That your efforts must be attended with most beneficial results to the people of Sirur and its neighborhood is beyond doubt.

"Believe me,

"Yours truly,

"REAY."

VILLAGE PREACHING.

Mr. R. A. Hume, under date of December 5, describes the method employed in visiting the villages of his (the Ahmednagar) district, a work in which he and Mrs. Hume were then engaged, pitching their tent outside the town: —

"We go early in the morning, about sunrise, into the town proper and preach to the people, who are usually seated at that time near the gate, around a fire; and those who are passing frequently stop to listen. Sometimes we have ten or twelve hearers, frequently from twenty to forty, and sometimes as many as seventy-five. We talk from half an hour to an hour there, and then go to the quarters of the lower caste, the Mahars, and do the same thing over again for from half to three-quarters of an hour. Then back to the tent for breakfast. The middle of the day is occupied with conversations with mission agents, Christians and Hindus who call, and with writing, etc. Sometimes in the early afternoon a company of people come and we have a long talk with them. And at any rate, toward sunset we go again to the town and Mahar quarters, and again preach. Sometimes in the evenings I show in the village rest-house the pictures of a stereopticon, giving some general views, a few humorous ones, and many scriptural events and teachings. This lasts for an hour or more, and always attracts a large audience. If our tents remain many days in one place, then we visit the near villages and work in the same way, and return to our tents. Mrs. Hume and a Bible-woman visit the women, and I with a preacher go to the men. Though Mrs. Hume means to talk only to women, yet the baby-organ often draws quite a crowd of men also.

"Wadgaw, December 13, 1887. Last Sunday I baptized two men and three children in this place, and one man and woman in another town near by. Some of these people are still exposed to a good deal of ridicule and opposition because they throw in their lot with Christ's people. For example: not long ago I had a long conversation with a large company of Hindus on 'Acquaintance with God.' Every one of them said he was not acquainted with God, and did not know how to get acquainted. I asked the government school-teacher and others to pray. But they said they did not know how. I then asked one of our Christians to pray. He rose and made a humble, suitable prayer. I said: 'This acquaintance with God and freedom in speaking to him is what Christ has done for a plain man of your village, and what he wishes to give you.' Ever since then those people have made sport of the Christian. But I believe the incident will help both them and him."

Madura Mission.

WELCOME TO RETURNING MISSIONARIES.

MR. J. S. CHANDLER and wife, on returning to the mission, have been assigned to the Periakulam station. Arriving at Battalagundu, November 23, Mr. Chandler says: —

"It was delightful to meet old friends at the station and all along the road. Two miles from the house a school was drawn up along the road. This school was held in a village where there had been no Christian work when my father took this station from me. These scholars were joined by others not far away, and then the boys and girls from the boarding schools under Mr. and Mrs. and Miss Chandler took the lead of a procession that escorted us, with musical instruments, to the gate of this pleasant home.

"On Sunday, November 27, I had the pleasure of meeting and addressing many old friends and some disaffected ones, who seemed glad to return to their allegiance. My mind was impressed with the thought of the verse in Proverbs which says: 'The way of the Lord is a stronghold to the upright, but it is a destruction to the workers of iniquity.'

"But the great burden here is the need of more missionaries. Messrs. Noyes and J. E. Chandler are both feeble, and others are feeling imperatively the need of recuperation at home."

North China Mission.

MEDICAL WORK.

DR. MERRITT, of Pao-ting-fu, writes, November 1: —

"My clinics are much larger than last year during October, with many more in-patients and more operations. I am so crowded that I shall be obliged to rent rooms in an adjoining inn very shortly. I am wonderfully pleased with my new assistant, who is quick and bright. You may not remember that he is one of our Pao-ting-fu boys who has been at Tung-cho for several years, and I believe him to be a real earnest Christian. I really feel that I can make a very congenial companion of him — one with whom it will be a real pleasure to work, if our lives are spared. I have also the son of our teacher in the Boys' School, a young man of considerable ability and amiability, who is kind to the patients and willing to do anything that is asked of him. I feel that the Lord has answered my prayers in providing these two to help me, and I think they will be all the help I need for some time."

Mr. Goodrich reports that Dr. Ingram, almost immediately upon his arrival at Tung-cho, was called to visit a high official, a member of one of the first families of the city, and that Dr. Ingram "won a standing upon his first visit."

NORTH OF PEKING.

Mr. Aiken, of Peking, writes of a tour to the northeast of his city, in which, after passing the Great Wall, about ninety miles northeast of Peking, he came into a region wild and mountainous, with magnificently varied scenery: —

"On Friday evening, November 11, we reached Jè 'Ho, or Hot River. This is about seventy miles north of the Great Wall, and is quite a large place. It is famous as the situation of the emperor's summer palace. A large, somewhat irregular, elevated plateau forms a magnificent natural amphitheatre among the mountains, and almost the entire top of this plateau is enclosed by a fine wall, some twelve or fifteen feet high, and said to measure more than fourteen miles in the entire length of its circuit. This enclosure indeed seems imperial in its extent. Within, it is beautifully diversified by hills and vales, with walks or drives, and many buildings in different places, yet for the most part still retaining the wild beauty of nature.

"Our destination was some forty miles farther on to the northeast, but we decided to stay over in Jè 'Ho until Monday. All day Saturday and Sunday we had a stream of visitors, beginning with the eye of the ubiquitous small boy peeping through a hole in the paper window, before we were dressed in the morning, and ending perhaps with conversation and prayer, with one or two inquirers in the evening. Jè 'Ho has not often been visited by foreigners. Books sold readily, and there were people, as I have said, coming almost all the time."

On the next Tuesday Mr. Aiken reached San Chia Erk, the village in which dwells Yü Hsien Shèng, a young man who had taught in the school at Peking. Some account of this young man and of his family, which had promised to give up their idols, was given in the *Missionary Herald* for January, 1887, page 32. In this family Mr. Aiken was entertained with every hospitality, the people in the vicinity coming to visit him in good numbers. Mr. Aiken writes: —

"It was especially interesting to see the places where the pictures of idols had been scraped off from the doors of the house, and the centre room, the place at the back which formerly had been a shrine for the miserable images, now swept clean of them. In their place were piles of Christian books and, pasted on the wall at the back of these, maps of Jerusalem and of the countries to the east, I believe, or else of Paul's missionary journeys."

Mr. Aiken reports a subsequent journey to the south of Peking, where he found many things to encourage him.

Japan Mission.

NOTES OF CHEER.

Our letters from this mission the past month are brief, but they all contain evi-

dences that a marvelous religious work is still going on within the empire. Mr. Stanford, of Kyoto, reports that on December 18 about forty students of the Doshisha were to be received on profession of faith, into the college church, besides eleven who were to unite with the fourth church of the city. He also says that —

"On Friday, November 30, we were rejoiced to witness the installation of Matsuyama San over one of our Kyoto churches. The services were quite brief (!) compared with similar services elsewhere; there were *only twenty-four* parts on the programme — twelve for the morning and twelve for the afternoon; but time is worth little to Orientals, and speech flows easily."

Miss Dudley, of Kobe, writes, December 15: —

"The churches in and around Tokyo are enjoying a special outpouring of God's Spirit, and there is evidence in the churches in this vicinity that there is among the Christians more desire to work for others. Prayer-meetings night and morning are held daily, and street preaching calls to the churches many inquirers. We hope and pray for a great work."

Mr. Rowland, of Okayama, reports concerning that city: —

"The church here has a good and efficient pastor, for which we are grateful, The work does n't depend so much upon the missionaries. The church received by baptism at the November communion twenty-five persons, mostly young men, and at the September communion about the same number, so that at the six communions of the year we have been here, about one hundred persons have been received on profession of faith, or in other words, the membership has increased about thirty-three per cent.; this has been not by any spasmodic effort, but by the steady, day by day work of the Christians themselves. It is good to be working with such a people."

Northern Japan Mission.

SENDAI. — NIIGATA.

Mr. De Forest gives the following summary of results of evangelistic work since Sendai was occupied as a station of the mission, now somewhat more than a year ago: —

"When I first visited these northern parts last year, we had at Mizusawa seven or eight Christians. Now there are five times as many, and of these there are three in the theological course at Kyoto. There were thirteen or fourteen Christians in Wakamatsu; now there are about fifty. There were none in Fukushima, now there are twenty; and many of the leading people are listening to Mr. Tsunajima's preaching, several of whom are members of the Provincial Assembly. We had no following here in Sendai; now we have a little church of forty members, a school of 170 students, and at the time of this writing the Provincial Assembly is discussing the advisability of discontinuing the government school of 250 students, in order to throw that body of students into our school. In other words, we had twenty-two Christians in two stations last year; now we have over 150 in four stations."

A growth similar to that at Sendai is revealed in the following letter from Niigata, dated December 30: —

"Evangelistically, things are moving finely. Already Nagaoka has over twenty Christians, where in June there were none save our evangelist. Gosen now has sixteen active church members. Nakajo is at last awake, and the wealthiest young man in that vicinity is an applicant for baptism. There is a revival in progress here in Niigata, with twenty-seven applicants for baptism. The Boys' School sends nine, and the Girls' School three of these. The only two remaining non-Christian teachers of these two institutions are to be received in this number. Over thirty of the boys who are non-Christians have of their own accord started a daily prayer-meeting in the Boys' School. We are full of joy.

"Nagaoka is wonderfully promising. Its school of 108 boys is deeply moved over the subject of Christianity. This school was decidedly anti-Christian, all its sentiments being opposed to Christianity. Now about thirty of its boys go to the preaching services, and the morning chapel exercises are listened to with respect and close attention.

"The future of the college is thus assured. Friends are springing up on every hand. Sons of many of the most influential men in the province are enrolled on its books, and a noble Christian spirit pervades the whole atmosphere of the institution. Thoroughly Christian, and known to be so, it has no apologies to make, and pursues an aggressive course in every line. The prevailing expectation is that every boy who goes to that school is sure to become a Christian. What a victory for Christ in one short year!"

Notes from the Wide Field.

AFRICA.

Mr. Mackay's Journal. — In the *Herald* for December a brief account was given, from a letter from Bishop Parker, concerning the trials to which Mr. Mackay was subjected in Uganda, and of his coming to Msalala. *The Church Missionary Intelligencer* for January contains Mr. Mackay's journal from June 6 until his arrival at Ukumbi, August 1. The journal gives interesting details of this brave missionary's efforts to maintain the mission, and especially of his interviews with king Mwanga. The king vowed that while he lived he would not have the teachings of the missionaries in his country. Yet in some of the interviews Mwanga was reasonable, and seemed somewhat impressed. The influence of the Arabs was great over the king and they at last succeeded in inducing him to demand Mr. Mackay's departure. One of the most remarkable statements in the journal is that, notwithstanding the hostility of the king and court, the people visited Mr. Mackay continually; his house was full of people day and evening, sometimes staying until long after midnight, so that it was with difficulty that he could make ready for his departure. All the copies of the Scriptures were eagerly bought, although many were imprisoned for having books in their possession. The Bible readings which Mr. Mackay held in the evening awakened the interest of the people, and he reports that the most difficult epistles were read through, including the 7th, 8th, and 9th chapters of Romans, with a good class who seemed quite to comprehend the argument. Well may Mr. Mackay add to this record: "Where then is Thomson, with his feeble scheme of Islam for Africa? or Reichard, with his charge of extreme poverty of mental power in the Negro?" It was admitted by the natives that the hostility of the Arabs was religious in its origin. These slave-trading Moslems have done what men of their faith do everywhere. Has Canon Taylor ever considered these methods of Islam? Just before Mr. Mackay left Uganda, the king sent him a variety of presents, copper and brass spears, and shield, with a kind message, calling for his return very soon. We trust that the invitation can be accepted and that this heroic missionary can carry on his remarkable work in Central Africa.

Delagoa Bay. — The English commercial public is somewhat aroused by the opening of a railroad from Lorenzo Marques, on Delagoa Bay, into the interior, toward the Transvaal. The section opened is 54 miles long, and crosses the borders of the Transvaal Republic. Thence the distance is somewhat over 200 miles to Pretoria. The importance of this enterprise is seen from the fact that Delagoa Bay is the only harbor for large ships between the Cape of Good Hope and Mozambique, a range of 2,000 miles. It is said to be one of the finest harbors in the world. It is not only the nearest port to the great gold-bearing region of Africa, but the coal deposits are such as

would make it a most important coaling station. Admiral De Horsey writes to *The London Times* that this port must be the naval key to that portion of the Indian Ocean, as well as the commercial emporium of southeastern Africa. This new line of railway, having now obtained the monopoly between Delagoa Bay and the Transvaal, is chiefly owned by an American citizen, and both England and Germany are seeking to purchase his franchise, in the interests of trade. This port is within 175 miles of Inhambane, and some 275 miles north of Durban. The missions of the Board at these two points must sooner or later feel the effect of the opening of a new path for commerce.

The Upper Congo. — The English Baptist missionaries at Lukolela, the first station on the Upper River, make a cheering report of their work. They have gained the confidence of the people to a great extent, and instead of finding it difficult to obtain food, as at the beginning, there is now more brought to them than they can well purchase. It is not easy for the people to comprehend the reason for the coming of the missionaries, and when they learned that it was not for purposes of trade, they were greatly perplexed. "Why should you care to come to tell us about God?" The chiefs from up and down the river visit the station and invite the missionaries to come to their towns and build. Mr. Richards finds much encouragement in his medical work. The influence gained by the missionaries is seen from the fact that, at their request, at a recent burial of a chief, the customary slaughter of human victims was omitted. The purpose of this slaughter is to provide company for the dead one on his long journey, but in this case the promise was kept that no one should be killed. The people seem to accept the teaching they receive as reasonable and true, but as yet there are few conversions.

Massacre in Matebele Land. — The report has been received of a massacre of a hundred men belonging to the Matebele tribe, by order of their king, Lobengula. It seems that M. Selous and some English friends had desired to hunt, and also to search for gold, in Matebele Land, and Lobengula had given them an escort of 150 men, in charge of an *induna*. This large escort was ostensibly to act as guides and servants, but really the king designed them as a police force to keep the foreigners from searching for gold. The induna, however, permitted M. Selous and his friends to engage in this search, and the fact coming to the knowledge of the king, he sent a regiment of his soldiers and ordered the slaughter of the induna and his company of faithless men. The carnage began in the presence of M. Selous, and the white hunters were compelled to assist. The men met their fate without a murmur and with stoical calmness.

Mr. Arnot among the Garenganze. — Mr. F. S. Arnot will be remembered as the Scotch missionary, who was with our missionaries at Bailundu and Bihé, and went on in 1885 into the interior, to labor among the Garenganze. His letters from September, 1886, to March, 1887, have been published, and they give an interesting account of the region in which he labors, which is about midway between the east and west coasts, 100 miles west of Lake Bangweolo. The villages are many and large, and Mr. Arnot is hopeful as to the results of missionary labor among them. We hope to refer more at length to this report in a future number

MADAGASCAR.

Revision of the Bible. — For more than thirteen years the Malagasy Bible has been in the hands of scholars for thorough revision. On the twenty-ninth of April last the work was completed, and the occasion was marked by special services of thanksgiving. The great memorial church was densely crowded, missionaries and natives taking part in most interesting services. A much deeper interest on the part of the people in the Word of God is expected because of this revision.

The native government has carried its point in the dispute with the French in reference to the claim of the Resident, that all foreign consuls must present their creden-

tials to him instead of to the Queen. On the nineteenth of September the Resident withdrew from Antananarivo, hauling down his flag, but the government remained firm, and after some days the guard of honor returned, and the French flag was again hoisted. A serious difficulty seems to have been thus settled by the yielding of the French. It is reported that the capital has been connected with Tamatave by an electric telegraph, and the people are looking on in amazement at what is to them a new invention.

NEW HEBRIDES.

NEW ISLANDS OCCUPIED.— Tidings from New Hebrides up to the last of October indicate that the work is prospering. Four new mission stations have been opened this year among a people to whom the gospel has never been preached. A singular fact is stated that on the six new islands of the New Hebrides group the languages spoken are unlike those of the other portions of the group. At Malekula, a large island over sixty miles long, the natives welcome the English-speaking missionaries, expressing great dislike of the French. A fierce-looking man, with a cross of red painted down his nose and across his cheeks, conducted the party to a suitable place for a station. At another point occupied, the owner of the land, who had been in Queensland and knew a little English, when asked if he wanted a missionary, replied, "Yes, me plenty too much want missionary." The report states that all over the group the work of the mission is evidently advancing in the right direction. The annual contribution of arrowroot sent to England amounted to 3,650 pounds, the majority of the people entering most heartily into this work of giving for mission purposes.

INDIA.

HINDU ASTROLOGY IN TROUBLE. — *The Bombay Guardian* gives a singular story of the trials which some eminent Hindu pundits are undergoing on account of the interference of western science with their system of astrology, which is closely connected with their religion. A meeting of learned Brahmans from Bernares and other places had been held to consider this conflict between science and their religion. It seems that the date of a certain holy festival, the Durga Puja, which ought to be fixed by the study of the stellar influences, has of late years been fixed by an examination of the Englishman's Sheet Almanac. The *Guardian* says: "This impious conduct, subversive of the very principles on which Hindu festivals were instituted, has been reported by an enemy to the orthodox Brahmans, and great has been the agitation produced by the disclosure. Not only according to this discovery have past feasts been observed in violation of planetary conjunctions and stellar influences, rendering acts of merit nugatory, necessitating the repetition of vows, upsetting marriages, confusing births, and inducing blight, pestilence, and disaster of every kind; but the holidays this month, for which many of us have made all arrangements, will be useless and need not be observed. Such were the asseverations of the Brahmans, and as the great question when to hold the forthcoming pujahs must be settled immediately, the meetings we have mentioned were convened." There was a heated discussion at this meeting. Many were not prepared to admit that all their rites and ceremonies were wholly without merit on account of the failure to hit upon the right day. But there was agreement upon the doctrine that the stars must fix the day, while it was gravely disputed whether their positions should be determined by the use of modern astronomical instruments or by the study of the shastras.

CHINA.

RAILWAY CONNECTION WITH BURMA. — The London Chamber of Commerce has held a special meeting, attended by a large number of prominent capitalists, to consider the question of connecting the British possessions in Burma with Western China. Statements were made by the deputy commissioner of Burma with reference to the

feasibility of a route that should reach to Yunnan-fu. This line would open a vast region for commerce and would greatly facilitate missionary labors in the western provinces of the great empire.

Miscellany.

BIBLIOGRAPHICAL.

The Dawn of the Modern Mission. By Rev. William Fleming Stevenson, D.D. Edinburgh: Macniven & Wallace 1887. Pp. 188.

This little volume contains four lectures delivered by the late Dr. Stevenson in connection with the "Duff Missionary Lectureship." Dr. Stevenson's missionary enthusiasm is well known, and he has thrown it all into this brief account of the origin and early movements of the "Modern Mission." Those who would trace to the source this mighty missionary stream, which is now broadening so rapidly, will find these lectures of Dr. Stevenson exceedingly helpful.

Autobiography of William G. Schauffler, for forty-nine years a missionary in the Orient. Edited by his sons. With an Introduction by Prof. E. A. Park, D.D., LL.D. New York: A. D. F. Randolph & Co. Pp. 258. Price, $1.25.

To those who have known Dr. and Mrs. Schauffler their two portraits, with which this volume is embellished, are well worth its price. But we have here besides a simple yet exceedingly interesting story of a remarkable man, whose life was unusually eventful. Born in Würtemberg, living in Russia, educated in the United States, spending the greater portion of his life in Turkey, his autobiography touches upon a great variety of interesting incidents. No history of missionary work in Turkey is attempted, only a record of personal and family experiences such as might be of special value to his children, for whose use the record was made. But we are heartily glad that the privilege of reading this autobiography has been given to the public. We have repeatedly been reminded, while reading these pages, of the tones of Dr. Schauffler's flute, as many years since he played upon his favorite instrument to the delight of a room full of friends. There is in this record of his life a sweetness and delicacy, as well as clearness and strength, which are very fascinating. Few stories are more remarkable than those given concerning the spiritual awakenings which seemed to attend his visits in southern Russia, in Vienna, and in Germany. Dr. Schauffler was a man of God, who lived with Christ and for Christ, and this brief record of his life will endear him to many who had never seen his face. To those who did know him nothing further need be said than that it is a good picture of the man they honored and loved.

Life of Rev. Justin Perkins, D.D., Pioneer Missionary to Persia. By his son, Rev. Henry Martyn Perkins. Chicago: Woman's Presbyterian Board of Missions. Price, 30 cts.

We are glad to see this little memorial of 97 pages, published by the Woman's Presbyterian Board of Missions of the Northwest, in its series of "Missionary Annals." Dr. Perkins was sent by the American Board, in the autumn of 1833, as its first missionary to Persia, and he continued in the service of the mission until 1869. A journey to Constantinople even, in those days, was no small undertaking. Oroomiah, which became the home of Dr. and Mrs. Perkins, and afterward of Fidelia Fisk and many other noble men and women, and the centre of a successful missionary work, was several weeks' journey farther, and it required no small degree of heroism to undertake it. This little memorial of an earnest, self-sacrificing missionary of the heroic period of missions will be welcomed by all the friends of Dr. Perkins, and it will be found attractive even to the general reader.

The Life of Constans L. Goodell, D.D. By A. H. Currier, D.D. With an Introduction by William M. Taylor, D.D., LL.D. New York: A. D. F. Randolph & Co. Pp. 486. Price, $1.50.

This is a volume which deserves and will doubtless receive a wide circulation. It is an excellent book for the study-table of every minister and every missionary at

home and abroad. It makes the genial presence of the loving disciple, faithful pastor, and warm-hearted friend a reality to him who reads, so that our beloved brother seems to be living still and greeting us affectionately by the way. A most cheerful greeting it is, overflowing in prayer and benediction, sometimes with a ringing charge. Among his last charges to the ministry and to the churches was one given only a few weeks before his death, a part of a brilliant address upon Forefathers' Day at Chicago — a word in season for the times in which we now live — "Build no Doubting Castle beside Plymouth Rock."

Mary and I; or, Forty Years among the Sioux. By Stephen R. Riggs, D.D., LL.D. With an Introduction by President S. C. Bartlett, of Dartmouth College. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 432. Price, $1.50.

This volume gives the remarkable story of the work of Dr. and Mrs. Riggs among the Dakota Indians. The story is as attractive as a romance, and we are glad that there is a demand for this new edition of what should be regarded as a standard book for Sunday-school libraries.

The Life of Samuel Morley. By Edwin Hodder. New York: A. D. F. Randolph & Co. Pp. 510. Price, $3.00.

Mr. Morley was an eminent Christian philanthropist and statesman of Great Britain. He was for many years a member of parliament, and one to whom the honor of a peerage was offered by Mr. Gladstone, in the name of the Queen; but his distinguishing honor was his lifelong devotion to all religious and benevolent enterprises, to the success of which he contributed by his great wealth and by his great abilities, both as an adviser and as a speaker. He was one of the prominent leaders of the Nonconformists, and the inscription on his monument, "A servant of Jesus Christ," gives the key to his character. Would that this memorial of Mr. Morley could be widely read in this country.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Thanksgiving for the wonderful deliverance vouchsafed to the mission on Ponape. (Pages 93 and 110.)

Intercession in behalf of the sufferers in Turkey and in China, by famine and by flood: that relief may be furnished them in the hour of their need, and that the disasters that have come upon them may result, in God's good providence, in the opening of their hearts to the message of the Gospel, so that they may receive Him who is the "Bread of Life." (Page 98.)

ARRIVALS AT STATIONS.

December 24. At Kobe, Japan, Miss Martha J. Barrows and Miss Annie L. Howe.

December 6. At Marash, Central Turkey, Rev. Lucius O. Lee.

December —. At Kobe, Japan, Rev. Wallace Taylor, M.D., and wife; also, Miss J. A. E. Gulick and Miss Martha J. Clark, who sailed from San Francisco, November 9, for the Japan Mission.

January 4. At Kumamoto, Japan, Rev. Sidney E. Gulick and wife.

January 13. At Kobe, Japan, Rev. James H. Pettee and wife.

DEPARTURES.

January 28. From Boston, Rev. Francis W. Bates and wife, and Miss Nancy Jones, to join the East Central African Mission.

February 1. From San Francisco, Miss Florence White, to join the Japan Mission.

February 1. From San Francisco, Rev. Charles A. Stanley and wife, returning to the North China Mission.

February 11. From New York, Rev. Wilson A. Farnsworth, D.D., and Miss Sarah A. Closson, returning to Cesarea, Western Turkey.

ARRIVALS IN THE UNITED STATES.

January 22. At New York, Rev. Theodore A. Baldwin and wife, of Broosa, Western Turkey.

January 29. At New York, Miss Lauraette E. Johnson, of Van, Eastern Turkey.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Peace at Ponape. (Pages 93 and 110.)
2. Light and darkness in Mexico. (Page 112.)
3. Additions in European Turkey. — Conversion of children. (Page 115.)
4. Condition of people in Western Turkey. (Page 117.)
5. The famine in Central Turkey. (Pages 98 and 118.)
6. Village preaching in India. (Page 119.)
7. Notes of cheer from Japan. (Page 122.)
8. Sendai and Niigata, in Northern Japan. (Page 122.)
9. Young Christians in Bailundu and Bihé. (Page 113.)

Donations Received in January.

MAINE.

Cumberland county.		
Portland, State-st. ch., 300; High-st. ch., 275.50; Seaman's Beth. ch., add'l, 26; Williston ch., 24.39; St. Lawrence-st. ch., 3,		628 89
Franklin county.		
Wilton, Cong. ch. and so.		10 00
Hancock county.		
Bucksport, Mrs. Edward Buck,	22 00	
Orland, Friends,	28 00	50 00
Lincoln and Sagadahoc counties.		
Waldoboro, 1st Cong. ch. and so.		18 00
Penobscot county.		
Bangor, Hammont-st. ch.	51 65	
Brewer, 1st Cong. ch.	16 00	67 65
Union Conf. of Ch's.		
East Otisfield, Rev. J. Loring, 12; Augusta Lovewell, 4; Mrs. Knight, 50c.; Miss Spurr, 50c.	17 00	
So. Bridgton, Cong. ch. and so.	3 00	20 00
Waldo county.		
Searsport, 1st Cong. ch. and so.		5 75
Washington county.		
Dennysville, Cong. ch. and so.	12 74	
Machias, Cong. ch. and so.	5 25	
Milltown, Cong. ch. and so.	20 00	37 99
York county.		
Biddeford, Harriet F. Haines, to const. Rev. T. M. Davies, H. M.	50 00	
Limerick, Cong. ch. and so.	18 39	
Wells, B. Maxwell,	20 00	88 39
		926 67

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Fitzwilliam, Friends,	9 00	
Troy, Cong. ch. and so.	9 17	18 17
Grafton county.		
Lebanon, Cong. ch. and so.	41 81	
Littleton, 1st Cong. ch. and so.	9 61	
Orford, John Pratt,	15 00	66 42
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so., 12; Edward B. Boylston, to const. Mrs. E. F. Locke, H. M., 100; L. F. B., 50,	162 00	
Francestown, Cong. ch. and friends,	24 18	
Greenville, Cong. ch. and so.	20 00	
Hollis, Cong. ch. and so.	12 54	
Mason, Mrs. P. S. Wilson,	2 00	
New Ipswich, Cong. ch. and so.	6 79	227 51
Merrimac county Aux. Society.		
Chichester, Cong. ch., 5; The pastor, 5,	10 00	
Concord, A. S. Smith,	3 00	
Pembroke, Mrs. Mary W. Thompson,	10 00	
Penacook, Rev. A. W. Fiske, for Japan,	12 00	35 00
Rockingham county.		
Atkinson, Cong. ch. and so., with other dona., to const. Mrs. Wm. H. Wason, H. M. (of wh. 10 *extra*),	62 75	
Chester, Cong. ch. and so., with other dona., to const. Mrs. L. A. Moore, H. M.	75 00	
Derry, 1st Cong. ch. and so., 76.89; cash, 5,	81 89	
Exeter, Nathaniel Gordon, 50; M. R. U., 5,	55 00	
Stratham, ——,	1 00	275 64
Strafford county.		
Dover, A friend,	1 00	
Farmington, 1st Cong. ch.	31 69	
Sandwich, L. W. Stanton,	5 00	
Tamworth, ——,	2 00	39 69
Sullivan county Aux. Society.		
Newport, Cong. ch. and so., 47.60; Dexter Dodge, 23,		70 60
Union, Mr. and Mrs. G. S. Butler,		5 00
		738 03

VERMONT.

Addison county.		
West Salisbury, Mary A. Mead,		6 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, North Cong. ch., 1; Rev. C. F. Morse, 10,		11 00
Chittenden county.		
Burlington, 1st Cong. ch. and so.		20 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Franklin, Cong. ch. and so.	2 10	
Sheldon, Cong. ch. and so.	5 00	7 10
Lamoille county.		
Cambridge, 2d Cong. ch. and so.	1 00	
Wolcott, Cong. ch. and so.	5 00	6 00
Orange county.		
Chelsea, Cong. ch. and so.	30 93	
Wells River, Cong. ch. and so., 19; Mrs. E. E. Kingsbury, for Indus. dept. Boys' School, Samokov, 50,	69 00	99 93
Orleans county.		
Brownington, S. S. Tinkham,	10 00	
Derby, Mrs. E. A. McPherson,	10 00	
Newport, Cong. ch. and so.	12 00	32 00
Rutland county.		
Rutland, Cong. ch. and so.		16 80
Washington co. Aux. Soc. G. W. Scott, Tr.		
Barre, Mrs. D. M. Phelps,	5 00	
Waitesfield, Cong. ch. and so.	10 25	15 25
Windsor county.		
Norwich, Cong. Sab. sch., for Indus. School, Samokov,		16 00
		230 08

MASSACHUSETTS.

Barnstable county.
- Centreville, Cong. ch. and so. 6 38
- Falmouth, 1st Cong. ch., m. c., 16; A friend, *extra*, 10, 26 00
- West Dennis, ——, 2 00
- Woods Holl, Jabez Davis, for West. Mexico, 15 00——49 38

Berkshire county.
- Becket, North Cong. ch. and so. 9 00
- Curtisville, F. M. Clarke, 4 00
- Lanesboro, Rev. L. Harlow, 1 00
- Otis, Rev. S. W. Powell, 5 00
- Stockbridge, Cong. ch. and so., to const. Rev. P. T. FARWELL, H. M. 141 64——160 64

Bristol county.
- Attleboro, 1st Cong. ch. and so. 19 64
- Fall River, 3d Cong. ch. and so. 13 79
- Norton, Trin. Cong. ch. 115 88
- Taunton, Broadway Cong. ch. (of wh. 73 special for Japan), to const. C. H. WORTHEN, H. M. 175 00——324 31

Brookfield Asso'n. William Hyde, Tr.
- Hardwick, Calv. Cong. ch. 6 75
- Spencer, Cong. ch. and so. 309 44
- Ware, William Hyde, *extra*, 500 00——816 19

Dukes and Nantucket counties.
- West Tisbury, 1st Cong. ch. and so. 10 00

Essex county.
- Andover, A friend (memorial), 10; Cash, 10, 20 00
- Lawrence, Trin. Cong. ch. 27 74——47 74

Essex county, North.
- Byfield, Cong. ch. and so. 15 00
- Haverhill, North Cong. ch., 400; Centre Cong. ch., 86; West Cong. ch., 35; Mrs. Samuel Chase, 10, 531 00
- Newbury, 1st Cong. ch., m. c. 29 79——575 79

Essex county, South.
- Beverly, Washington-st. ch., 234.38; Dane-st. ch., m. c., 29.54, 263 92
- Gloucester, Evang. Cong. ch. 170 00
- Salem, South Cong. ch. 64 07
- Topsfield, Cong. ch. and so. 43 50——541 49

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Ashfield, Cong. ch. and so. 40 00
- Orange, Centre Cong. ch. 5 16
- Sunderland, Cong. ch. and so. 33 48——78 64

Hampden co. Aux. Society. Charles Marsh, Tr.
- Longmeadow, Cong. ch., m. c. 23 09
- Ludlow, Un. Evang. Cong. ch. 33 76
- Springfield, 1st Cong. ch., 139.24; South Cong. ch., 102.55; Olivet Cong. ch., 43.89; Homer Merriam, *extra*, 500, 785 68
- Westfield, 1st Cong. ch. 6 17
- West Springfield, Park-st. Cong. ch., 51.25; 1st Cong. ch., 22, 73 25——921 95

Hampshire co. Aux. Society.
- Easthampton, 1st Cong. ch. and so. 50 86
- Florence, Class of little girls, for the Orphanage at Sholapor, 5 00
- Goshen, Cong. ch. and so. 11 00
- Northampton, 1st Cong. ch. and so., 568.12; Jared Clark, *extra*, 20, 588 12
- Williamsburg, Cong. ch. and so. 60 30——715 28

Middlesex county.
- Ashland, A friend, 25 00
- Everett, Cong. ch., m. c. 6 50
- Framingham, Plymouth ch. and so. 100 00
- Holliston, Cong. ch. and so. 209 95
- Lowell, Kirk-st. Cong. ch., 680; High-st. Cong. ch., 88.19, 768 19
- Newton Centre, 1st Cong. ch. 153 83
- No. Woburn, Cong. ch. and so. 19 82
- So. Natick, John Eliot ch. 20 58
- Wakefield, Cong. ch. and so. 105 37
- Wilmington, A friend, 2 00
- Winchester, 1st Cong. ch. and so. 48 50
- Woburn, Cong. ch., m. c. 195 00--1,654 74

Middlesex Union.
- Pepperell, Cong. ch. and so. 23 32
- Westford, Cong. ch. and so. 46 00——69 32

Norfolk county.
- Braintree, 1st Cong. ch. 24 02
- Brookline, Rev. J. Taylor, 20 00
- Cohasset, 2d Cong. ch. 46 29
- Foxboro', Cong. ch. and so. 33 50
- Milton, Cyrus Brewer, 100 00
- No. Weymouth, Pilgrim ch. 23 08
- Quincy, Ev. Cong. ch., 50.25; Rev. Edward Norton, 30, 80 25
- Randolph, 1st Cong. ch., m. c., 89.94; New Year's Greeting, 30, 119 94
- Stoughton, Cong. ch. and so. 11 66
- Walpole, Cong. ch. and so. 50 52
- Wellesley, Rev. E. B. Webb, D.D., *extra*, 100 00
- Wrentham, Jemima Hawes, 50 00
- Norfolk co., B., *extra*, 200 00——859 26

Old Colony Auxiliary.
- New Bedford, North Cong. ch. 209 17
- Rochester, 1st Cong. ch. 37 00——246 17

Plymouth county.
- Campello, So. Cong. ch., add'l, 100; A friend, 28, 128 00

Suffolk county.
- Boston, Old South ch., 5,336.82; Central ch., 1,425.63; Park-st. ch., 1,287.06; Mt. Vernon ch., 535.77; Eliot ch., 247.32; Central ch. (Jam. Plain), 119.35; Immanuel ch., 90.28; Phillips ch., to const. Rev. D. P. HATCH, H. M., 50; South Ev. ch. (West Roxbury), special for Japan, 25; Boylston ch., 11.38; A member of the Prudential Committee, *extra*, for 1888, 750; L. J. W., 100; A friend, N. N. D., 30; A friend, 30; Mrs. B. Perkins, 10; Roxbury, 10; Mrs. Webber, 5; F. D. Nelson, 5; J. E. Dennett, 3.80; A friend, 65c. 10,073 06

Worcester county, North.
- Hubbardston, Cong. ch. and so. 44 83

Worcester co. Central Asso'n. E. H. Sanford, Tr.
- Clinton, 1st Cong. ch. and so. 88 96
- Leicester, 1st Cong. ch. and so. 137 77
- Princeton, 1st Cong. ch. and so. 36 05
- Rutland, Cong. ch. and so. 1 50
- Worcester, Piedmont ch. and so., 38; Pilgrim Cong. ch., 10.39; Thomas W. Thompson, 25; H. T. B., 2, 75 39——339 67

Worcester co. South Conf. of Ch's, Amos Armsby, Tr.
- Millbury, 1st Cong. ch. and so. 59 55
- Westboro', 1st Cong. ch. and so. 134 05——193 60

——, W. L. 100 00

17,950 06

Legacies. — Deerfield, Tamesin S. Clark, by S. D. Drury, Exec'r, 1,000 00
- Foxboro', Susan Payson, by T. B. Bourne, Ex'r, add'l, 193 12
- Lancaster, Sophia Stearns, by W. W. Wyman, Exec'r, 4 04
- Newton, Mrs. Mary P. Hayes, by Chas. C. Barry and Wm. Loring, Exec'rs, 4,268 78
- West Brookfield, Mrs. Lucy Ellis, by Geo. Davis, Adm'r, avails of bank stock, 733 75
- West Millbury, Samuel A. Small, by Fidelia P. Small, Exec'x, 20 00
- Worcester, Surviilla G. Stowell, by Emory N. Shepard, Ex'r, 200 00--6,419 69

24,369 75

RHODE ISLAND.

Central Falls, A friend, 25 00
East Providence, Samuel Belden, to const. H. A. BREWSTER, H. M. 100 00
Kingston, Cong. ch. and so. 18 50
Pawtucket, Infant Sab. sch. class, for Miriam Hal-le, Honolulu, 50 00
Providence, Union ch. and so. 64 73——258 23

CONNECTICUT.

Fairfield county.
- Bethel, Cong. ch., 109.43; A thank-offering, 5, 114 43

Monroe, Cong. ch. and so. 5 00
Newtown, Cong. ch. and so. 15 00
Ridgefield, Cong. ch. and so. 14 11
So. Norwalk, C. M. Lawrence, 1 00
Wilton, Cong. ch. and so 50 00——199 54

Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch. and so. 30 00
E. Hartford, Cong. ch. and so. 29 56
Glastonbury, Cong. ch. and so. 311 53
Hartford, Asylum Hill ch., 390.30; Weth.-ave. ch., m. c., 32.14; A friend, *extra*, 25; Mrs. Buell, special for Japan, 5, 452 44
Kensington, Cong. ch. and so. 30 75
Newington, Cong. ch., 7; L. W. Camp, 20, 27 00
Plainville, Solomon Curtiss, to const. W. Bently, Mrs. H. P. Harris, Mrs. M. H. Hough, D. G. Potter, Mrs. H. C. Beach, H. M. 800 00
Southington, Cong. ch. and so. 83 62
So. Windsor, 1st Cong. ch. and so. 5 90
Windsor, Cong. ch. and so. 40 00--1,810 80

Litchfield co. G. M. Woodruff, Tr.
Morris, Cong. ch. and so. 13 41
Nepaug, Cong. ch. and so. 3 42
New Milford, 1st Cong. ch., add'l, 1; A friend, 10, 11 00
Plymouth, George Langdon, 50 00
Salisbury, Cong. ch., 143.55; The Home Class, 8.35, 151 90
Thomaston, Cong. ch. and so. 15 05
Winsted, 1st Cong. ch., for Rev. L. S. Gates, 90 21——334 99

Middlesex co. E. C. Hungerford, Tr.
East Haddam, A friend, 10 00
Middletown, 3d Cong. ch. 10 00
Old Saybrook, Cong. ch. and so. 33 29
Winthrop, Miss C. Rice, 3 00——56 29

New Haven co. F. T. Jarman, Agent.
Fair Haven, 2d Cong. ch. 86 08
Meriden, Elias Sanford, 2 90
Milford, Plymouth ch. and so. 45 57
Naugatuck, Cong. ch. and so. 75 00
Mount Carmel, Cong. ch. and so. 29 41
New Haven, Davenport ch., to const. M. M. Gower, H. M., 100; College-st. Cong. ch., 70.63; 1st Cong. ch., add'l, 10; Centre ch., m. c., 2.20; A friend, 200; Samuel Miller, *extra*, 100; Mrs. Lorinda M. Hall, 30; Firstfruits, 5; A friend, 4, 521 83
North Haven, Cong. ch., to const. G. J. Merz, H. M. 100 00
Orange, Cong. ch. and so. 14 46
Waterbury, 1st Cong. ch. and so. 50 33
Wolcott, Cong. ch. and so. 6 00——931 58

New London co. L. A. Hyde and H. C. Learned, Trs.
Franklin, Cong. ch. and so. 5 00
Jewett City, 2d Cong. ch. and so. 20 00
Lyme, 1st Cong. ch. and so. 45 00
Montville, 1st Cong. ch. and so. 22 25
Mystic Bridge, Cong. ch. and so. 34 00
New London, 1st Ch., 141.40; do., m. c., 31.42; Friends in do., *extra*, 25, 197 82
Norwich, 1st Cong. ch., add'l, 2.35; 2d Cong. ch., with other dona., to const. J. Rossiter, Jr., H. E. Stevens, and N. A. Gibbs, H. M., 265.34; Rev. Wm. S. Palmer, 10, 277 69
Old Lyme, 1st Cong. ch. and so. 3 20
Stonington, 2d Cong. ch. and so. 100 75
Westchester, Cong. ch. and so. 17 32——685 03

Tolland co. E. C. Chapman, Tr.
Ellington, Emma A. Woodruff, 15 00
No. Coventry, Cong. ch. and so., to const. Augusta S. Porter, H. M. 104 75
Rockville, 1st Cong. ch., to const. Mrs. E. L. Adams, Mrs. V. F. Ricketts, and J. J. Synyer, H. M. 443 08
Vernon Centre, Cong. ch. and so. 30 00——592 83

Windham county.
Brooklyn, 1st Cong. ch. and so. 25 00
Hampton, Cong. ch. "firstfruits for 1888," 11; Harriet Colman, 1, 12 00
East Woodstock, Cong. ch. and so. 20 00
North Woodstock, Cong. ch. and so. 5 50
Pomfret, 1st Cong. ch. and so. 116 00
Thompson, Cong. ch. and so. 25 00——203 50
———, A friend, 100 00
Thompsonville, Almira M. Kingsbury, 4 00
4,918 56

Legacies.—Suffield, Susan A. King, by Harriet D. Bartlett, Adm'x, 430 56
West Hartford, Abigail Talcott, by E. Whiting, Trustee, 65 00
Windham, Clarissa S. Huntington, by William Swift, Ex'r, 281 16——776 72
5,695 28

NEW YORK.

Auburn, Rev. E. A. Huntington, 3 00
Brooklyn, Ch. of Pilgrims, Mary A. Brigham, 25; Julius Davenport, A New Year's Gift, 100; Frank Bond, 100; Rev. E. P. Thwing, 3, 228 00
Buffalo, A friend, *extra*, 500 00
Chateaugay, Joseph Shaw, 4 00
Clarkson, A friend, 10 00
E. Bloomfield, Cong. ch. and so. 38 20
Fredonia, E. S. Ely, 90
Greene, Rev. Edward Taylor, D.D. 12 75
Keene Valley, Cong. ch. and so. 2 81
Mt. Vernon, O. W. Coe, 50; Family Mission Box, 48.24; B. D., 51.76; to const. E. B. Durham, H. M. 150 00
New Lebanon, W. Hitchcock, 2 00
New York, Olivet ch., 52; Mrs. Melissa P. Dodge, *extra*, 500; Anson Phelps Stokes, *extra*, 100; Mrs. John Byers, 100; Two friends, 10; O. F. Small, 5; A friend, 3, 770 00
Nineveh, "Pledge with interest, 1877–1887," 10 40
Norwich, Cong. ch. and so., 79.85; H. T. Dunham, 10, 89 85
Oswego, Cong. ch. and so. 12 96
Poughkeepsie, Mrs. E. M. Orton, 2 00
Richville, Cong. ch. and so. 6 50
Rochester, Rev. Myron Adams, 10 00
Rome, Welsh Cong. ch., 6.40; Rev. W. B. Hammond, 9, 15 40
Sidney, Cong. ch. and so. 22 60
Smyrna, F. W. Avery, for No. China, 15; La. Mis. Soc., for teacher, Marsovan, 40, 55 00
Suspension Bridge, Cong. ch. and so. 15 00
Ticonderoga, 1st Cong. ch. and so. 10 00
Utica, Bethesda Welsh ch. 10 00
Warsaw, Cong. ch. and so. 5 00
West Farms, John Winsor, 4 00
Yonkers, Rev. W. W. Rand, D.D., 60; S. P. Holmes and W. C. Foote, 25, 85 00--2,075 37
Legacies—Barre, Horace Linsley, by O. A. Root, Trus., 1,000, less com. and exchange, 973 00
Batavia, Phineas L. Tracy, add'l, by John F. Lay, Trustee, 109 00
New York, William E. Dodge, 5th instalment, by Wm. Jay Hunt, for Ex'rs, 5,000 00--6,082 00
8,157 37

PENNSYLVANIA.

Carbondale, Rev. D. L. Davis, 4 00
Jeffersonville, Mr. and Mrs. F. Whiting, 10 00
Mahanoy City, Welsh Cong. ch. 12 75
Ridgeway, 1st Cong. ch. 16 50
Scranton, Providence Welsh ch. 5 00——48 25

NEW JERSEY.

Chester, J. H. Cramer, 40 00
Lakewood, Presb. ch., m. c. 5 62
Newfield, Rev. Charles Willey, 20; Mrs. Hannah Howe, 15; G. M. Powell, 1, 36 00——81 62

MARYLAND.

Frostburg, E. H. B. Prichard, 2 72
———, A friend, 200 00——202 72

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 240; N. R. Hooper, with other dona., to const. MARTHA N. HOOPER, H. M., 50, 290 00

FLORIDA.

Jacksonville, Union Cong. ch. 23 83

ALABAMA.

Marion, Cong. ch. 3 00

TEXAS.

Uvalde, Hensley & Beaumont, 40 00

KENTUCKY.

Berea, Cong. ch. 2 48

OHIO.

Andover, Cong. ch.	2 21	
Berea, 1st Cong. ch.	6 65	
Canfield, Cong. ch.	6 77	
Cleveland, Plymouth ch., 106.37; Rev. H. A. Schauffler, 5,	111 37	
Cortland, Cong. ch.	2 25	
Delaware, William Bevan,	5 00	
Hampden, Cong. ch.	1 50	
Hartford, Cong. ch.	4 46	
Madison, Central Cong. ch.	20 00	
Marietta, 1st Cong. ch., 70; T. D. Biscoe, "for Rev. Charles Stanley's College, North China," 50,	120 00	
Mt. Vernon, 1st Cong. ch.	73 25	
No. Monroeville, 1st Cong. ch. and Sab. sch.	6 51	
Oberlin, 1st Cong. ch., 64.24; J. L. Burrell, 500,	564 24	
Springfield, 1st Cong. ch.	15 25	
Toledo, Cent. Cong. ch., Benev. Fund,	8 60	
Unionville, Mrs. E. F. Burnelle,	5 00	
Wales, Tyn Rhos Cong. ch., 6.43; Nebo Cong. ch., 1,	7 43	
W. Andover, Cong. ch.	6 00	
Windham, W. A. Perkins,	10 00	976 49

ILLINOIS.

Adams, Cong. ch.	2 00	
Amboy, Mrs. L. B. Mead, 5; A friend, special for Japan, 2,	7 00	
Atkinson, Cong. ch.	11 89	
Canton, 1st Cong. ch.	45 50	
Chebanse, Cong. ch.	11 54	
Chicago, South Cong. ch., 250; Leavitt-st. Cong. ch., 12.05; Grace Cong. ch., 5,	267 05	
Elmwood, Cong. ch.	20 00	
Ewington, Cong. ch.	5 00	
Galesburg, 1st Cong. ch., 44.70; 1st Ch. of Christ, special for Japan, 25,	69 70	
Hinsdale, Cong. ch.	25 00	
La Salle, Rev. C. C. Warner,	20 00	
Morris, Cong. ch.	41 95	
New Grand Chain, Rev. P. W. Wallace,	2 50	
New Windsor, Cong. ch.	5 00	
Normal, 1st Cong. ch.	12 58	
Oak Park, "S. J. H."	25 00	
Plymouth, Cong. ch.	24 00	
Potomac, C. T. Morse,	1 00	
Quincy, 1st Union Cong. ch.	14 09	
Roseville, A friend,	3 00	
Rockford, 2d Cong. ch.	50 00	
Woodburn, Cong. ch.	11 90	675 70

MISSOURI.

Cole Camp, Cong. ch.	2 50	
Lamar, Cong. ch.	3 10	
St. Louis, Pilgrim Cong. ch., 308.76; 1st Cong. ch., 131.08; Fifth Cong. ch., 20,	459 84	465 44

MICHIGAN.

Almont, Cong. ch.	31 00	
Greenville, Cong. ch.	55 00	
Hudson, Cong. ch.	17 06	
Mattawan, 1st Cong. ch.	10 00	
Romeo, Mary A. Dickinson, *extra*,	25 00	
St. Ignace, Cong. ch.	24 70	
Stockbridge, Mrs. R. W. Reynolds,	5 00	
Union City, A friend,	100 00	267 76
Legacies.— Detroit, Ellen Gibson, add'l, by Elisha A. Fraser, Adm'r,		1,000 00
		1,267 76

WISCONSIN.

Appleton, 1st Cong. ch.	60 03	
Delavan, Cong. ch.	142 65	
Genesee, Cong. ch.	17 65	
Kenosha, Cong. ch.	10 29	
La Crosse, Friend,	50 00	
Lake Geneva, Cong. ch.	14 54	
Milwaukee, Grand-ave. Cong. ch., 28.05; Hanover-st. Cong. ch., 14.50,	42 55	
No. Greenfield, Mrs. L. C. Foster,	31 50	
Potosi, Thomas Davies,	30 00	
Racine, Mrs. D. D. Nichols,	1 00	
Ripon, Y. M. C. A. of college,	1 90	
Whitewater, Cong. ch. and Sab. sch.	80 07	
Windsor, Cong. ch.	20 00	502 18

IOWA.

Cedar Falls, Cong. ch.	24 50	
Chester Centre, Cong. ch.	8 01	
Danville, S. H. Mix,	1 00	
Davenport, Edwards Cong. ch. (of wh. from Rev. J. A. Reed, 25),	31 25	
Decorah, Cong. ch.	49 21	
Durango, Cong. ch.	3 10	
Edgewood, N. G. Platt, for China,	12 00	
Emmetsburg, Cong. ch., "Gleaners,"	5 00	
Galtville, Cong. ch.	2 50	
Gilman, Rev. and Mrs. A. S. Houston,	5 00	
Grand View, Ger. Cong. ch.	8 00	
Harper, David Ferguson,	4 00	
Humboldt, Cong. ch.	11 40	
Lake Side, Cong. ch.	1 50	
Long Creek, Cong. ch.	4 14	
Muscatine, A friend (of wh. 5, *extra*)	55 00	
Rockwell, Cong. ch.	8 60	
Strawberry Point, Cong. ch.	6 64	
Tabor, Cong. ch.	3 24	
Toledo, Cong. ch.	21 71	
Waucoma, Cong. ch.	14 00	279 80

MINNESOTA.

Alexandria, 1st Cong. ch.	14 75	
Elk River, Union ch. and so.	4 25	
Medford, Cong. ch.	15 00	
Minneapolis, E. S. Jones, *extra*,	500 00	
Rochester, W. J. Eaton,	50 00	
Stockton, Mrs. A. Mowbray,	1 00	
Winona, 1st Cong. ch.	100 00	
Zumbrota, Cong. ch.	29 94	
———, Friends,	300 00	1,014 94

NEBRASKA.

Deshler, Rev. Peter Weidman,	2 00	
Olive Branch, German Cong. ch.	5 55	7 55

CALIFORNIA.

Oakland, Plymouth-ave. ch.	12 40	
———, A friend, for Marathi,	30 00	42 40

OREGON.

East Portland, 1st Cong. ch. (of wh. 31.25 for Miss Bartlett's use), 39 64

COLORADO.

Denver, John R. Hanna, 25 00

WASHINGTON TERRITORY.

Seattle, Plymouth Cong. ch. 40 00

MONTANA TERRITORY.

Cooke, C. W. Frye,	10 00	
Helena, 1st Cong. ch.	20 00	30 00

DAKOTA TERRITORY.

Huron, 1st Cong. ch.	41 94	
Mayville, Cong. ch.	11 83	
Redfield, Cong. ch.	6 25	60 02
Legacies.— Dwight, Mrs. L. H. Porter, add'l, by Rev. S. F. Porter, Ex'r,		66 66
		126 68

DOMINION OF CANADA.

Province of Ontario.
Fingal, P. Barber, 10 00
Province of Quebec.
Hochelaga, Cong. Sab. sch., toward support of Mr. Currie, 20 00
Montreal, Am. Presb ch., m. c., 25.75; George Hague, for vessel for Mr. Logan, 150, 175 75
Sherbrooke, E. Hargrave, 10 00
St. Andrews, Presb. Infant Class, for testaments, 10 00——215 75

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Church, for Africa, 1 20
China, Kalgan, Rev. W. P. Sprague, 20 00
England, Chigwell, Mrs. M. T. Gellibrand, 50 00
Turkey, Broosa, Church collection, 2 46
Monastir, "The well-doers," for China, 1 00——74 66

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston. *Treasurer.*

For several missions, in part, 8,488 92

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,078 70

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Y. P. S. C. E., for a student in Pasumalai Seminary, in part, 20; Calais, By Rev. C. G. McCully, for a girl, Oodooville, 10; Castine, Cong. Sab. sch., 5, 35 00

NEW HAMPSHIRE. — Gilsum, Cong. Sab. sch., 4.14; Hanover, Cong. Sab. sch., for a pupil, Aintab, 25; Keene, 2d Cong. Sab. sch., 48.49, 77 63
VERMONT. — Barnet, Cong. Sab. sch. 17 86
MASSACHUSETTS. — Cambridge, Karl and Harold Howland, for a girl, Ceylon, 2.50; Pepperell, Y. P. S. C. E., 5.50, 8 00
RHODE ISLAND. — Bristol, 1st Cong. Sab. sch., for a boy in East Turkey, 30.19; Tiverton 4 Corners, Cong. Sab. sch., 13, 43 19
CONNECTICUT. — Nepaug, Cong. Sab. sch., 2.28; New Britain (the name of this town was omitted in ack. 14.55 and 20.66 in February *Herald*); No. Coventry, Cong. Sab. sch., 15.56; Windsor Locks, Cong. Sab. sch., for Kyoto Train. sch., 50, 67 84
NEW YORK. — Walton, 1st Cong. Sab. sch. 35 44
PENNSYLVANIA. — Scranton, The Reapers, Plymouth ch., for two pupils in North China, 15 81
NEW JERSEY. — Orange Valley, Montrose Sab. sch. class, 12 00
ALABAMA. — Talladega, Little helpers, for girl in India, 10 00
OHIO. — Norwalk, 1st Cong. Sab. sch., 10; Tallmadge, Cong. Sab. sch., 16.13, 26 13
ILLINOIS. — Chicago, New England Cong. Sab. sch., 54.47; Downer's Grove, Cong Sab. sch., 4; Woodburn, Cong. Sab. sch., 10, 68 47
MICHIGAN. — Hancock, Cong. Sab. sch. 20 00
WISCONSIN. — Eau Claire, 1st Cong. Sab. sch., 15; Kaukauna, Cong. Sab. sch., 3; Koshkonong, Cong. Sab. sch., 6.43; Racine, Class 14, Welsh Sab. sch., 2, 26 43
MINNESOTA. — Wadena, Cong. Sab. sch., birthday gifts, 9 10
IOWA. — Cedar Rapids, Miss. Sab. sch. birthday box, 2.97; Nashua, Sab. sch. birthday box, 3.10, 6 07
NEBRASKA. — Fairmont, Cong. Sab. sch. 6 00
DAKOTA. — Redfield, Cong. Sab. sch. 7 33

492 30

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Norridgewock, Cong. Sab. sch. 15 00
VERMONT. — Brookfield, 2d Cong. Sab. sch. 12 54
MASSACHUSETTS. — Cliftondale, Milton Hawkes, 10c.; Florence. Sab. sch. class, for orphanage at Sholapoor, 5.50; Hadley, Russell Cong. Sab. sch., 8.70; Somerville, Herbert and Rosa E. Bennett, 30c.; Spencer, Cong. Sab. sch., primary dept., 26.76, 41 36
CONNECTICUT. — Bethel, Cong. ch. and so., 6; Bristol, Cong. Sab. sch., 10; Hartford, Warburton chapel Sab. sch., 15.55; New Britain, 1st Cong. Sab. sch., 20, 51 55
NEW YORK. — Buffalo, 1st Cong. ch., for Mr. Logan's support, 150; Mannsville, Cong. Sab. sch., 7.87; No. Walton, Cong. Sab. sch., 9.50; Spencerport, Rev. C. N. Fitch, 20c.; Warsaw, Mrs. Shattuck's Sab. sch. class, 3, 170 57
PENNSYLVANIA. — Clearfield, J. W. Scott, 1; Mahanoy City, E. Jenkins, 50c. 1 50
FLORIDA. — Jacksonville, Union Cong. Sab. sch. 1 29
KENTUCKY. — Berea, Cong. Sab. sch. 35 00
OHIO. — Kinsman, Presb. Sab. sch., 18.30; Plain, Cong. Sab. sch., 6.30, 24 60
ILLINOIS. — Canton, Cong. Sab. sch. Birthday offerings, 4.47; Crystal Lake, 1st Cong Sab. sch., 10; Morris, Cong. Sab. sch., 4.67, 19 14
MICHIGAN. — Port Huron, "Earnest Workers," 31 00
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425 72

Donations received in January, 44,001 87
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58,346 94

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BOSTON, January 2, 1888.

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ARTHUR W. TUFTS, *Treasurer.*

BOSTON, February 10, 1888.

For Young People.

EUPHRATES COLLEGE, HARPOOT, TURKEY.

BY REV. C. H. WHEELER, D.D., PRESIDENT OF THE COLLEGE.

Thirty-two years ago, to the writer's question, "Where is Harpoot?" echo answered, "Where?" The maps contradicted each other. To answer the question now, we invite our young friends to form a party for a sort of Cook's tour, to go and see it, not, as the writer did thirty-one years ago, by a fifty-six days' voyage to Smyrna on board a bark, with her hold filled with rum, and thence by a month's travel on steamboat and on horseback, but, since we are in haste, by steamer to Liverpool, and thence by London to Paris, where, not stopping for sight-seeing, we take the "*Oriental express*," and, in less than three days, go by Strasburg, Munich, and Vienna to Constantinople.

Thence we go by steamer two days to Samsoon, a city on the southern shore of the Black Sea, where, a road having been recently made, we mount a springless wagon covered with cotton cloth, and, passing through Amasia, Tocat, Sivas, and Malatia, and crossing the Euphrates River, we, by a little more than two weeks' ride, reach the mountain height of Harpoot, raised forty-six hundred feet above the sea.

When twenty miles or more away, we can see the white stone-walls of the college buildings stretching along the northern edge of the western ward of the city. In other directions they can be seen thirty or forty miles away. As the *Herald* for April, 1885, gave a cut of the college buildings, we do not give it here, but lead you to the upper story of the central building to take a look to the southeast across the plain to the two ranges of the Taurus Mountains, dimly visible at thirty and forty miles distance. Between them lies a beautiful lake, a copy of that of Galilee, in size and surroundings, but differing from it in having no outlet, and in being more hundreds of feet *above* the sea than that is *below* it. A little beyond, in the same mountains, are the sources of the Tigris River.

Away to the north and northwest of the city, you see the peaks of the Anti-Taurus range, from forty to sixty miles distant, to the south of which flows the eastern branch of the Euphrates, sweeping in the form of a huge ox-bow around the city in the distance at the north, west, and south. Around the base of our central mountain spur spreads the plain of Harpoot, with its scores of villages, in twenty-one of which a gospel work has begun, and twenty-seven schools been opened, taught by students from the college. In all our mission field, one hundred miles in width and two hundred in length, there are sixty-nine such schools with about three thousand pupils, one third of them girls.

The college thus has a sightly and central position, and is not only ever advertising itself to the hundreds in our schools, but to the thousands who have

no schools is saying, "You see my shining walls: come, enter them and enjoy the blessings of Christian education." This central building which we have entered is the president's house, with a wing for the printing-press. It is in the *middle*,

GIRLS FROM THE PRIMARY DEPARTMENT.

to keep the department for boys and that for girls apart, to prevent their pupils from even seeing each other; for we are in the Orient, where, after thirty-one years' residence, I am yet to speak to the first respectable *Turkish* woman or see her face. The Christian races differ much from the Turks, but *in this district* it

would be highly improper for young men and young women, not of the same family or not engaged to be married, to speak to each other. So the teaching must be in separate classes.

Each department has four grades: primary, intermediate, high, and college. Each of the first three has about three years of study, and the last, five. As few of the boys who come from the towns on the plain can pay the $26.40, the price of board for the school year, and as we give no food to boys, many of them, or their fathers for them, walk from three to twelve miles to bring them their week's supply of food, the cost of which is often less than twenty-eight cents. Girls who can, pay $22 for food for the year, but to some we make a discount. A boy's tuition for the year varies from $1 in the primary, to $6.40 in the college, grade, while the girls pay half as much. The yearly rent of a boy's room varies from twenty cents, to $1.20, and that of a girl, from twenty cents to forty cents. With the exception of a *very few girls*, all the pupils, of course, furnish their own clothes and books, but to girls who wish it, books are *rented* for a small sum. Some pupils give notes for tuition, and pay when school committees call them to teach.

With the exception of a daily Bible lesson during twelve of their fourteen years of study, they have about the same lessons as you have, except that the girls have no Latin, Greek, or French, and do not have the highest mathematics. Like you, they have written examinations. All study English, as do about eight hundred pupils in other schools. The earnestness with which some seek education would, I fear, put some of you to shame, as would the Christian temper which some of them show. A poor boy, living twenty miles away, too far to bring his food, hoping thus to get aid from us, wrote and sent to me a long poem, each stanza of which ended with "Beautiful Armenia-College!" (the old name), but his father tied him at home by a matrimonial knot. Another boy of fourteen, Yegheazar ("Eleazar"), ran away from home, and was followed by an older brother, whose only plea for his return was that he was the family peacemaker. "We are many brothers," said he, "and we often fall out, but Eleazar takes his Holy Testament and reads to us till we stop quarreling." On our promising to pray for the peace of the family, and to send Eleazar home to spend the Sabbaths and settle any differences they might have, he was allowed to stay. This lad, having meanwhile taught a year in a distant town, where he won high reputation as a teacher and Christian, has paid his debts, and is ready to enter as a freshman.

The change of feeling in regard to female education is most surprising. Five years ago, our faith only put desks for thirty-two in the *college* room, for the next *twenty* years, but there are already forty-eight there. The most cheering fact is that nearly all our graduates — all the girls — are Christians, as are most of the forty-eight. Of the two hundred and twenty-five girls now in the four grades, many are little missionaries. You would call our Sunday-school concerts Babel, for sometimes we have parts in five languages, Armenian, ancient and modern, Turkish, Koordish, and English. In these concerts boys — of *course* girls do not — read essays of their own writing, in three languages. In our prayer-meetings little boys and girls often pray with a simplicity and fervor which cheer our hearts. But I must introduce to you our eleven male and nine female native

teachers, all Christians, and Reshid Effendi, the *hoja* (teacher) of high Turkish. (He is a Mohammedan.) Come, too, and see the seventy-eight little boys and eighty-nine little girls in the primary grades. We show you some of the girls, with their teachers, on the preceding page. Tomas, the boy teacher, is from Redwan, our Koordish mission field, and teaches in what are to him foreign tongues, Armenian and English. He is an example of a young man saved by a

BOYS FROM THE COLLEGE.

mother's prayers, as I hope many of you are. Mariam ("Mary"), the little girls' teacher, is very proud of her darlings and likes to show the "Christ seat" in the corner of the room, in which no one ever sits, but in which the girls put their little offerings for their missionary society. She will tell of that and six other societies among the girls, which, poor as are most of the girls, raised $79 last year for mission work in Koordistan, and to aid poor pupils.

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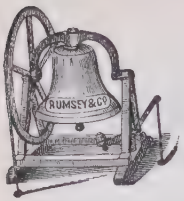

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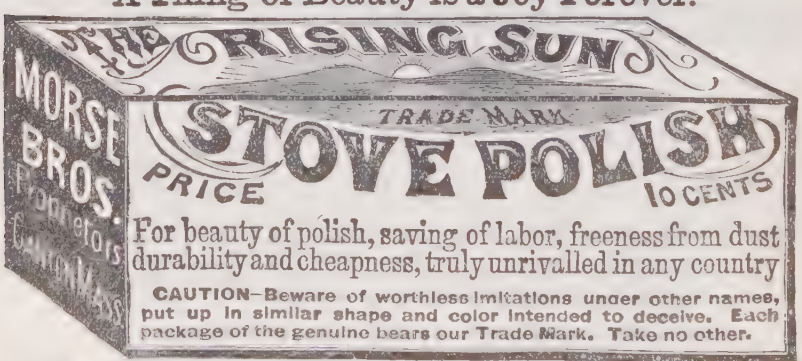
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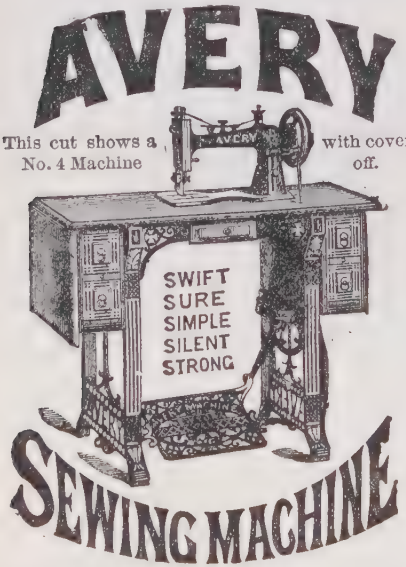

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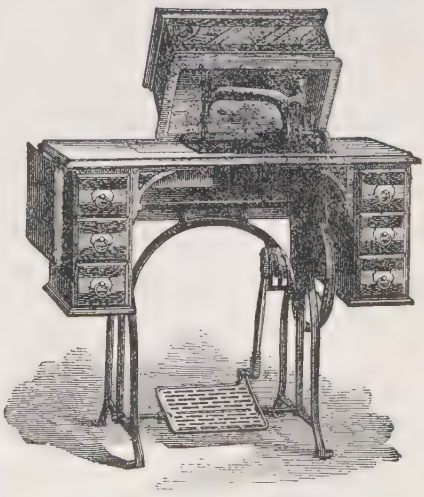

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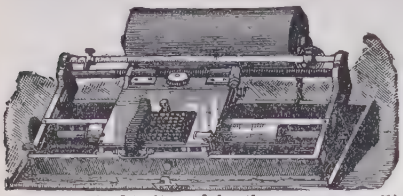

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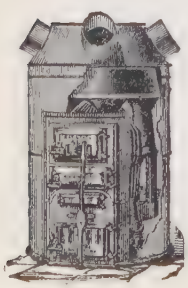

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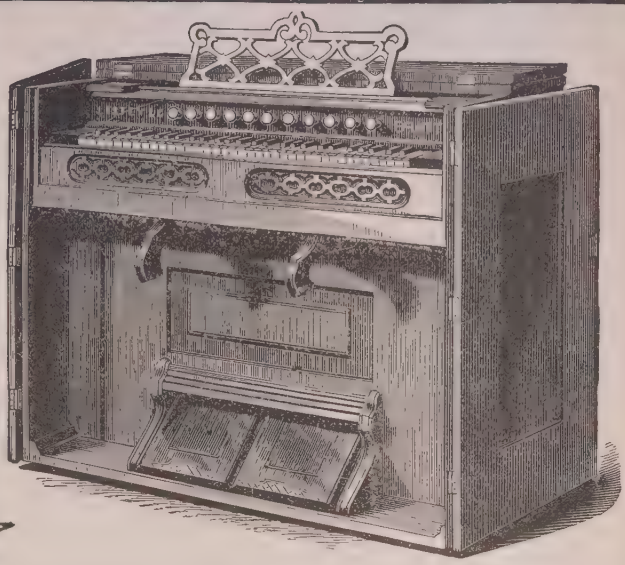

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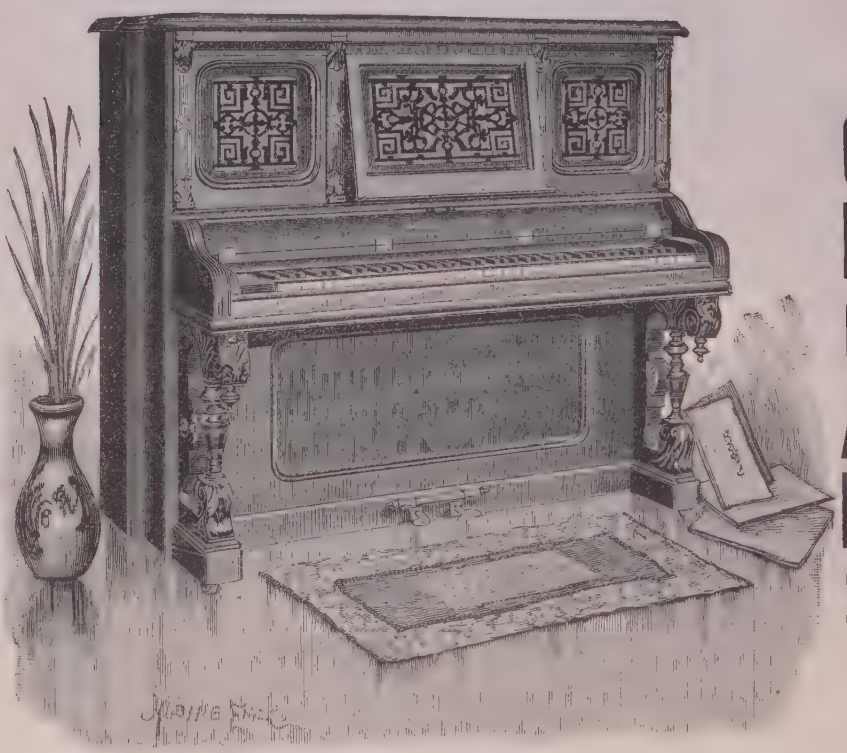

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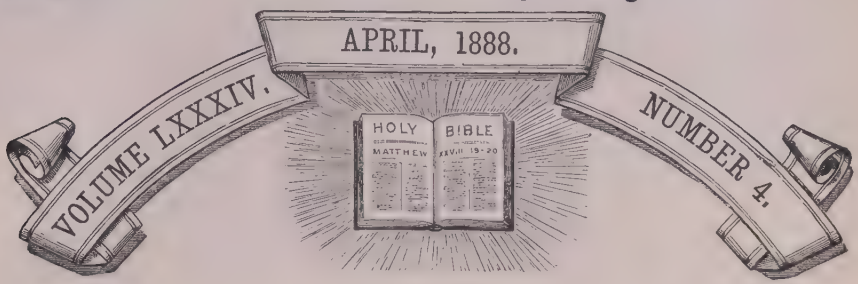

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Rev. William Kincaid, D.D., *No. 39 Bible House, New York City.*

States of the Interior,

Rev. S. J. Humphrey, D.D., *Merchants Building, Room 24, No. 151 Washington Street, Chicago, Ill.*

HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

WOMAN'S BOARDS OF MISSIONS.

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All communications to officers of the Woman's Board, Boston, should be sent to

No. 1 Congregational House, Boston.

Letters relating to "LIFE AND LIGHT" should be addressed *Secretary "Life and Light."*

LEGACIES.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows: —

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

PUBLICATIONS.

THE MISSIONARY HERALD, published monthly at $1.00 per year.

Pamphlet Sketches of the several Missions of the Board, 35 cents for the set.

"Concert Exercises" and Leaflets for free distribution may be obtained at the Mission Rooms.

The MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions at $3.00 for 25 copies; $1.50 for 10 copies; single copies, 20 cents.

THE AMERICAN BOARD ALMANAC, annually. Price, 10 cents; $6.00 per hundred.

WALL MAPS, including Map of the World. Set of seven. Price on cloth, $10.00; on paper, $6.00.

THE

MISSIONARY HERALD.

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SIX MONTHS. — For the month of February the receipts from legacies were $17,000 in advance of the corresponding month in 1887, while the donations advanced $1,000. For the first six months of the financial year the total receipts were about $78,000 in advance of those of the preceding year for the corresponding period, of which amount about $30,000 was from donations and $48,000 from legacies. This amount has already been appropriated to meet the urgent requests of our growing missions; and requests, almost equally urgent, for not less than $25,000 more are waiting for special additional donations in order that they may be granted by the Committee. See an article on this subject in the present issue of the *Herald*.

THE religious papers have already announced that the Prudential Committee has appointed Rev. C. C. Creegan, D.D., as Field Secretary of the American Board, having his headquarters in Boston. Dr. Creegan is well and favorably known in the West, and especially in New York, having been for the past few years Secretary of the New York State Home Missionary Society. There is a wide and important field not covered by either of the district secretaryships now existing, in which Dr. Creegan can find ample room for work, to the great benefit of the cause of missions. He will come to his office about the middle of May, and we are confident that he will be most cordially welcomed among the churches of New England and of other sections of the country in which he may be called to represent the American Board.

RECENT tidings from Japan indicate that much irritation is felt by the natives in view of the delay of treaty revision. The plans for revision had progressed so far and so favorably that the people had come to feel that what they had long and ardently desired was about to be accomplished. The bitter disappointment which has followed the breaking-off of negotiations has naturally resulted in some special ill-feeling toward the foreigners, and in some degree toward the religion of the foreigners. The recent political disturbances, however, cannot be laid to the charge of the Christians, and yet the Japanese are not just now in a condition to look calmly upon any matters that affect their relation with foreigners. It is reported in the Japanese papers that the proprietors of theatres in Kyoto have been forbidden to let their houses for public addresses. This prohibition is apparently designed to prevent turbulent political meetings rather than preaching services.

The sympathies of all lovers of liberty, as well as of friends of Christian missions, should go out towards Bulgaria in the present crisis of her history. The future looks ominous for the Principality, though we are not without strong hope that the calamity of war may be averted. The simple truth is that affairs in Bulgaria have within a few months been settling so happily for the peace of the Principality that it is fast becoming clear to the world that she needs no "protection" from Russia. Hence the Czar, whose plans for the extension of his domains on the south are likely to be interfered with, regards it as necessary to interrupt the quiet. Russian diplomatists have recently written of the "sacrifices" their nation has made for Bulgaria. These sacrifices are exactly of the kind which the wolf makes when it forbears to devour the lamb because other more powerful animals are looking on. If Russia can be made to keep her hands off, Bulgaria will thrive, her people will be prosperous, and she will become in time a barrier to the ambitious designs of Russia. This is what Russia foresees, and "hence these tears."

Just as this number of the *Herald* is made up, we learn of the death, in the eighty-fifth year of her age, of the venerable Mrs. Eliza H. Anderson, widow of Rev. Dr. Rufus Anderson, late Secretary of the American Board. Since her husband's death Mrs. Anderson has resided in Roxbury (Boston Highlands), in the same house in which for more than a generation she, with rare grace and devotion, entertained the missionaries of the Board who were going and coming. She was a true helpmeet to her distinguished husband, and the memory of her loving acts and her saintly character is most precious in the families of the earlier missionaries. She was a wise and loving friend to them all, and was as a mother to their children. It may be said of her not merely that she did what she could, but that by reason of the position she occupied, to which she was so well adapted, she was able to render a service of vast importance to the cause of missions. "Her works do follow her." A further notice of Mrs. Anderson will be given in our next issue.

There is no change in the situation of affairs respecting the famine in Turkey. The needs are great, and the work of relief is going on. The appeal made in the last number of the *Herald* was sent out as a leaflet with a personal letter to the pastors of some seven hundred churches, and a special statement of the case was forwarded to the religious and secular newspapers. Gratifying results followed at once, as will be seen by receipts for the Relief Fund, acknowledged on another page, showing that in February more than eight thousand dollars were contributed, most of this amount coming in during the last half of the month. Contributions are still coming, and they will all be needed. The distress will not be over for three or four months.

The Minutes of the Massachusetts General Association of Congregational Churches, covering the statistics of these churches for 1886, and the Tabular View of missions and missionary work in Japan for 1887, reached us at nearly the same time. This table from Japan has been prepared with great care by Rev. Henry Loomis, Agent of the American Bible Society at Yokohama, to whom we are indebted for an early copy. It will be found, in a condensed form,

among the "Notes from the Wide Field." Some comparison between the figures from Japan and those given us in the Massachusetts Minutes are suggestive. The Congregational churches of Massachusetts number 535, with a membership of 96,412; and the additions on confession of faith in 1886 were 3,733, an average of nearly seven to each church. In Japan there are now 221 Protestant churches of all denominations, with 19,829 members, the additions on confession last year numbering 5,014, which is 1,281 more than were received to the Congregational churches of Massachusetts, and making an average of 21+ to each church. It should be remembered also that against the 96,412 members of these Massachusetts Congregational churches at the beginning of this period, there were but 14,815 church members in Japan. This makes the percentage of additions in Massachusetts not quite four per cent., while in Japan it is above thirty-three per cent.

In response to the call from Japan made in our last issue, for some choice volumes to aid young men just graduating from the Theological Seminary at Kyoto, we have received from Rev. Samuel M. Jackson, of New York, ten copies of Schaff's Bible Dictionary, fourth edition, revised and enlarged. It is a rich storehouse of biblical knowledge, and these volumes will be of inestimable value to those young men. There is opportunity for other friends of Japan to send us Ellicott's edition of the Handy Commentary on the Old and New Testaments, H. B. Smith's Theology, Professor Fisher's Beginnings of Christianity; also, his History of The Reformation. The best and latest good books are in demand.

With the beginning of this year the *Dnyanodaya*, the Christian newspaper issued for forty-five years at Bombay by the Marathi Mission, in an octavo form, was enlarged, making it a comely quarto. It is the oldest Anglo-Vernacular paper in the Bombay Presidency, and since its commencement, in 1842, to the present time it has exerted a wide and favorable influence wherever it is circulated. Originally a monthly, in 1845 it became a semi-monthly, and in 1873 a weekly. It is now under the editorship of Rev. J. E. Abbott, the Marathi editor being Mr. A. M. Sangle.

The whole Bible in Japanese will soon be issued in one volume, the translation having only recently been completed. It is a singular fact, illustrating the marvelous progress of Christianity in Japan, that there should be nearly twenty thousand members of churches in the empire before the whole Bible has been given the people in their native tongue. Great care has been taken by the best foreign and Japanese scholars to make this first complete translation as perfect as possible, that the version may be a standard for a long time to come.

Mr. Hager, of Hong Kong, writes of a visit to the homes of many Chinese who have returned from America, made in company with Mrs. E. P. Thwing, of New York, who has been greatly interested for the Chinese she has met in New York. The people in many of the villages received in a kindly way the first foreign woman they had ever seen, and in some instances Mrs. Thwing was quite royally treated. Mr. Hager wishes that more American ladies would visit the returned Chinamen at their homes.

The reports of a "Special Winter Mission" in India are now coming forward, and they indicate that great success is attending the movement. It will be remembered that some ten or twelve gentlemen, clerical and lay, left England for the purpose of holding religious services at the various stations of the Church Missionary Society throughout India and Ceylon. At Bombay the services began in November, and the cathedral was filled night after night. At Calcutta and vicinity, numerous services were held, calling forth the sympathy and coöperation of every religious denomination. Meetings were held for Christians, for non-Christians, and some especially for the women. A wave of blessing seemed to pass over the Christian population, and at some of the sessions every available nook in the churches was filled. It is too early to speak of the results, though it is believed that, aside from the quickened spiritual life of Christians, there have been many conversions. Prejudice was dispelled, and people of every denomination were brought together in union as never before. It has been demonstrated that earnest Christian preachers can speak effectually through interpreters, one of the members of the mission expressing the belief that the interpretation helped rather than hindered his words. We look for yet fuller reports of this "Mission," and trust that it will result in a great blessing to India.

The hospital connected with the medical department of Aintab College, Central Turkey, is greatly appreciated by the people of all races and religions in that region, as is shown by the fact that recently the sum of fifty-three *liras* ($233) has been contributed for its maintenance by the citizens of Aintab, a good proportion coming from Moslems and Old Church Armenians. Two of the leading pashas have given each three liras. It is not easy to appreciate how much this means in the matter of benevolence from a people with whom the times are desperately hard, and in a region afflicted by a sore famine. The hospital seems to be an object of interest and sympathy with all classes of people, and it is doing much to allay existing antipathies against foreigners and the religion they bring. While it does not come strictly under the head of missionary enterprises, such as the American Board can maintain, this hospital needs, and should have, from philanthropic and Christian men an endowment of not less than $25,000. It is the only institution of the kind in the interior of Turkey, and it is specially fitted to win the regard and approval of men of all races and religions within the empire. It is a charity which will prove much more than a boon to suffering bodies. Its influence will contribute greatly to the success of Christian work throughout Turkey.

We have received from Ceylon and southern India copies of addresses presented by the churches of Jaffna and three churches in the city of Madura to Rev. Dr. Daniel March and Rev. E. G. Porter, who have spent some weeks in visiting our mission stations in those regions, and have produced a very favorable impression on the people. The address of the Madura churches, after the fashion of that region, is printed upon a large sheet, and signed by the pastors and deacons of the three churches. This visit of American pastors to mission churches has been greatly enjoyed, and we trust will result in lasting good. Messrs. March and Porter have been much pleased with what they have seen of these native churches.

An interesting account comes to us of the way in which the young ladies of the Clinton-avenue Church in Brooklyn (Rev. Dr. McLeod, pastor) coöperated with the young women in the Imabari and Kobe churches in Japan in works of Christian benevolence. More than three years ago the Brooklyn young ladies, hearing of the need of a cabinet organ at Imabari, sent such an instrument. Gratitude was expressed by the young women of the Imabari church not only in words, but by the preparation of a box of articles of their own manufacture, which was forwarded to their Brooklyn friends. Then the young women of the Kobe church, hearing of this, asked advice of Mr. and Mrs. Atkinson as to the preparation of a box to send to Brooklyn, the proceeds of which should be used for Christian work in Japan. The Brooklyn circle gladly entered into this fellowship of Christian work and realized by the sale enough to send to Japan another organ, this one to the church at Matsuyama. Those interested feel that they have been thrice blessed in all this, by a larger knowledge of the work done, by direct fellowship with these Japanese converts, and by the consciousness that they are doing something for the kingdom of Christ.

It is announced that there will be shortly published, both in German and English, a collection of letters and journals, entitled "Emin Pasha in Central Africa." The work is to be edited by Dr. Schweinfurth and Professor Ratzel, with an introduction, in the English edition, by Dr. Felkin. These letters and journals will present the exploring and scientific work accomplished within the past ten years in this central region of Africa. Emin Pasha has visited the provinces in all directions from Wadelai, and he describes the people, their manners and customs. One chapter will be devoted to the Monbuttus, a race of cannibals about which little has been known. The volume must prove one of intense interest, not merely as making Africa better known to us, but as revealing to us more fully the remarkable man who, at great personal sacrifice, has accomplished so much in Central Africa.

We regret to learn that a cable dispatch has been received from Bombay announcing the death of Rev. George Bowen, who was for six or seven years a missionary of the American Board among the Marathi. After his release, in 1855, he maintained an independent mission, while editing *The Bombay Guardian*. Mr. Bowen was a man of deep piety, earnest consecration, and of marked abilities. The *Guardian* was one of our most valuable exchanges, which we always read with interest. Mr. Bowen was born in Middlebury, Vermont, April 30, 1816, and sailed for India in 1847. His loss will be deeply felt throughout western India.

Professor Legge and others have made an appeal in *The London Times* for aid for the sufferers from the disaster on the Yellow River, in China. It is stated that the people are bearing up bravely against their misfortunes, while the guilds are coöperating with the mandarins in dispensing such relief as lies within their power. The attempts to repair the damage are only partially successful and are attended with great danger to the workmen. In one instance between four and five thousand soldiers employed in repairing the banks of the river, having been surprised by a fresh overflow, were drowned *en masse*.

We gladly acknowledge the gift from Mr. Samuel B. Schieffelin, of New York, of 3,500 small volumes for distribution among the different missions of the Board where the English language is sufficiently known to make them useful, as follows: 500 copies of the People's Hymn Book, a volume of 160 pages, containing 350 of the most popular psalms, hymns, and spiritual songs, with their appropriate tunes; 500 copies of an Index to the Bible, of 94 pages, admirably prepared; 500 copies of A Word to Christian Teachers and Students for the Ministry, 89 pages; 1,000 copies of Milk for Babes, and 1,000 Children's Bread, 69 and 180 pages respectively, the last two being Bible catechisms for children. These volumes are charged with Scripture truths and cannot fail to be helpful in the different grades of mission schools.

Mrs. Wilder, widow of the Rev. R. G. Wilder, and daughter have recently been welcomed back to India after a thirteen years' absence. They have retained their knowledge of the Marathi language, and are able at once to resume work among the people. Mr. J. N. Forman and Mr. Robert P. Wilder, who visited the colleges and theological seminaries of the United States two years ago, in connection with the missionary movement by which so many students were led to pledge themselves to foreign missionary service, are to be missionaries in India in connection with the Presbyterian Board. The former is already on the ground and Mr. Wilder will follow soon.

Recent tidings from Constantinople indicate that the government has, for the present, laid aside its proposed school law, to which reference was made in a paper by Dr. Barnum in the February *Herald*. It is not clear as yet just what the government proposes to do, but it is feared that some restrictive scheme is in contemplation, which will seriously affect the schools. The American minister, Mr. Straus, is ably defending the rights which foreigners have under the treaties and "capitulations."

We refer our readers, with great pleasure, to the report of the Conference of Missions in Mexico, to be found on another page. Such a conference cannot fail to produce happiest results, both to the several missions concerned and throughout the republic. The fact will be recognized that Protestants are practically at one in the message they carry, and that they are determined to coöperate in efforts to bring Mexico to Christ. There is a bright future for missionary work in Mexico.

The Canadian Congregational Foreign Missionary Society has issued a pamphlet of thirty-six pages, entitled *Missionary Adventures in Africa*, giving the letters of Rev. Mr. Currie, whom the Canadian Society specially supports in connection with the American Board. Portions of these letters have appeared in the *Missionary Herald*, but the full collection forms a most interesting account of travel and adventure in Africa.

No news reaches us yet from Mr. Stanley, and while many competent authorities are asserting that there is no reason for special anxiety, we cannot but think it strange that tidings of his whereabouts have not reached the world outside of Central Africa. It would seem as if the reason for the delay must soon be explained.

A striking illustration of the connection between home and foreign missions has been reported to us concerning a gentleman from Dedham, Mass., who incidentally alluded, in addressing a Sunday-school in Algiers, Africa, to a Mission Sunday-school in Dedham. At the close of the session it was voted by this school in Algiers to send a gift of ten dollars to the mission school in America, with their greetings. Differences of race and language and distance in space do not check Christian sympathies. The black children of Africa were eager to help the white children of America who were in mission schools.

Mr. Joseph C. Gordon, of the National College for the Deaf, Washington, D. C., writes us that, while the complete education of deaf-mutes requires trained specialists, any intelligent person, with slight instruction, can confer priceless benefits on deaf-mute children. Mr. Gordon offers, through the liberality of a friend, to send to all missionaries who apply for them (simply covering postage), three pamphlets, prepared by himself and others, relating to the instruction of deaf-mutes in early childhood. There may be those in foreign lands who read this paragraph who may like to avail themselves of this kind offer.

One of the old and long-tried friends of the American Board sent her last donation a short time ago from her dying-bed. The following extract from a note received since her death describes the scene: "The interest manifested by her in sending the donation to the Board in her last hours was quite like herself. She was really too weak to attempt the effort necessary to be made. But she could not be turned aside from her purpose. She had already dictated a note to be sent to Mr. Ward, and so, with an attendant supporting her in her bed and her daughter guiding her hand, she signed the check to be honored by the bank. This was really her last conscious act, and it gave her great satisfaction as a completed work." Completed indeed, as far as her personal signature was concerned, but not completed as far as the gift itself is concerned as related to the Master who received it from her eager, tremulous hand, who will bless it in the fulfilment of its beneficent errand, and who will acknowledge it at the final day.

We have rarely seen a better exhibit of the contribution of missions to the interests of science and the social elevation of a people than is given in the following paragraph from the pen of Rev. Geo. E. Post, in the *New York Evangelist* of March 8: "It would take a long list to exhaust the religious, literary, and scientific contributions to the Arabic language from the missionaries in Syria. They include the translation of the Scriptures and the stereotyping of the same in numerous styles; the preparation of a Scripture guide, commentaries, a Concordance, and a complete hymn and tune book; textbooks in history, algebra, geometry, trigonometry, logarithms, astronomy, meteorology, botany, zoölogy, physics, chemistry, anatomy, physiology, hygiene, materia medica, practice of physic, surgery, and a periodical literature which has proved the stimulus to a very extensive native journalism. The Protestant converts of the mission, educated by the missionaries, have written elaborate works on history, poetry, grammar, arithmetic, natural science, and the standard dictionary of the language, and a cyclopædia which will make a library by itself, consisting of about twenty volumes of from six hundred to eight hundred pages each."

OTHER SPECIAL NEEDS.

BY SECRETARY N. G. CLARK.

In the last number of the *Missionary Herald* attention was called to the fact that the means at the disposal of the Prudential Committee are inadequate to meet the calls from the mission field. The increase in the contributions to the treasury of the Board during the last six months is all needed to keep up the work on hand. The urgency of some of these calls still unsupplied is such as to warrant the special consideration of the friends of missions. The variety of these calls will allow of a wide choice of objects to which additional gifts may be devoted, and we would fain hope for an early response in behalf not only of Smyrna, cited last month, but also of the following objects approved by the united judgment of missionaries in the several missions referred to, included in their contingent estimates, and endorsed by the Prudential Committee: —

1. A school building is needed in the city of Wai, in the Marathi Mission, the only building in the midst of the heathen population of 12,000 souls for a Christian school and for religious services on the Sabbath. One half of the expense would be met by the English government, according to its usage in such cases, and only $75 is needed of the Board for this desirable building, to be a centre of Christian work.

2. The Japan Mission asks for $200 to fit up a chemical laboratory in connection with the large Training School in Kyoto. The chemical department is in charge of a thoroughly accomplished native professor educated in this country without expense to the Board.

3. The mission in European Turkey begs earnestly for $968, to complete a church edifice in Sofia, the capital of Bulgaria. The people have done their best, and a gentleman from Boston, recently visiting Sofia, was so much interested in the object as to secure about $700 for it, given by himself and friends. There still remains the sum asked for above to finish the building and fit it for occupation. It is of great importance that this building be completed and *occupied* at the earliest moment, in view of *political contingencies now imminent.* Every week's delay may imperil the success of the enterprise and even the existence of the evangelical community.

4. The mission in Japan asks for $1,000 to provide a building with rooms adequate to the convenience of Mr. S. C. Bartlett, Jr., one of the teachers in the Kyoto Training School. Besides the ordinary accommodations of a study and bedroom, he needs a suitable room in which to receive company. Much of his best Christian influence can only be exerted in personal conversation with students, whom he cannot well receive at a private house, as no mission family in Kyoto has any spare room to accommodate him. Already a large number of the students are seeking personal interviews. Work in the classroom as a teacher does not realize his hope of service to the cause of Christ in Japan. Two hundred dollars of the $1,000 are already pledged — $100 by the Vice-President of the Board, and $100 by a Bible class of young men in Chicago.

5. For several years Mr. Clark, of the Austrian Mission, has been asking for

$2,000 to erect buildings needed for religious uses at Tabor, in Bohemia. A good work has been begun at this important centre, once famous in the annals of Protestantism. The members of the church at this point are poor in this world's goods, but rich in faith and zeal. They are making great sacrifices for a church home, laying by monthly, or oftener, their little contributions. Mr. Clark is willing to struggle on alone, if need be, in charge of this mission if only funds can be furnished to supplement the efforts of the church at Tabor.

ENTERED INTO REST.

MRS. L. H. THOM[1]; MRS. G. B. SANDERS[2]; MRS. J. G. CRAWFORD.[3]

DURING the week which ended February 25, tidings came to the Missionary Rooms in Boston that death had visited four missionary homes in Turkey, removing from earth three missionary ladies and one child. The death of so many missionaries in one country and in so brief a space of time is almost unprecedented in the history of the Board. Little Ralph Chambers, son of Rev. W. N. Chambers, of Erzroom, was not quite three years old, but Mrs. Thom, of Mardin, Mrs. Sanders, of Aintab, and Mrs. Crawford, of Broosa, were all in the prime and vigor of life, and each occupied a sphere from which, to human eyes, it did not seem that she could be spared. The severity of such afflictions to our missionary friends must be greatly intensified by their isolation, their wide separation from the kindred whose sympathy is so much craved in affliction; but is not the Saviour the nearer, and his sympathy the more precious, on that very account? "Like as a father pitieth his children, so the Lord pitieth them that fear him."

The eldest of the three missionary ladies who have now been called from earth was Mrs. Thom, of Mardin, who has been in missionary service about thirteen years. She felt that her first duty was to her family, and in this she was doubtless correct, for apart from the claims of one's own family, a missionary lady can seldom perform a service more fruitful of good to others than this. The missionary home is in itself an educating and refining agency. It becomes a model for other homes, an object-lesson, showing the elevating, purifying influence of Christianity. Mrs. Thom's home was singularly neat and attractive. She was exceedingly fond of flowers, and her flowers and vines were cultivated and arranged with a skill so rare as to make her sitting-room very bright. She received many calls from the native women, and she found time to visit many of them at their own homes. After her return to Mardin from a visit to America, fourteen months before her death, she was able to give more time to

[1] Mrs. L. H. Thom, born at Grafton, Vermont, August 19, 1845; united with the church, Owatonna, Minn., 1872; taught school for six years in Owatonna and vicinity; married Daniel M. B. Thom, M.D., August 11, 1874; sailed for Turkey September 23, 1874; died at Mardin January 16, 1888.

[2] Mrs. Grace Bingham Sanders, daughter of Rev. John S. Bingham, born at Higginsville, New York, October 22, 1859; sailed for Turkey, August 23, 1879; married at Aintab, December 24, 1880, to Rev. Charles S. Sanders; died at Aintab January 15, 1888.

[3] Mrs. Jeanie Grace Crawford, daughter of Principal James C. Greenough, of the Westfield Normal School; born at Westfield, Massachusetts, June 8, 1863; graduated at Smith College, 1886; married Rev. Lyndon S. Crawford, October 13, 1886; sailed for Turkey, October 21, 1886; died at Broosa, Turkey, February 5, 1888.

this work than before. She had a large class of girls in the Sunday-school. She organized a sewing society among the women, which met at her house, and she was planning to have them assume the support of a Bible reader. She had the charge of the female prayer-meeting, sometimes taking the lead herself, and sometimes, in order to draw out the women, and to cultivate in them a feeling of independence and self-reliance, committing it to the leadership of the women, in turn. The pastor of the native church, in his remarks, at her funeral, upon the words, "Their works do follow them," feelingly alluded to her labors for the women and girls of his congregation.

Mrs. Sanders, of Aintab, went to Turkey when she was but twenty years of age, and before her marriage. Though so young she showed the qualities which would have made her a most successful teacher, but she became a wife and a mother, and in these relations also she won all hearts. Miss Proctor, who was associated with her in the earlier portion of her life in Turkey, says of her: "Her sweet and gentle disposition made her seem, at first, one to be easily led and influenced, but further acquaintance disclosed an unassuming self-reliance. She was quite capable of thinking and judging for herself, was self-controlled and judicious in her speech, and her quiet firmness and dignity commanded the respect of both missionaries and native friends." In a similar way Mr. and Mrs. Fuller, of Aintab, write of her: "She was one of the most widely-loved and useful of our whole mission. She was active and earnest to the very last, and her loss will be keenly felt by the native women. It was touching to see their grief at the funeral." Mrs. Sanders died of pneumonia, the result, apparently, of a severe cold caught on a chilly day when she was returning with her husband from Aleppo, where they had thought of taking up their permanent home; but she has gone to the home above.

It is but little more than a year since Mrs. Grace Crawford, in her youth and vigor, left her happy home in this land for missionary work in Turkey. She was one who by personal appearance and social and intellectual character attracted attention wherever she went. Comparatively few seemed so well fitted in body and mind and spirit for a long and useful life. Her scholarship was of high order, particularly excelling in languages. In her brief life at Broosa she had made unusual progress in the acquisition of the modern Greek, and was ready for a wide work which opened before her. The brief extract from a recent letter of hers, given in the last number of the *Missionary Herald*, shows how she had studied the character of the people and how earnestly she was planning for Christian work among them. In her personal memoranda, left at the Missionary Rooms, in answering the question, "When did you decide to be a missionary?" there is the following entry: "About the time I went, but I always wanted to go." In her application for appointment, we find these sentences: "I go into the work feeling that Christ is our Master, and it is ours to go to whatever part of the world he sends us. I think every Christian is bound first of all to obedience; therefore becoming a Christian involves consecration to service everywhere and anywhere. Of my individual fitness for the work, in the way of a Christian life and walk, I cannot say; I never, at all events, have labored under the delusion that I was good, and if

it were not for a trust in my Master, I should not stand where I do." Those who knew her could only wonder at this humble estimate of herself; for to them she seemed as thoroughly fitted for the work of the Lord as any one could well be. We are glad to be able to give here the testimony of one well qualified to speak of her, Rev. Dr. L. Clark Seelye, President of Smith College, from which institution Mrs. Crawford was graduated in 1886.

"In my judgment the character of Mrs. Crawford was remarkably well rounded. We have had no students at Smith College who better exemplified in body, mind, and heart an ideal womanhood. She was socially very attractive, and made many friends; she was a brilliant scholar, taking high rank as a student in all departments of learning, and at the same time she was an earnest, devoted Christian, whose life was a continuous consecration to her Master's service. While in college her religious influence was strongly felt among her associates, and after her graduation it seemed to be her strongest desire to employ her talents in the advancement of Christ's kingdom. Her abounding health, her superior intellectual endowments, her womanly refinement and amiability, and her absorbing love for Christ, preëminently qualified her for missionary work, and she entered upon that work not as a sacrifice, but as a joy. In our sorrow, we may also rejoice in the memory of what her life was, in the assurance of what it is and is to be."

"They rest from their labours, and their works do follow them."

CONFERENCE OF MISSIONS IN MEXICO.

BY REV. JAMES D. EATON, CHIHUAHUA.

During several years past efforts have been made to bring together the representatives of the different mission boards working in this republic; and the *Asamblea General de Misiones Evangélicas en México* has just closed its sessions at the capital, lasting for four days, January 31 to February 3. Eleven denominations were represented, including the Quakers and the Episcopalians, being all that are in the country with the exception of the "Church of Jesus," or that portion of it which adheres to Bishop Riley. In seating the delegates alphabetically, the Quakers (*Amigos*) and the Baptists, at opposite extremes sacramentally, were placed side by side; and the Congregationalists had upon their right four intelligent and dignified young Mexican preachers of the Episcopal Church. Foreigners and natives were mingled in delightful confusion, and were granted equal privileges on platform and floor.

The eighteen essayists presented topics which would be of interest in any gathering of Christians here; such as the "Proper Observance of the Lord's Day," "Consecration of the Minister to his Vocation," "Self-support," "Worldly Amusements," "Temperance," "Gambling and its Consequences." But we have space to refer only to such as were specially pertinent to the aims of an inter-denominational conference. One of these questions was presented under a double form: "Is there need of revising the Spanish version of the

Holy Scriptures, and of translating them into the native dialects?" The latter part of the inquiry was negatived, on the ground that the Indian dialects, though numerous, are of small importance when population is considered, and destined, under the influence of government schools and commercial intercourse, to give way to the Spanish. But all present felt the need of a better Spanish version than is now within reach of the sixty millions who use that tongue. At the same time, it would be unfortunate should the number of versions already existing be increased by two or three more. Consequently the Assembly, while it expressed gratitude to the American Bible Society for coming to the aid of the missions, and appointed a committee of revision, consisting of one from each denomination, to coöperate with Rev. H. B. Pratt (formerly missionary in Bogotá, United States of Colombia, but for some years past engaged upon a new translation under the auspices of the Society), expressed the earnest hope that the two great societies, the American and the British, might be able to unite in giving to the people of Spain and of the Western Hemisphere a version which should command the respect of scholars, and yet be "level to the understanding of the common people."

Another matter which aroused the deepest interest was the proposal to establish at the centre a single college of high grade, to do for Mexico what Robert College, the Syrian Protestant College, and the Anglo-Chinese College are doing, or hope to do, for the lands in which they are located. The essayist was Rev. P. A. Rodriguez, Episcopalian, who is a relative of the famous reformer, Manuel Aguas, and who received his education in part in the United States. The speaker pleaded eloquently for the founding of such a college by combining the men and means of all the different denominations, instead of leaving each sect to sustain an inferior school. As it is, the alternative presented to our ambitious youth, seeking the best education, is that of attending government schools, where the disciples of materialism and positivism have control, or, on the other hand, placing themselves under distinctly Roman Catholic influences. The essay was received with repeated rounds of applause, and after due consideration a committee of one missionary and one native from each denomination was appointed to consider the best methods for organizing such an institution, and to inform the wealthy friends of education in the United States of the grand opening for, and the pressing need of, generous gifts to this end.

Steps were also taken toward the preparation of a Union Evangelical Hymnal. The Methodists already have a good collection of over three hundred hymns, with music, which is in use by the Congregationalists and others. But even this can be improved; and there would result great advantage from our using one collection of Christian hymns without a sectarian imprint, as we circulate one Bible, in the presence of Roman Catholicism, which charges us with being at war amongst ourselves.

Another agreement was arrived at in relation to a division of the field, after a presentation of the subject by Rev. Dr. W. M. Patterson, of the Methodist Episcopal Church, South. At present some towns of moderate size are occupied by two or more societies, while others of larger population are almost wholly unprovided for. To promote earlier occupation of the entire

field and prevent, as far as possible, a disproportionate expenditure of time and money, it was voted: (1) That cities of fifteen thousand inhabitants and upwards may be entered by two or more societies; that places of less size should be occupied by only one denomination, but where two or more are already established, the field should be yielded to one of them, due account being made of the time and money expended; and that in cases of difficulty arising, the matter be referred to a committee of arbitration, whose decisions shall be final. (2) That "occupation" be understood to mean the forming of a congregation, with arrangements for the "holding of services periodically," and that the suspension of such services for one year be regarded as abandonment of the field, when another society may enter. (3) That a committee of arbitration consisting of one from each denomination be appointed, whose decisions shall be binding only by a two-thirds vote of all the members.

The following items from the latest statistics of the missions show encouraging progress: —

Missionaries of both sexes	123	Seminaries and Schools	96
Native preachers, ordained	81	Pupils in same	2,492
" " unordained	65	Periodicals	10
" teachers	81	Houses of worship	73
Other helpers	46	Built without foreign aid	16
Congregations	393	With aid in part	19
Churches organized	177	Value of buildings, presses, etc.	$595,251.00
Members of same	12,635	Martyrs, from the first	62

Bishop Bowman, of the Methodist Episcopal Church, in an eloquent address, said that in no part of the world's mission field visited by him, in India, China, Japan, and elsewhere, had he been more highly gratified by the aspects of the work than right here; and that a careful comparison of the reports made to his own church showed that, in proportion to outlay in men and means, the results achieved in Roman Catholic countries had been greater than in pagan lands. The Mission Board of that church has been investing about twenty-five thousand dollars in the "plant" of a training and theological school in the famous city of Puebla — a noble piece of property, whose acquisition in that centre of Romanism has produced a profound impression.

The Assembly would have been worth all it cost had it done no more than bring together for mutual acquaintance, Christian fellowship and conference, the representatives of the different missionary societies in Mexico. But it agreed in adopting measures of vital importance with such remarkable unanimity that the moral weight of its decisions must have almost the force of law in their influence upon the policy pursued hereafter by the various churches working here. On the leading questions affecting the mutual relations of the evangelical missions, when finally put to vote (the vote in some cases being by missions), there was absolutely no voice raised in the negative. Provision was made for calling another conference when the missions shall desire it.

THE MADURA MISSION AGAIN.

A VETERAN now in this country, the Rev. James Herrick, after more than forty years of service in this mission, is not able to understand why young men, as well as young women, in needed numbers, are not ready and waiting to be sent there. He says there is there "a work of great importance among a very interesting people and in an interesting country." From his own experience he adds that persons having good health in this country need not hesitate to go there on account of climate. "Sudden changes are much less frequent, and the extremes of temperature far less than in places farther from the equator. Rare facilities are found within the district itself for obtaining needed changes for health." Some years since it was found on careful examination that the climate of the Madura Mission was one of the most favorable to longevity and abundant labors on the part of missionaries.

Mr. Herrick dwells on the fact as of particular significance that this field, embracing over two millions of people, has by general consent of Protestant Christendom been assigned to the American Board, and he asks, "On whom, therefore, rests now the responsibility of evangelizing these people?" Among the special facilities and attractions of this field, Mr. Herrick mentions the railroad now passing through the district, affording cheap and easy communication with other parts of India, as well as within the district itself. Four of the stations are on the railroad, and others but a little distance from it. Another attraction is the Sanitarium on the Pulney Hills, rising about seven thousand feet above the plain, where abundant conveniences have been provided for the comfort of missionaries seeking rest and recreation from the weariness and exhaustion of continued labors on the plain. It is not a small matter to have such a Sanitarium near at hand, to be reached in comparatively few hours in case of need.

These incidental advantages are not unworthy of consideration in the choice of a field of labor, and add not only to the attractiveness of the region, but encourage a reasonable hope of happier and more abundant labors; all the more because of the ripeness of this field for Christian work. In reference to this Mr. Washburn, under date of January 28, writes: "Audiences can be had by intelligent, earnest preachers, every night in the year in the towns and villages of the district. There is nothing that stands in the way not only of the preaching, but of the attentive hearing, of the gospel in all the Madura district, by tens of thousands of hearers, but the men to send and the means to maintain them in a very simple way."

THE GREEK CHURCH IN CONSTANTINOPLE.

BY REV. JAMES W. SEELYE, OF CONSTANTINOPLE.

ON each Sabbath-day regular services in Greek are held at five different places in this city in connection with the mission of the American Board. They are altogether inadequate when we consider the large Greek population to be

reached, but our influence as an evangelical agency is not confined to the narrow walls of the places in which we preach. We are known abroad, and our influence is felt throughout the city. The best evidence of this is the fact that the Greek Church has felt compelled to put itself on the defensive. During the disturbances of last winter in Smyrna, the Greeks allied themselves with the Catholics to drive out the Protestants, but here in Constantinople the Catholics have had to take their share of opposition with the Protestants. But the defence has not taken the form of open persecution. The Greeks have been more circumspect. They say "if our church needs reforming, *we* must reform it. Let us supply our own wants and correct our own faults, and thus defend ourselves against the curse of proselytism."

In June of 1887 the Greek newspapers were startled by the report that the Protestants were negotiating for the rental of a large house near the official residence of the Patriarch of Constantinople, for school purposes. This report was false, and its origin is a mystery. It served a purpose, however, by enforcing the comments of the press previously made concerning the progress of the evangelical movement in this city. One of the two leading Greek papers noted the incident with special alarm, and began a series of articles, continued to the present, bearing on the inroads of the foreign propagandists. The drift of the long article, from which the following paragraph is taken, is to show the present condition of the Greek churches, that they are scantily attended, except on great feast-days, and then only by the common people. It recalls sadly the days of old when from morning to evening the churches were crowded by young and old, when rich and poor stood side by side; and it apprehends that the places of worship may be altogether deserted or become the "altars of prejudiced old women." It holds that the reason for this state of affairs is that the preaching of the Word has yielded to ceremonial performances; that these tedious services have taken the place of the "simple and indispensable ordinances of the original apostolic church." The writer, in this Greek paper in speaking of their clergy, says: —

"And what are the topics which these self-styled preachers discuss from the pulpit, preachers some of whom are mere laymen neglecting their trades; others of whom use the sacred pulpit as a place of rhetorical training? For the most part, questions of dogmatics, subjects belonging to the catechism and not of practical benefit to the people, who need instruction that is tangible and practical, and not theoretical and meteoric. They need preaching that is not undertaken to show off the fancied rhetorical ability and theological profundity of the speaker. This is the reason that the sermon of to-day, although so rarely heard, is unfruitful and ineffective, while formerly, though of frequent occurrence, it gathered into the churches crowds composed not only of the common people, but of the learned classes as well. And this is *preaching* among us, while around us sermons are constantly heard in the heterodox churches, where able and scholarly preachers not only establish and spiritually edify believers, but by their effective preaching charm and win over the multitudes who from every race and tribe gather to hear them. This is true not only of the Catholic churches, where not infrequently preaching is heard in pure Greek, but also of those places

where are inculcated the Sabbath instructions of the Protestant missionaries, who, in language easily understood, and by teaching simple and methodical, draw aside the multitudes and are daily filling the ranks of proselytes. Thus while we take our ease, the politico-religious propagandists are laying waste the interior provinces, and at the same time perverting the consciences of the citizens of this the home of the Œcumenical Patriarch."

This paragraph, taken from the Greek paper that has undertaken to champion the movement toward reform, shows fairly well how the Catholics and Evangelicals are regarded by the liberal party of the orthodox Greek Church. It is urged that the proper measures to be taken are not persecution nor denunciation by the pulpit and the press. There must be a shortening and simplifying of the services, and the institution of the regular preaching of the Word of God and the methodical instruction of old and young.

Sermons are heard in the Greek churches about fifteen times a year. Of these sermons, five are delivered on the Sundays of the Christmas fast, five at the Easter fast, one on Christmas eve, and one on Good Friday, and two or three on extraordinary occasions during the year. The press criticisms of these regular preaching services are, I am sorry to say, in the main just. But during the last few months, in pursuance of the plan suggested by the newspaper discussions, there has been a Sabbath-school started and a number of extra sermons have been delivered. These sermons have been faithfully reported by the daily press, and cannot but accomplish much good. I have taken the opportunity to listen to several, and have read others when printed. Here are some of the topics discussed: "Religious Indifference," "True Progress," "The Sanctity of Marriage," "Prophecies concerning Christ," "On the Rich Fool; or, the soul and the relative importance of this world's goods," "On the Benefits of Christ's Mission to Earth." The thoroughly evangelical spirit of some of these was remarkable. They are manifestly not open to the criticism of being unpractical, and their delivery was earnest and effective.

This is a movement in the right direction, and if it shall continue, the little evangelical company of Greeks and Greek workers will take much courage; for is it not to their influence, in part, that this most desirable movement is due?

AN APPEAL TO THE CHURCHES FROM THE "STUDENT VOLUNTEERS" FOR FOREIGN MISSIONS.

A COMMITTEE of one hundred of the students who were gathered for Bible study in Mr. Moody's Mt. Hermon school last summer, have issued an appeal to the churches, setting forth the reasons which have led them to decide on entering foreign missionary service, and calling upon the churches to undertake their support in this work. This appeal states that there are more than twenty-two hundred students in the colleges of the United States and Canada who have pledged themselves, God willing, to this service. The reasons which they give which have led them to this decision are: (1) first and foremost, our Lord's

command; (2) because the needs of the foreign field are so much greater; (3) the reflex influence of foreign missions on the spiritual life of the home church; (4) because of the present crisis; (5) because the whole world can be evangelized in the present generation. After dwelling at length upon these several reasons, the following Appeal is made: —

"And now, for the sake of the Name, that Name which is above every name, the love of Christ constraining us, we go forth. Will you not take us up and set us on our journey worthily of God, that the blessed Name may be spread abroad, and that *you* may be fellow-workers for the truth?

"Money is wanted for this work. There is need for the millions of the millionaires and for the mites of the widows. All cannot go, but all can give. There are two colleges in Canada, Knox and Queens, each of which is about to send a man to China and to support him for life. The undergraduates of Princeton College, New Jersey, have subscribed $1,500 for the support of a college missionary. The missionary is a recent graduate and has sailed for India. Three theological seminaries in the United States have decided each to support a graduate in some foreign field. The students of Princeton Theological Seminary have pledged $850. The undergraduates of Union Theological Seminary, New York, have subscribed $700. The Protestant Episcopal Theological Seminary, Fairfax Co., Va., has only forty-four students. These men have subscribed $625. Each of five members of the Faculty has pledged himself for $25 per annum for life, and two mission stations near Alexandria have pledged $100 — total, $850. A member of the present senior class has been chosen as seminary missionary, who hopes to sail soon after graduation, under the auspices of the Protestant Episcopal Board of Foreign Missions. Fourteen more among these forty-four men wish to be foreign missionaries. Are there not fourteen churches, each of which will give enough money to support at least one of these men? Eighty-five people, each contributing twenty-five cents a week, will pay the salary of a missionary and of his wife. Thousands of churches, Sunday-schools, Young People's Societies, and Young Men's Christian Associations can support one, two, or three missionaries apiece — *if they will.* Single individuals can each hold a representative abroad. A student about to be admitted to the New York bar has pledged to support a friend as soon as he enters the foreign field. Can you not yourself give enough money to support at least one missionary? Let us be conscious of the awful limiting power of human inertia.

"Is there one law of self-denial for the missionary disciple and another for the disciple who 'stays by the stuff'? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? Is it a time for Christians to hoard money? Is it a time for thinking only of society and fashion, for spending money on rich eating and dressing, while the world is waiting for the gospel and the eyes of the dying are fixed on us; while the Master is among us recalling the question, 'Have not I commanded thee?' Is it not a time for close economy, for handling our substance as stewards of God? Out of every dollar given to the Lord's work we spend ninety-eight cents at home. The heathen are dying at the rate of a

hundred thousand a day, and Christians are giving to save them at the rate of *one tenth of a cent a day*. Every tick of the watch sounds the death-knell of a heathen soul. Every breath we draw, four souls perish, never having heard of Christ. Have we money to spend for more than one thing?

"You may help us also by prayer — 'helping together by prayer.' And, dear friends, we must get up higher still in praying about missions. . . . 'Bring ye the *whole* tithe into the storehouse' — the tithe of men, of money, of prayer — 'and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.'"

This appeal surely should stir the churches of our land to a forward movement. As in the beginning of missions in America young men like Newell and Judson and Hall led the way, so now the young men are calling a halting Church to hasten forward in the work of evangelizing the world.

Letters from the Missions.

North China Mission.

OPENING AT LIN CHING.

Among the letters from this mission is one from Mr. Sprague, of Kalgan, giving a detailed account of a tour made by himself and wife to the city of Yü-cho and the intervening towns. Mrs. Sprague's presence was greatly enjoyed by the women, and in all seventy companies of hearers were reached during the tour.

The reports from the new station of Lin Ching are cheering. The people seem friendly, and the number of people who wish to visit the new mission premises is greater than the missionaries can well attend to. Mr. Chapin writes: —

"The work is indeed great. We open the chapel three evenings in the week, and it is soon filled. The last night I was there the listeners waited after I had closed speaking, and urged me most respectfully to go on preaching. I had the feeling that a sermon from three quarters of an hour to an hour in length was all that any company of Chinamen could digest at one time, but there was no resisting an invitation given so heartily. I went on.

"There is a constant stream of patients day after day, which will double, if not quadruple, when it becomes widely known that we dispense medicine. I hope that we may be able to make this agency serve directly for the spread of the gospel. At the same time we cannot give up the chapel preaching. Besides these two avenues of approach to the people is a third which will tax our time and patience; so soon as the building now being constructed is finished, there will be an unceasing swarm of visitors to see our courts. The Chinese are like children, very curious, and a foreign house — it is half-foreign and half-Chinese, a hybrid sort of structure — is a complete novelty. We cannot keep out these people, without in some cases arousing suspicions which we desire to allay or prevent, and to show them about takes our time, with little apparent return in the way of preaching or forming friendships.

"Mr. Atwood has been besought by I know not how many to help them leave off the use of opium."

EAGER LISTENERS.

Mr. Beach, of Tung-cho, reports a visit in various places to the south of Tung-cho, saying, —

"Heretofore I have avoided attending fairs, as the appearance of a foreigner brings about one such a crowd that preaching

is as effective as Demosthenes' orations by the seashore. This time we attended fairs nearly every day. The native helper found it an advantage, as always, but I blocked up the streets so much by the crowds that the only way was to preach outside the limits of the fair, in some open space. I was well understood by most who heard. This was proven, not by the common remarks: 'He speaks just as we do;' 'He talks good *kuan hua*,' etc., but by their questions, and by their explaining to fresh arrivals the gist of what had been said before. Many would stand there in the cold for nearly two hours consecutively, which is more than mere curiosity to hear and see a foreigner requires.

"An old man at Ts'ui Huang Kou listened in silence for an hour and a half, and then began to ask questions about our religion. He questioned me very intelligently, and finally declared his belief in the doctrine and his desire to enter the church. I explained to him that it was a very different matter from entering one of the native sects, requiring a new life of trust and purity and upright living, and was not to be done for the sake of gain or earthly advantage. Some time afterward, as I was leaving the town, he came to me in the street and wished to know whether he would be allowed to join the Jesus sect.

"At a little place called Sin Ling there was the densest crowd I have ever seen in my life, owing to its being a fair day and a theatre day too. The streets being full, the housetops were occupied by sightseers. The passage of our cart through this solid mass of humanity was an exciting and dangerous piece of business. Just outside the town was a sort of Ebal and Gerazim, on a small scale, where I preached. Gerazim was crowded and Ebal partially so. I hope that the occupants of Gerazim received a blessing. At any rate, I nearly ruined my throat in the attempt to bring 'happiness sound' to their ears. One fine old man of seventy-three stood for more than an hour, listening intently, and then, owing to the infirmities of age, he came and sat down just behind me. In reply to a man who wished to know whether I was explaining a method for getting rich, and, learning that I was not, went off disgusted, I tried to show that the reason why he wished to get rich was that he might attain happiness, and that he showed his unwisdom in not asking whether there was not a way to attain happiness that was eternal and not ephemeral. At this point the old gentleman took up the thought and talked to the people very feelingly of the transitory nature of this world's joy. His words, being those of age and respectability, had effect. Later I talked personally to the old gentleman about his own relation to God and his prospects for the other world so soon to dawn upon him. I have some hope of the old man.

"In other places interest shown in the word spoken was probably due to the Chinese desire to lay up merit by aiding those who are exhorting men to righteousness. One striking case was that of a dwarf in the city of 'valorous purity.' He saw me on the street, besought me to explain to him and others the 'sacred books' which I was carrying. He himself could not read, but seemed to have a 'good and honest heart.' I explained to them for some time, when a drunken man came up and was determined to raise a disturbance. At this juncture my valorous dwarf came to the front and, finding that exhortation would not do, dragged the drunkard away by main force and exhorted him in private. I strongly suspect that his ultimate silencing was due to some money given him by the dwarf. At any rate, I was not molested again.

"One encouraging feature of my trip was the meeting with evidences that Christianity was slowly becoming known by a few, at least, in remote places."

Shanse Mission.

THE MEDICAL WORK.

DR. OSBORNE writes from Tai-ku, November 16: —

"The medical work is opening up in a very satisfactory manner. We already have a good number of patients and, best

of all, many of the out-patients attend our preaching services, and while it is yet too early to look for the fruit of the Word, yet there is an unmistakable interest which it is gratifying to see. The work is developing in a direction it has not before taken. As our Lord said, we have the poor with us always, and we are glad to see them at the dispensary, for their souls are just as precious as the souls of the rich. But we are also glad to see the wealthy people begin to come and ask us for aid, because it indicates a friendly spirit. Heretofore the wealthy class have held aloof from us, except on one or two occasions when they were driven to extremities, but of late they seem quite friendly. Before we reached here Mr. Price had successfully treated a son of one of the wealthiest men of this great city. Since we arrived we have received calls from two of the wealthy class of men of the city, and have treated patients successfully in one of these families, and also in a family of equal wealth outside the city, in a village three miles away. The latter was a case of opium-poisoning.

"Of course we take advantage of these opportunities to tell the people why we are here; to tell them a little of 'the old, old story' which is so new to them, and invite them in to visit us and attend our Sabbath service.

"A few days since, after showing one of the wealthy men of Tai-ku some surgical instruments, and some foreign articles which to him seemed very nice, he remarked that all these things must cost a good deal of money. We replied that though we were far from wealthy, our people had sent us here with these things to do them good, and to teach them about God and Christ. They do not understand how this can be, and doubtless think we are very foolish or, more often, that we have some sinister purpose in view."

Japan Mission.

ADDITIONS TO THE CHURCHES.

MR. ATKINSON writes from Kobe, January 14: —

"The year opens very encouragingly. The Week of Prayer was full of interest. Large meetings were held daily, and were carried over into the following week. Before that, there was preaching nightly in the churches in this vicinity and in the streets. The first Sabbath of the year there were twenty-four additions to the Kobe church, thirteen to the Tamon church, and four at Hyogo. The first week's issue of *The Christian* gives the total number of baptisms reported at its office as 314 persons. The total additions reported in its columns for the year 1887 number 4,332. It is not likely that all baptisms are reported, so I think we may estimate last year's additions to the Protestant work as five thousand. The general interest in Christianity is more widespread than last year at this time, and is also deeper. I trust this year is to be one of larger ingathering than any previous year.

"The opening of our school hall on January sixth was full of interest. The governor of the prefecture and his wife, the chief of education, some judges from the courts, and several other influential Japanese were present. We were also favored with the presence of a few English and American ladies. The exercises were very interesting. The school is full, and there is a cry for more rooms to meet the needs of the school."

THE KOBE GIRLS' SCHOOL.

Of this school Miss Searle writes: —

"Our Japanese teachers are becoming more efficient every year. Some of them are beginning this year to teach their English classes entirely in English. Before this they have given explanations and conducted recitations in their own language, even while using English text-books. Our entering class this fall numbers more than fifty, and of course must be divided for most of its recitations. The other classes range in number from ten to thirty-five, and, while classes are not multiplied, the students are now fairly well classified, as of course they must be if we are to do efficient teaching.

"There has been an unusually earnest

spirit in the school all the fall. This has increased during the last few weeks, and now, although the schoolwork has gone on steadily and quietly, there are eighteen candidates for baptism. Others also are thinking deeply, and will probably soon decide. The three highest undergraduate classes, numbering nearly forty girls, now include only one who does not count herself a Christian. It is one of the most precious rewards of the work that we do see the girls growing spiritually as well as intellectually.

"Last summer when we found that, although our new building would provide commodious schoolrooms, we should not be able to receive nearly all the applicants for board, some of our Japanese friends asked permission to raise funds for a dormitory. A committee was formed for the purpose, consisting of eight of the more wealthy and prominent citizens of Kobe. Although only half of these gentlemen are Christians, they seem genuinely interested in the school, and have taken hold of the matter heartily. More than half the required sum is already promised, and the members of the committee are inclined to assume the financial responsibility and begin the building, without waiting to collect the rest of the money."

REGARD FOR MISSIONARIES.

Mr. Rowland, of Okayama, sends a brief account of the many tributes of affection shown to Mr. and Mrs. Cary on the eve of their departure from Okayama for America. The people brought presents of every sort to testify their regard for those who had brought them the gospel. Mr. Rowland writes: —

"The first public gathering was on a bright afternoon of the week before they were to start. After a photograph of the whole assembly had been taken, we went to the church, where a farewell service was engaged in. This was a meeting for all the Christians of all the out-stations and for anybody else that wished to come. Many were present from long distances. Poems and addresses were read, hymns were sung, and, last and best, there was an address from a representative of each of the five churches of this province. To these Mr. Cary made an appropriate response. In the closing prayer pastor Abe, of the Okayama church, overcome by his feelings, sat down before he had finished. The prayer of the hearts of all was well expressed by his failure to express it in words.

"The next week a feast was given by the class-leaders and officers of the Okayama church. For this they chose the spacious room in which the provincial assembly holds its deliberations, looking out upon the public park, the most beautiful I have seen in Japan. There were present the officers of the church, the teachers in the two Christian schools, and the missionaries, some thirty in all. There was, moreover, for days a continual rush at Mr. Cary's home of people coming to express their thanks and to say farewells. This continued to the last moment, so that when, after supper on the evening of December 22, they were obliged to go to catch their boat for Kobe, there were still many people at the house. Most of these went with us all to the landing-place and said their last loving words in a brief prayer on the riverbank. We all tried to give them a cheerful send-off, but we did n't feel altogether joyous at their going."

THE WORK ON KIUSHIU EXTENDING.

Mr. Orramel H. Gulick, after writing of the arrival of the reinforcements at Kumamoto, so that the station is now well provided for, writes as follows of the way in which the work is developing in various towns on the island of Kiushiu: —

"In November I made a tour, accompanied by the evangelist Mr. Oku, to Minamata, a city sixty-three miles south of us, where I baptized nine persons, and also to Oama, a point twelve miles away, Mr. Kanamori's native place, where we have a very interesting work. Again in November, Mrs. Gulick, Mr. Oku, and myself made a week's tour to Fukuoka, eighty

miles north, where is the church of which Mr. Fuwa was long the faithful pastor, but now for a year and a half without a leader. Here the gospel seed, with none to plant or water, continues to yield a volunteer crop. Here I baptized nine persons who, upon faithful examination, gave proof of changed hearts and lives. Returning from Fukuoka, we came to the shore road, and passed through Müke, an important place near the shore of the Gulf of Shimabara, where a service was held.

"Early in December, accompanied by Mr. Oku, Mrs. Gulick and myself visited Yatushiro and Kagami-machi, respectively thirty and twenty-two miles south of us. In Yatushiro eighteen persons were baptized, and in Kagami three persons. On the eleventh of December I had the pleasure of baptizing fifteen persons in Kumamoto, and last Sabbath one. These, together with those baptized by Mr. Ebina in October (in Kumamoto, ten; in Yatushiro, two; and this month at Oama, six), make an addition of 73 to the 167 reported by me last May, as the number of believers in our connection in Kiushiu."

Northern Japan Mission.

THE SCHOOL AT SENDAI.

Mr. De Forest, of Sendai, reports that the Government Middle School in that city is to be abolished in April next, but that a preparatory school is to be opened in connection with the Government College, which has a faculty of ten professors. The abolition of this middle school, it is believed, will throw into the school of our mission a large number of pupils. These educational questions have called forth a good deal of consideration in the several provincial assemblies. Mr. De Forest writes: —

"It is no small gain to have a school like ours — and the one at Niigata — discussed in the provincial assemblies. Here, when the question of the abolition of the Government Middle School was presented, it was strongly opposed by one member, who said that such a step would leave the city with nothing but that Christian school where they had prayers every morning, and where there was so much religion that it might be called 'priest-ridden' or 'stinking with religion.' To this the vice-governor replied that the school was doing a regular educational work that would compare well with other schools, and that the prayers were only two or three minutes long, the time, twenty-five minutes, being taken up mainly with addresses that conveyed useful information and helped to make character. A lawyer followed in the same strain; and the talk has cleared the track so that now it is fully understood that our school stands pledged to do all that is possible to develop character as well as to quicken the intellect; and the means used are the *principles of the Christian religion*."

Zulu Mission.

RELIGIOUS AWAKENINGS.

Brief but very gratifying tidings have been received from several stations in Natal, indicating the presence of the Holy Spirit. Mr. Wilder reports from Umtwalume that on a recent Sabbath morning eighteen persons gave open expression of their desire for the prayers of the Christians. A brief note from Mr. Harris, of Ifumi, who has also the care of Amahlongwa, says: —

"We have had a glorious time at both Ifumi and Amahlongwa during the Week of Prayer. About thirty, if not more, at each place have made a public profession, and I hope have begun a new life. The divine presence was manifest all the week and at every meeting. I seemed to get great liberty in unfolding the blessed truths of the gospel, a fresh baptism from on high, and many of our people have, I believe, received the same divine power."

Mr. Ireland, of Amanzimtote, reports that: —

"The evangelist, Rev. David Russell, has made another useful visit to this sta-

tion. For three days and a half we had two services each day, from Monday afternoon to Thursday evening. Including some twenty-five to thirty catechumens, who had met in class once a week for several months, more than fifty professed to come out on the Lord's side, before the meetings came to a close. We had large, earnest congregations, of some 400 twice each day, and the services were solemn and interesting. With the exception of the seminary students, who are now away for the holidays, these new seekers after salvation are met weekly in three or four classes. Mrs. Ireland has a class of the younger portion, some twelve or fourteen, in which she is much interested."

Miss Phelps, of Inanda, speaks of the new building for the school, saying, —

"We have tried to interest the girls in *earning* something to contribute, if they could. One girl who comes from a heathen kraal brought the first contribution, a shilling and sixpence. It was a good deal for her, for it is very difficult for her to get money to buy her clothes. A few others have brought a little, and they have earned by sewing and in some other ways about two pounds. They have helped, too, in the actual work of building by bringing a great many buckets of water on their heads, from a stream a quarter of a mile away, and by sifting the sand used in laying the cement foundation.

"On Saturday of each week, all who wish work an hour (outside the regular work-time) for a penny for the Sabbath collection. Quite a number are very regular in earning their pennies. It is noticeable, too, that those who are more faithful in this matter are the ones who in other ways give the most satisfactory evidence of having renewed hearts. It was gratifying to learn that a few tried to earn a penny each week while at their homes during their last vacation, so as to have it to give."

West Central African Mission.

THE NEW STATION.

LETTERS from this mission give a good health report, but contain nothing specially new, save that a definite choice of site has been made for the new station at Olimbinda. The local chief, Kopoko, has given his consent, though the king of Bihé has refused permission to locate at that point. Mr. Currie is not in any wise disposed to yield to the whim of the king. The site has been visited by Dr. Webster and Messrs. Sanders and Fay, as well as by Mr. Currie, and all unite in regarding it as a most favorable spot for missionary work. Of the journey thither Mr. Currie writes: —

"We passed about sixty villages, — my men say over seventy, — many of them small, but others of good size. The population would be considered good in a well-settled agricultural district at home. The country is drained chiefly by a large number of small rivers which flow into the Kuito, Kukema, and Kuanza rivers, and provide a sufficient supply of good water for the people. The soil is of the same general nature as in Bailundu. Tracts of deep and sandy soil — as I have noticed in other places — are especially fertile. Everywhere the crops looked healthy and much more advanced than about our station in Bailundu. The hillsides were covered with a carpet of livid green, enlivened by a large variety of brilliant flowers. In the fields were rich collections of gladioli. In ponds and streams were lilies of rare beauty.

"The well-timbered lands increased in quantity as we drew near to Olimbinda. So also did those peculiar mounds of which the natives say that Suku (God) started to make mountains but did not finish them. One striking feature of Olimbinda is the large number of new huts, and of huts in process of construction. One village I noticed has added since my last visit, a few weeks ago, six new huts for people brought out from the Ganguella country.

"The chief of Olimbinda received me with good grace, while Kopoko seemed even more anxious than before to have me build in his country. A tree was cut with a large knife sent down by Kopoko, and the place was with due ceremony declared ours. I then arranged to have a hut built

in my absence, and a lot around it fenced in, so as to have the natives accustomed to the idea of a white man living as a friend and helper among them, and also to have them take a little responsibility upon themselves."

Mission to Austria.

THE BIBLE PRIZED.

MR. CLARK, of Prague, sends a report to the American Bible Society of the work accomplished by the colporters under his care, but supported by that Society, from which we are permitted to make the following extract: —

"The year 1887 has witnessed even more difficulties than its immediate predecessor. Colporters whose licenses had expired and who applied for renewal were obliged to wait weeks, and even months, for the governor's answer. One of our colporters was called before the police and warned not to sell, *ad interim*, a copy of the Scriptures. 'If you do, the license will not be granted, or if granted, it will be recalled if proof is brought of your disobedience.'

"The desire of the people for God's Word has not been less than in former years, but intense and bitter poverty, such as I never saw even among the poor of New York City, has made it necessary in many instances to give the bread of life without money and without price.

"Let me quote from one of the reports before me to show how a colporter sometimes gives first bread for the body and then food for the soul. 'Entering a poor dwelling in P——, I saw the father lying very ill on a miserable bed. Offering the Scriptures at the usual price, a feeble voice from the bed replied: "What can I do with that? My children need food." Upon this the poor mother began to weep. There stood the children, just home from school, begging for bread, but there was no bread nor any money in the house. The words of Christ, "Give ye them to eat," came to me with such force that I could not do otherwise than go to the nearest bakery and purchase bread for the hungry family. Then sitting down by the bedside of the poor man, I found a willing listener to the words of Jesus. On leaving I gave him a Testament, which he received with marked gratitude, kissing the book tenderly and then weeping as I went away.'

"Another colporter writes of two recent cases that have given him pleasure. Several months ago he sold a workman a Bible. It was a new book to him and he read it earnestly for truth and light. Meeting him not long since the man told him of his joy and faith and of Christ's help in emergency. In the factory where he worked there was something very difficult to be repaired. All hesitated to undertake it. The foreman asked this man if he would attempt it. 'With God's help, I will.' While others were preparing to help him, he went to a quiet corner for earnest prayer. The divine blessing was not withheld and the difficult task was soon accomplished.

"The other case was of a man of bad reputation who had long abused and neglected his family, who had, in frequent absences from home, indulged in all forms of sin and vice. He returned to the village where I was stopping. Seeing him one day walking away from town, I followed him, and soon persuaded him to buy a Bible, which he promised to read diligently. After some weeks I had the pleasure of meeting him again and of finding he was quite a changed man, penitent for his sinful life and fully resolved to live according to the good book that had brought him light."

European Turkey Mission.

MANY HEARERS. — BANSKO.

MR. CLARKE, of Samokov, writes, January 30: —

"There are a number of cases in Sofia which show that the truth is working among thinking men, and throughout the country there is a readiness to hear truth in marked contrast to the opposition man-

ifested a few years ago. The congregations in Sofia would evidently be much increased by having a larger and special place for the services.

"For months we have hoped that Mr. Sichanoff, the efficient preacher in Bansko, would be ordained and installed over that church, which has members in seven of the surrounding places. On New Year's day (O. S.), January 13, we were rejoiced by the consummation of our hopes. Dr. Kingsbury, as chairman of the council, clearly and wisely conducted the examination, in the presence of over three hundred persons from Bansko and other places, and at the public services in the afternoon over four hundred deeply interested listeners were present. The people have long been desirous of this settlement, but Mr. Sichanoff did not see his way clear to accept their invitation. His heart continues to be full of desire for the work in Bansko and in all that region.

"In connection with the ordination, it was thought best to hold a conference of workers and delegates from the people. Thursday, Saturday, and Sabbath afternoons one hundred and fifty or two hundred assembled for the discussion of the need of, and benefits derived from, an earnest study of the Word of God, the power of a true faith in God, the fulness of the power of the Holy Spirit, how can we most successfully work among the villages, and other like topics. Much was accomplished and much preparation made for onward work in future similar conferences. The first Lord's Supper shared in by the new pastor was a season of tender communion with Jesus."

Miss Stone, of Philippopolis, reports the work of three Bible-women as very hopeful, saying that new homes are open for the reception of the gospel. She says: —

"On Monday, January 23, Pastor Boyardjieff was in the city, *en route* to Merichleri with Mr. Locke, to reorganize the now reviving church in that village. He was enthusiastic over his evening school of young men, numbering about twenty students, five or six of them regular and intelligent attendants upon the Sabbath services. One of them, a Turk eighteen years of age, gives great promise, and his mother also visits the pastor's home and assures him over and over again that she hopes her son will become a Christian, — a Protestant, — for she says: 'They don't lie and steal and do other bad things.' It seems that Christ's professed followers in Pazardjik are commending the gospel of our Lord Jesus Christ by their lives. They have a wise, experienced leader."

Western Turkey Mission.

PROSPEROUS CHURCHES. — ADABAZAR.

MR. PIERCE, of Bardezag, sends the following cheering account of the three churches in that district: —

"For the last few months there has been more than usual activity in the Bardezag church and congregation. They have cleared off an old, troublesome debt, paid up their preacher and teacher, and begin the new year with a few piastres in the treasury. The Young Men's Christian Association has increased in numbers and influence, and has assumed the responsibility of the common school, which is now in a flourishing condition, with a graduate of the high school as teacher. Six young persons joined the church on profession of faith at the last communion.

"The church in Nicomedia also is in a much better condition than it has been for years past. Our evangelist, Mr. Simon, makes his home there when he is not out among the villages, and as he is a man of large experience, his influence is felt in the church and in the houses which he visits. They also have as preacher a young man, a graduate of our high school, who bears a good reputation.

"I wish to speak more particularly of the church in Adabazar, as it is more nearly a model working church than any church within my knowledge. I was present at their yearly meeting. It was held in the church, nearly all the brethren and young men being present, as well as a goodly

number of the sisters. After singing and prayer the pastor gave his report, in which he gave the number of additions during the year, number of deaths, marriages, baptisms, pastoral visits, etc., and the whole number belonging to the congregation, which is three hundred and fifty persons, connected with eighty families.

"The secretary then read a well-prepared report of the number of meetings held, and the business done, by the church committee during the year. Then followed the report of the treasurer, from which it appears that 1,262 piastres (this piastre is a little more than four cents) were put into the poor-box, and given to the needy, chiefly outside of Adabazar; 2,597 piastres were collected as tuition from the common schools; 6,480 piastres were raised for the pastor's salary; 164 piastres for general evangelistic work; and 3,280 piastres were paid by certain brethren in support of the Girls' High School. In all, 16,200 piastres, or some $650, were raised and expended during the year. There were only twelve persons in the community who did not pay anything. We also had reports from the several different societies into which the congregation is organized, as follows: —

"(1) The Mothers' Meeting. Each mother knits at least one pair of stockings during the year, and also pays a small sum of money. The proceeds of the year were 380 piastres. They now have a capital of some 4,320 piastres, which they propose to keep at interest until it reaches the sum of £50, when they will purchase a shop in the market, the profits of which will be devoted to the Girls' High School. (2) The Young Ladies' Society, with fifteen members, whose income was 84 piastres. (3) The Misses' Society, who raised 62 piastres, and paid it to aid poor girls in school. (4) The Little Girls' Society, who had given 40 piastres to aid in building a schoolhouse in a neighboring village; and also had made a nice spread for the table in front of the pulpit. (5) The Young Men's Christian Association. They hold regular meetings for prayer, mutual improvement, etc., and had raised 936 piastres in money. They have a small fund with which they intend to open a reading-room in the market as soon as they can secure sufficient money and a suitable place. (6) The boys also have a society, with fifteen members, and had raised 95 piastres.

"In this way the whole congregation is organized, and every one has some special work. All these little societies are recognized and encouraged by the pastor and the church, and each individual is made to feel that he has a part in the good work. Two weekly prayer-meetings and the monthly concert are regularly maintained.

"The schools of Adabazar are very encouraging. The Boys' School, taught by a graduate of Bardezag High School, has sixty-six pupils, and is an honor to the place. The common school for girls is in connection with the Girls' High School, and has fifty-five pupils. The expense of these two schools is met by tuition. The Girls' High School has twenty-six boarders and twenty-five day pupils. Of the former, one is a Turk, one a Circassian, and one a Greek. The rest are Armenians. The people take great pride in this school, and are doing everything in their power to make it a prosperous and permanent institution. They are succeeding beyond our most sanguine expectations, and are worthy of great praise. Miss Farnham and Miss Sheldon are very happy and busy in their noble work. The people do everything possible for their comfort, and give heed to their every suggestion."

Eastern Turkey Mission.

GIRLS' SCHOOL AT BITLIS.

FROM Miss Mary Ely's semi-annual report of the Mount Holyoke Girls' School at Bitlis we make the following extract: —

"For the current year, beginning November 16, 1887, forty boarders — including two native assistants — and twelve day scholars are in attendance. This does not include the primary department,

day pupils who occupy a lower room, and are not connected with the high school save in having a teacher from it and in sharing the oversight of the missionary teachers. Of the boarding scholars twenty are self-supporting. All the others pay something towards their expenses, though in some cases the amount given this year is less than that of last season, owing to increased poverty and to advanced prices. This is the better understood when it is borne in mind that the pupils pay almost exclusively in provisions, not in money. It is through having from the first adopted this system that we have been able to push self-support to so good a degree in this poverty-stricken district. No scholar has ever been received into this school free, though in some cases the amount given has necessarily been very small. The widespread indifference to the education of girls is still keenly felt, more particularly in the rural districts. It is a matter of profound regret that the girls who enter school are so ignorant. They often come through the influence of a brother or other single relative, while most of their friends care less than nothing for education. 'Send my girls to school! Why, *who* would bring the wood and water?' said a father of some means and a church member.

"Although there has been no very marked religious awakening, until within a few weeks, we have not been without evidence of the Spirit's presence in our school family."

Marathi Mission.

WORK AMONG THE HIGH CASTES.

FROM Miss Lyman, of Bombay, we have the following interesting account: —

"Not far from a year ago a high-caste Hindu woman living in Parell, three miles from here, came to request Mrs. Hume to open a Sabbath-school in her house. This Mrs. Hume did, having as many as fifty-four scholars, with an average attendance of thirty women and girls each Sabbath. The boys also were so eager to hear the gospel stories that Mr. Abbott and a native helper opened a class for them on the veranda, where as many as seventy-five men and boys gather to listen to them. After a while this woman came again to beg Mrs. Hume to open a day-school in her house, and the week after our arrival it was started. Yesterday the school was closed for a week's vacation, and Mrs. Hume gave a few prizes to the girls. I wish that some of our friends in America could have been there to hear those girls, after six weeks' instruction, read so well, write the tables, and, above all, repeat Scripture verses and tell Bible stories which Mrs. Hume had taught them in the Sabbath-school. Some of the native Christians were present, and one of them said afterwards that hitherto he had not had sufficient confidence in the work to pray for it; but when he saw it he had to pray to God then and there, for it was so wonderful. Shall the work end here? Shall we not rather go on in the path which the Lord has thus opened before us? There is no mission-grant for this work, and no money can be spared from the school here, for that has grown so large that more funds are needed to meet the constant demands to receive more pupils, and the people are so poor that many cannot afford to pay for their children. Now, the women in Parell beg for a teacher for themselves, and thus two teachers and an assistant are needed for the work there.

"This is a wonderful opening — an unheard-of thing in the past, for a Hindu house of a very high caste to be opened to Christians.

"And this is not all. On our way home yesterday another woman called us into her house and showed us all over it, even into the place where they eat; only over the threshold of the room where the gods are kept we were not allowed to step.

"The work going on here has been a constant source of surprise to me. I came from a Christian church in a Christian country, but I have been forced to

own to myself that it is not doing more than half the work for the Master that this little church of one hundred and ten members is doing, and here they are all poor, many of them living in but one room."

Madura Mission.

CHRISTIANS AT WORK.

MR. TRACY writes from Tirumangalam, December 23: —

"In each of the three station districts under my care the special effort of the year has been to turn the attention of the Christians to their duty towards their Hindu friends and relatives in the matter of setting Christianity before them, and the helpers have given as much time as possible to direct evangelistic work among Hindus. The discouraging apathy shown by many toward the performance of this duty has been offset by most gratifying and encouraging results where effort has been put forth with prayer and in patient persevering. Though no new congregation has been added in either of the stations, yet each station has received individual accessions in several congregations, and such gains have reached an aggregate of one hundred and sixty in number. These have come mostly as individuals, rather than as families, and from conviction of the truth rather than from any worldly motive, and they seem to me more than usually sincere and likely to remain firm. Several have come from what is perhaps the very darkest region of our district, the region of the Kallars, or Thief-caste people. Several of them are young men who have already suffered patiently no small amount of persecution, even to receiving blows and disinheritance. Of one I could speak with special gratification, because his case has come more directly under my own personal notice. His bearing under persecution has been such as to put to shame, before a Hindu community, his own parents and brothers, and has called out my admiration at the noble exhibition of a spirit so wholly foreign to that which was born in him with his Kallar blood.

"On Christmas day there were brought to me, by another new convert, some ornaments which in days gone by he and his brother had caused to be made in honor of their family goddess. The ornaments are made of copper, heavily plated with gold, and are in four pieces, being the feet, body, head, and crown ornaments in which they were wont annually to set the goddess forth for special worship. Recently in the division of family property among the brothers, these fell to the lot of this brother, and he brought them to me. The work and overlaying of gold must originally have cost no small sum, and he offers them on Christmas morning as his pledge of fidelity to a Saviour and a religion whose adornment is not external, but that of a meek and lowly spirit."

CHANGE OF STATION.

The mission has decided that the old station of Mandapasalai, which, though large and important, is not conveniently located, shall be discontinued, and that the missionary residence for that district shall be removed to Arrupukottai, a much more accessible place, of which Mr. Perkins writes: —

"It is a very large and prosperous place, the second town in point of population to Madura, with many opportunities for Christian work. It is ten miles from the railroad station, which is a depot for cotton for a large section of country hereabouts. We are having some difficulty about the site for the building, owing to some of the heathen superstitions of this country. It seems that one of the most desirable spots is occupied by a small rest-house, which was built by the owner of the property for the benefit of the public, thereby gaining for himself great merit and doing a very charitable act. The man himself is not unwilling to sell, but there is a woman interested in the land, who stubbornly refuses to allow the sale to take place, for, she says, the low-caste servants will pollute the waters

of an adjacent well, and also that it would be a most hazardous thing to sell a piece of property already devoted to charity."

It seems probable that Mr. Perkins will be obliged to look for another site for the mission bungalow.

PALANI. — THE TRUTH PROCLAIMED.

Mr. Hazen, who has been stationed at Palani, is now to remove to Dindigul during Dr. Chester's absence, though still having the oversight of his old station. Of the work at Palani during the past year he writes: —

"Eighteen persons have been added to our church on profession of faith, and forty-six adherents to our congregation. But deaths and removals reduce these numbers to a net gain of twelve church members and eleven adherents. These are not large numbers, such as might be expected from a great ingathering, but are the result of an ordinary year's work in an ordinary station. We greatly long for a copious outpouring of the Holy Spirit upon our schools and congregations. We feel confident that such a blessing would bring hundreds and thousands into the kingdom, for many have often heard the gospel and are intellectually convinced of the truth of Christianity, but do not sufficiently feel their lost condition and their great need of salvation to enable them to break away from family and caste.

"In looking over the statistics of the year, I am impressed with the amount of gospel truth proclaimed. To illustrate: The three Bible-women of Palani have told the story of Jesus' love to 9,474 persons during the year. The two evangelists have done the same to 14,752 more; the pastor, catechists, and teachers to 40,000 more, making a grand total of 64,226 of the unevangelized who have heard the gospel in Palani Taluk during the year 1887. For this grand seed-sowing we are profoundly thankful, and pray that a precious harvest may yet be reaped.

"Our schools are growing in efficiency and importance. We have many commendations from the government inspectors as to their success in the work they are doing. But the work among the women is the brightest and most hopeful of all. One year ago we had but one Bible reader, now we have three. The last two have proved to be peculiarly efficient and devoted. We look upon them as a special godsend to us. More houses are open to them than they can possibly enter. Besides pressing invitations from all classes in Palani town, other villages have sent an appeal for them to come and teach them also. Some of the women to whom the Bible has been read have been so moved by its words that they have felt constrained to go with the Bible readers and confirm the gospel message by their own testimony. This work seems to have received a fresh impetus by Mr. Hazen's presence with them from time to time."

Ceylon Mission.

Mr. S. W. Howland, of Tillipally, sends an account of interesting meetings connected with the admission of persons to the church. Six were received at Tillipally in October, three of whom were from the training school; two were received at North Erlaly. Mr. Howland writes: —

"Within the past few months an 'Anti-Christ Society' has been organized in Jaffna, and they are publishing tracts once a week or so, and industriously circulating them. We do not think it best to reply directly, as if in discussion, but I have been preparing a series of four-page tracts, taking up most of their points, and these are nearly ready for distribution.

"Next Sabbath is to be communion at Chavagacherry, and two are to be received, one the wife of a Christian, the other a cousin of a Christian in a fisher village. His cousin is part owner of a fishing-net, or seine, costing about twenty-five dollars, and this man, with others, uses it. They pray every morning before setting out, and they think that their catch is on the whole greater than that of the nets used seven days in a week. On several occasions their heathen neighbors, seeing their large

catch on a Monday, have declared their intentions of keeping the Sabbath, and several of them seem really interested.

"We were recently invited to hold a meeting in a school held just in front of a large temple. I am told that a meeting has never been held there before. We never had better attention, and they asked us to come again. A short time before we were invited to a meeting in the rest-house attached to a temple. We preferred to hold it in the open air under a large tree. The temple musician played a pipe quite skilfully, and quickly joined in the tunes of our lyrics, most of which are adapted from temple music. The hand-drum and the cymbals also added their noise to the music of the baby-organ, and we sang tune after tune in a style quite pleasing to the large crowd that gathered, who listened attentively to the earnest address that followed. We would not have such instruments in a Christian place of worship, but they did not seem out of place there. There are many people somewhat interested, who, as we believe, would come into the kingdom if followed up faithfully."

SUNDAY AT JAFFNA COLLEGE.

The following communication, which will explain itself, comes from a native teacher, Isaac Paul, at Jaffna. The whole account, as here given, was written upon a single postal card in a clear and beautiful handwriting.

"When I read in the September *Herald* about a Christian institution, I was moved to write the following account of the use of the Sabbath in the Christian school in the midst of a heathen land where I received my education, thinking that it will give much interest to you and to your readers.

"Three years ago I was a student in the senior class of Jaffna College. I was very much gratified to see the way we spent the Sabbath. The bell at five awoke us from sleep. The Christians finished their private Bible reading before six. From 6 to 6.45 we had the volunteer prayer-meeting, which was attended by heathen and Christian young men. From 6.45 to 7.15, the reverend principal had prayers with us, feeding us with spiritual nourishment. After that we had the study hour for the afternoon Bible lesson. At this time religious papers also were given by the principal. The breakfast being over, the church choir went to rehearse the music for the service, under Miss Hastings. At the service all the students were required to take notes. After returning from the service at eleven, all of us rested for an hour. At twelve the reverend principal had an inquirers' class for the non-Christians, and the native head-master had a prayer-meeting for the Christians. After dinner, at two, the bell rang for the recitation hour. While some young men, called the Sabbath-school committee, went to the different villages to teach Sabbath-schools, others went to their classrooms to recite the Bible lesson which they prepared that morning. Then we had the study hour, which was spent in reproducing the sermon from the notes. From four to five the different classes read some religious books under the ladies, such as Shepherd of Salisbury Plain, Pilgrim's Progress, Young Christian, Nelson on Infidelity, Peabody's Christianity the Religion of Nature, Christianity's Challenge, Grace and Truth, Present Day Tracts, etc. From 5 to 5.30 volunteer singers practised music from Moody and Sankey Hymns, under Mr. Hitchcock. After supper we attended the evening service, now and then conducted in English. The evening service being over, some spent their time in private Bible reading, others in talking with their friends about Christ. At nine we went to bed with the usual prayer. Thank God for giving such a Christian institution in our heathen land."

Notes from the Wide Field.

STATISTICS OF MISSIONS AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1887.

THE following table is condensed from one prepared by Rev. Henry Loomis, Agent of the American Bible Society at Yokohama. The Society for the Propagation of the Gospel Mission declined to give statistics, and the figures for this society are partly approximate. In the column for contributions the *yen* is equal to seventy-five cents, gold. Two columns, for which we cannot make room, giving statistics of churches wholly or partly self-supporting, show that of the 41 connected with the American Board 33 are wholly, and the remaining 8 are partially, self-supporting. The progress of the past year as indicated by this table is most cheering and should call for devout thanksgiving. See an editorial note on page 140.

Missions.	Year of arrival in Japan.	Male missionaries.	Unmarried females.	Missionaries (wives not included).	Stations.	Out-stations.	Churches.	Baptized adult converts, 1886.	Members.	Theological schools.	Theological students.	Native ministers.	Unordained preachers and helpers.	Native contributions, in *yen*.
American Presbyterian Church,	1859	14	21	35	6	35								
Reformed Church in America,	1859	10	4	14	3	19								
Union Presb. Church of Scotland,	1874	3		3	1	6								
United Ch. of Christ in Japan (Native)							58	1,688	6,859	3	44	34	48	18,553
Reformed Church in the U. S.	1879	4	1	5	3	10								
Presbyterian Church in the U. S.	1885	4	2	6	2	5								
Woman's Union Missionary Soc.	1871		5	5	1									
Cumberland Presbyterian Church,	1877	3	4	7	2	2	7	88	454	1	5			700
Am. Protestant Episcopal Ch.*	1859	11	4	15	2	21	11	207	408	1	1	2	41	1,085
Church Missionary Society,	1869	9	2	11	5	12	19	222	880	1	19	3	7	1,209
Soc. for Propagation of Gospel,	1873	7	1	8	2		2	200	500					300
Soc. for Promoting Female Educa.	1877		2	2	1									
American Baptist Church,	1860	8	7	15	6	22	10	211	715	1	10	3	20	745
English Baptist Church,	1879	2	1	3	1	11	2	33	140		1	1	4	3,166
Disciples,	1883	2	2	5	1	1		20	57				1	7
Christian Church,	1887	1		1	1	2	1	6	16	1	6		4	†15
A. B. C. F. M.	1869	28	21	49	8	102	41	863	5,653	1	64	25	15	†12,769
Independent Native Churches,							2	100	355			2		700
Am. Methodist Episcopal Church,	1873	18	15	33	11	41	46	845	2,352	2	37	23	32	3,395
Canada Methodist Church,	1873	9	6	15	3	25	12	†270	1,012	1	15	5	12	†1,500
Evan. Asso. of North America,	1876	3	1	4	1		4	109	177	1	6	4		250
Protestant Methodist Church,	1880	3	4	7	2	1	2	64	125		1			75
Am. Meth. Episcopal Ch., South,	1886	5		6	4	1	3	64	76		4		2	43
Gen. Evang. Prot. (Ger. Swiss),	1885	2		2	1		1	30	35	1	3			37
Society of Friends, America,	1885	1		1	1				15				5	17
Unitarian Church,	1887	1		1	1									
Total, 1887,		148	103	253	69	316	221	5,020	19,829	14	216	102	191	41,571
Total, 1886,		128	85	215	50	211	193	3,640	14,815	11	169	93	166	26,866
Increase, 1887,		20	18	38	19	105	28	1,380	5,014	3	47	9	25	14,705

* Statistics to June 1. † Approximate.

PROTESTANT MISSIONS IN CHINA IN 1888.

FOR the accompanying statistical table we are indebted to Rev. Dr. Luther H. Gulick, editor of *The Chinese Recorder* and Agent of the American Bible Society in China. The table has received some revision by the hand of Dr. Gulick since it was issued in the January *Recorder*. The most noticeable fact indicated here is the increase within the year of over 4,000 in the number of communicants, from 28,000 to 32,260, and the increase of 111 in the number of missionaries. In reference to the share of the American Board in this report it may be remembered that the work which it began in

the earlier days of missions, in the southern portion of the empire, was relinquished to other societies, so that it cannot here be credited with all that it has been instrumental in accomplishing. We also would note the fact that work has been done by native Christians of the churches connected with our Board which is not included in the column of "contributions by native churches." This table is most interesting and valuable. Dr. Gulick says the figures here reported are quite within, rather than over, the mark.

Name of Society	Date of Mission.	Foreign Missionaries.				Native Ordained Ministers.	Unordained Native Helpers.	Communicants.	Pupils in Schools.	Contributions by Native Churches.
		Men.	Wives.	Single Women.	Total					
London Missionary Society,	1807	28	21	11	60	8	69	3,595	2,186	$17,200.00
A. B. C. F. M.,	1830	29	25	12	66	21	86	1,545	559	180.00
American Baptist, North,	1834	5	5	2	12	4	16	371	145	279.26
American Prot. Episcopal,	1835	10	6	1	17	22	21	362	900	410.76
Am. Presbyterian, North,	1838	45	34	19	98	19	176	3,786	1,932	2,448.88
Am. Reformed (Dutch),	1842	5	5	3	13	5	19	820	124	2,076.29
British and Foreign Bible Soc.	1843	13	7		20		114			
Church Missionary Society,	1844	26	19	8	53	12	177	2,507	2,152	3,106.80
English Baptist,	1845	19	15		34	1	8	1,062	160	450.00
Methodist Episcopal, North,	1847	30	27	14	71	43	87	3,349	1,084	3,473.57
Seventh Day Baptist,	1847	1	1	1	3		7	24	36	
American Baptist, South,	1847	13	10	9	32	7	24	1,641	232	1,175.61
Basel Mission,	1847	20	15		35	3	66	1,808	598	654.00
English Presbyterian,	1847	21	15	7	43	5	84	3,553	370	3,920.00
Rhenish Mission,	1847	3	3		6		6	60	200	
Methodist Episcopal, South,	1848	8	7	14	29	3	7	222	725	210.34
Berlin Foundling Hospital,	1850	1	1	4	6			80		
Wesleyan Missionary Soc.	1852	19	8	5	32	5	31	935	520	600.00
Woman's Union Mission,	1859			5	5		6	17	105	8.00
Methodist New Connexion,	1860	7	4		11		34	1,218	162	100.25
Soc. Promotion Female Edu.	1864			5	5				273	
United Presbyterian, Scotch,	1865	6	5	1	12		13	634	50	250.00
China Inland Mission,	1865	123	52	90	265	12	73	1,932	173	401.34
Nat. Bible Soc. of Scotland,	1868	4	2		6		42			
United Meth. Free Church,	1868	3	3		6		11	306	77	240.00
Am. Presbyterian, South,	1868	10	6	4	20		4	83	260	72.00
Irish Presbyterian,	1869	3	3		6			25	5	
Canadian Presbyterian,	1871	2	2		4	2	46	1,765	527	975.60
Soc. Propagation of Gospel,	1874	4	2	2	8					
American Bible Society,	1876	8	4		12		60			
Est. Church of Scotland,	1878	3	3		6		3	30	80	
Berlin Mission,	1882	4	4	1	9	3	21	500	70	
Gen. Prot. Evangelical Soc.	1884	1			1					
Bible Christians,	1885	4	1		5					
Foreign Christian Miss. Soc.	1886	5	2		7		1		32	
Book and Tract Society,	1886	1	1		2					
Society of Friends,	1886	1	1		2					
Independent Workers,		4	1	3	8			30	40	4.00
Total — December, 1887,		489	320	221	1,030	175	1,316	32,260	13,777	$38,236.70
Increase over 1886,		43	4	64	111	35	20	4,260	198	$19,862.14

AFRICA.

English Church Missions in the Eastern Equatorial Region. — *The Church Missionary Intelligencer* for February reports a series of troubles in several sections of Eastern Africa. From Taita, which is in the vicinity of Mount Kilima Njaro, there are reports of serious disturbances with the natives. Mr. Wray and his associates were attacked by the natives in November, who charged them with having bewitched the people and caused a recent famine. The natives came upon the buildings with stones and with arrows, clamoring for blood, and only after a siege of thirty-six hours did relief come. The missionaries at last reports were holding their posts, and there had been no further disturbance. At Uyui, where Bishop Parker had been residing, the chief had become so troublesome that it had been determined to leave his territory for a time and seek the protection of a neighboring chief, Mtinginya. The chief relented when he found that the bishop and his company were to leave, inasmuch as this act of

driving them away would be very unpopular with the people. A good deal of diplomacy had been used, and the missionaries were determined to show the chiefs in the various districts that they would not endure such exorbitant demands for gifts. A similar state of affairs seems to exist at Msalala, the port at the southern end of Lake Nyanza, where Mr. Mackay was staying. It seems that the supplies of food and clothing which the missionaries have felt obliged to keep on hand have excited the cupidity of the petty chiefs in different sections. If the circumstances in one case seem to make a large gift necessary, other chieftains hear of it and make similar demands. It is a time of great trial at these several stations, but Bishop Parker believes that by leaving now they will be brought back again, to work under more favorable conditions than ever before. No further news has been received from Uganda since Mr. Gordon reached there in August last.

The Universities' Mission. — A disaster has occurred at Magila, Central Africa, by which many of the buildings at that flourishing station were made a heap of ruins. A fire caught in a thatched roof, and spread rapidly among the buildings, which, with the exception of the church and the house of the missionaries, were completely destroyed. Bishop Smythies reports that in November last he had the pleasure of confirming the chief Chitangali, who has just been made a head-chief of the Yaos. This man was chosen because of his superior abilities. He passed through great temptations at the time of his inauguration as chief, for at such times, according to custom, there is a great deal of drinking, and, moreover, he had to arrange for the maintenance of the wives of his predecessor, who by native law would have been his own wives. He seems through all to have maintained his Christian principles.

The Congo. — The Mission of the American Baptists sends further reports of the revival at Banza Manteke. About two hundred have been baptized and enrolled as church members. More are asking for baptism. There is much persecution in some parts, and in December three persons were killed for professing to be Christians. In the towns about Banza Manteke there are people who are anxious to hear the gospel. An interesting incident is given showing the zeal of the converts in transporting timber and iron a distance of fifty miles for the building of a chapel. Most of the men have made the journey three, and some four, times, bringing loads on their heads. To do this requires a walk of three or four hundred miles, and it is well asked, "How many hypocrites would do that?" The women have hired carriers, and thus have done their part. The boys, too, have brought half-loads. This disposition to labor for Christ is the best sign that the Christian professions of the people are sincere.

POLYNESIA.

The Effect of Christianity Among the Natives. — Much has been said against the introduction of Christianity and civilization among the people of the South Sea Islands, as tending to the destruction of the native races. It has been affirmed that to carry the gospel to them was the sure way to exterminate them. An article in *The London Missionary Chronicle* brings some testimony on this matter and shows what missions have done for the elevation and preservation of the islanders in the Pacific. It says: "For the sake of the preservation and raising of the aboriginal natives, what class of men have equaled the missionaries in promoting a sanctified manhood and womanhood among savages and heathen? It will not be out of place to give Darwin's opinion upon the civilization of degraded tribes through the agency of missions. Writing to the secretary of the South American Missionary Society in 1870, he says: 'The success of the Tierra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success. I shall feel proud if your Committee think fit to elect me an honorary member of your Society. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the

progress of Fuegia is almost equally wonderful.' After commending the success of the London Missionary Society in the South Seas, the late Professor Rolleston, at the meeting of the British Association in 1875, quoted Dr. Gerland: 'The decrease of the Polynesian population is not now going on as fast as it was in the first half of this century. Whilst in this matter the English government deserves great praise, and whilst Sir George Grey has done more for the Polynesians than almost any other man, the missionaries, nevertheless, stand in the very front rank among the benefactors of these races, with their unwearied, self-sacrificing activity.' Russell, in his work upon 'Polynesia, 1840,' said: 'The progress which the Polynesians have made was really set on foot by the missionaries. They have had the greatest influence upon the civilization of the natives; they have taken their part and protected them when they could; they have further given them the fast foothold, the new fresh object, motive, and meaning for their whole existence, of which they stood so much in need.' Whatever ridicule 'The Earl and the Doctor' and similar books may have cast upon missions in the Pacific, this has been conclusively refuted by the unbiased testimony of Admiral Wilkes and Captain Erskine, to the effect that the moral reformation of the islanders is preëminently due to the exertions of the agents of the London Missionary Society. So again, in resisting the coolie traffic of Polynesia, the natives have not had more stedfast champions than the missionaries. How much has also been accomplished for the redemption of the slave in the West Indies, and in the alleviation of the brutish and servile condition of the natives of India! If, further, we consider the superhuman self-abnegation of Livingstone for the suppression of African slavery, or the labors and endurance of Vanderkemp, Phillip, Ebner, Kitchener, and Moffat for the welfare of the Bushmen, Kaffir, Bechwana, and Hottentot, there can be no stronger exposure of the calumnies which Sir Samuel Baker has raised against the missionary and his message."

Miscellany.

HON. WILLIAM E. DODGE AND FOREIGN MISSIONS.

[From a chapter on "Efforts for Foreign Missions" in the "Memorials of William E. Dodge," published by A. D. F. Randolph & Co.]

"FROM childhood to old age, missions to the heathen had for Mr. Dodge a peculiar attraction. It was more than mere sentiment or the impulse of a large heart. It was a deep-seated principle, founded upon religious conviction and definite knowledge of the unevangelized nations. He read the command, 'Go ye into all the world and preach the gospel to every creature,' as if it were addressed to him personally. He felt an individual responsibility; and to the utmost of his ability, and in no small measure, he did go, by gifts, by prayer, by counsel, by words of encouragement and hope, into almost every corner of the globe.

"He began early to think and work for missions. Nurtured by parents of deep piety and wide views, — especially by a mother full of zeal for the conversion of the heathen, — and growing up when the missionary spirit was beginning to pervade the churches and homes of New England, he became penetrated with the motives and aspirations of the great commission. His first practical effort was a 'missionary potato-patch.' When about thirteen years of age he heard, in the village church, an appeal in behalf of Obookiah, a poor waif from the Hawaiian Islands who had found his way to the steps of Yale College, and manifested such eagerness to be educated and sent back to teach his own countrymen that a fund was raised, and he, with four or five other natives, was placed at school in Cornwall, Conn. The young people of Bozrahville, where Mr. Dodge's family then resided, had little money to contribute; but William proposed to a few companions to raise potatoes for this missionary fund. He obtained his father's

permission to cultivate a piece of swamp-land near by. The boys took their spare time to get the soil into good condition, and their small stock of pocket-money to buy potatoes for planting. The season proved unusually dry, and most crops suffered; but their industrious tilling and damp soil produced a large return, and the boys increased their profits by delivering and storing away the potatoes with their own hands. The money they received was invested in sheeting and other material, which the girls made up; and William was commissioned to carry the parcel to Cornwall. He was wont to say: 'I never in my life felt more proud or happy. From the time of this missionary potato-patch everything I touched seemed to prosper.' Some one has added: 'He was not only cultivating potatoes, but a missionary spirit in his own heart, the fruitage of which can only be revealed in eternity.' Obookiah died soon after; but a sympathy was awakened which gave an impulse to the planting of the Sandwich Island Mission. Mr. Dodge was personally acquainted with many of the earlier missionaries to these islands, and always followed them with interest, often contributing to special features of their work.

"The mission was one of the first and most prosperous undertaken by the American Board of Commissioners for Foreign Missions. While still a young man Mr. Dodge became a member of this Society, in 1857 he was made a corporate member, and in 1864 he was chosen vice-president, and annually reëlected to this office until his death. No corporation or board with which he was ever connected had more of his affection or confidence. He was in closest sympathy with its distinctly evangelical aims, its broad views, and its practical methods. No similar organization in any land has surpassed it in wisdom and vigor of administration, in the hold it has maintained upon its constituency, or in the success it has been permitted to chronicle.

"Every step of this long and honored history was familiar and sacred to Mr. Dodge. He loved its secretaries, he cherished its missionaries, he read its journals, he watched each new advance, he prayed often and fervently for its prosperity, he gave to it liberally, conscientiously, joyfully, and he took undisguised delight in its great assemblies. The year to him seemed incomplete if he failed to be present at the Annual Meeting. The reason must be urgent that could keep him away."

BIBLIOGRAPHICAL.

The Church-Kingdom: Lectures on Congregationalism Delivered on the Southworth Foundation in the Andover Theological Seminary, 1882–1886. By A. Hastings Ross. Boston and Chicago: Congregational and Sunday-School Publishing Society.

The theory of this volume is suggested in its title. It is an able presentation of the idea that local churches may be so associated organically that they will constitute "The Church," and that this organically associated Church will be the visible kingdom of the Lord on earth. As expressed in the language of the author, "There is an earnest, pervading, prevailing, irrepressible desire of believers, begotten of the Spirit, to manifest in organic, visible form the unity of the kingdom of heaven, which will some time find adequate normal and ecumenical expression."

The laudable endeavor of the author is to show that this manifestation will not be in the line of the Papacy, of Episcopacy, or of Presbyterianism, but will be in the line of Congregationalism. Consistently with this idea, the author argues in favor of the conduct of all benevolent and charitable enterprises under the control of this organic Congregational church. Also that ministerial standing should be determined by the same body. The weakness of this volume is in the use of the word "organic." Omit that word wherever it occurs, and substitute the plural "churches," for the singular "church," and this volume is an admirable contribution to our Congregational literature.

It is our strong conviction that the unity of the Lord's people on earth will be attained not through any organic church unity, but through the resolute endeavor of all individual Christians and of all churches of every polity and name to pro-

claim the gospel of the Lord Jesus Christ, in our own generation if possible, to the ends of the earth. And in this direction we rejoice to believe our great benevolent societies, whatever their minor defects, are magnificently leading the way.

Dictionary and Grammar of the Kongo Language, as Spoken at San Salvador, the Ancient Capital of the Old Kongo Empire, West Africa. By the Rev. W. Holman Bentley, Missionary of the Baptist Missionary Society on the Kongo. Published by the Baptist Missionary Society, 19 Furnival St., Holborn, London, E. C., and Trübner & Co., Ludgate Hill, London, E. C. 1887.

This book is another monument to missionary enterprise. In its 718 pages it presents to the world the materials for understanding a great African language spoken in a vast district bordering on the Congo River (which this author writes Kongo). The writer of this notice has a pleasant memory of finding at the Baptist Missionary Rooms in London, some two years since, Mr. Bentley and his accomplished wife, who was assisting her husband, then partially recovering from his loss of sight, in the vast labor necessary in the production of this dictionary and grammar. The work now completed must prove an invaluable assistance to all who are engaged in commercial or missionary enterprises within the great Congo Free State. It was begun and prosecuted in the interests of the kingdom of Christ, and it will greatly aid in the evangelization of that section of the "Dark Continent."

Songs of the Pilgrims. With an Introduction by Rev. H. M. Dexter, D.D. Edited by Rev. M. D. Bisbee. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 217. Price, 75 cents.

It was a happy thought to collect in a single volume the many lyrics relating to our Pilgrim Fathers. The ninety or more poems here brought together are by no means of uniform value, but they all relate to one theme, and that a high one; and the volume will serve to kindle the "pilgrim spirit" of which the world is as much in need to-day as ever.

BOOKS RECEIVED.

The Crisis of Missions; or, The Voice out of the Cloud. By Rev. Arthur T. Pierson, D.D. New York: Robert Carter & Brothers, 552 Broadway. Price, 35 cents. A cheap edition of this stirring book, which we have heretofore noticed.

Missionary Labors and Scenes in Southern Africa. By Robert Moffat. 14th edition, to which is prefixed a sketch of the life of the author. New York: Robert Carter & Brothers.

The Inspired Word: A Series of Papers and Addresses Delivered at the Bible Inspiration Conference. Edited by Arthur T. Pierson. Philadelphia, 1887. New York: Anson D. F. Randolph & Co., 38 West Twenty-third Street.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For kings and all who are in authority, that they may rule in the fear of God, and for the welfare of those under them, so that they may be helpers and not hinderers of the progress of the gospel. Especial prayer should be offered for Bulgaria, that she may be preserved from her enemies, and that the God of Peace would prevent the outbreak of the war which threatens her independence, and which would, to human view, destroy the missionary work within her borders.

ARRIVALS IN THE UNITED STATES.

March 11. At New York, Rev. Edward Chester, M.D., and wife, of the Madura Mission.

ARRIVALS AT STATIONS.

January 15. At Bombay, Rev. Lorin S. Gates and wife.

January 7. At Madura, Miss Dency, T. M. and Miss Mary M. Root.

January 14. At Santander, Spain, Miss Catherine Barbour.

January 26. At Durban, Natal, Rev. Charles W. Kilbon.

DEATHS.

January 16. At Mardin, Eastern Turkey, Mrs. L. H. Thom, wife of Daniel M. B. Thom, M.D. (See page 147.)

January 15. At Aintab, Central Turkey, Mrs. Grace Bingham Sanders, wife of Rev. Charles S. Sanders. (See page 147.)

January 23. At Erzroom, Eastern Turkey, Ralph Gordon, son of Rev. Wm. N. and Cornelia W. Chambers, aged three years.

January 25. At Delevan, Wisconsin, Kenneth K., son of Rev. I. J. and Annette W. Atwood, aged two and one-half years.

February 5. At Broosa, Western Turkey, Mrs. Jeanie Grace Greenough, wife of Rev. Lyndon S. Crawford. (See page 147.)

February 13. At New York City, Mrs. Catharine A. (Myers) Wright, widow of Rev. Austin H. Wright, M.D., of the Mission to the Nestorians. Mrs. Wright went to Persia unmarried in 1843; was married in 1844; and after the death of her lamented husband was released from her connection with the Board, in 1867.

February 5. At Bombay, India, Rev. George Bowen, editor of *The Bombay Guardian*, missionary of the American Board from 1847 to 1855.

March 1. At Jacksonville, Florida, Rev. J. L. Lyons, missionary of the American Board in Syria from 1854 to 1863.

March 9. At Boston Highlands, Mrs. Eliza H., widow of Rev. Dr. Rufus Anderson, late Secretary of the American Board.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Revivals in the Zulu Mission. (Page 160.)
2. A new station in West Africa. (Page 161.)
3. The church in Adabazar, Turkey. (Page 163.)
4. Work among the high castes in India. (Page 165.)
5. A Sunday at Jaffna College. (Page 168.)
6. Growth in Japan. (Pages 158 and 169.)
7. View of all missions in China. (Page 170.)
8. The Bible in Bohemia. (Page 162.)
9. A Greek village in Asia Minor. (Page 183.)

Donations Received in February.

MAINE.

Cumberland county.
Freeport, 1st Cong. ch. and so. 21 35
New Gloucester, 1st Cong. ch. and so. 140 00
Portland, 2d Parish Chinese class for native pastor, 15 00
Westbrook, 2d Cong. ch. and so. 40 18—216 53
Kennebec county.
E. Pittston, ——, 1 00
Hallowell, So. Cong. ch. and so. 25 00—26 00
Somerset county.
Norridgewock, A member of Cong. ch. 5 00
Union Conference of Ch's.
No. Bridgton, Cong. ch. and so. 7 00
Waterford, 1st Cong. ch. and so. 3 00—10 00
Waldo county.
Searsport, 1st Cong. ch. and so. 13 88
York county.
Limington, Cong. ch. and so. 12 50
So. Berwick, Mrs. A. Tobey, 10 00—22 50
——, Ursula Marble, 20 00
313 91

NEW HAMPSHIRE.

Coös county.
Berlin Mills, Cong. ch. and so. 5 00
Dalton, Rev. S. P. Stow, for Shanse press, 20 00—25 00
Grafton county.
Danbury, Rev. W. W. Dow, 2 00
Lyme, Cong. ch., of which 15 for orphanage at Sholapur, 49 81
W. Lebanon, Cong. ch. and so. 6 00—57 81
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Bedford, Charles Gage, 5 00
Bennington, Cong. ch. and so. 10 01
Goffstown, Cong. ch. and so., to const. E. FLANDERS, H. M. 131 60
Greenfield, Union Cong. ch. 16 50—163 11
Merrimac county Aux. Society.
Concord, 1st Cong. ch., to const. H. E. ABBOTT, H. M., 100; James Minot, 8; A friend, 5, 113 00
Rockingham county.
Candia, Cong. ch. and so. 24 00
E. Derry, 1st Cong. ch. and so. 7 63
Exeter, 2d Cong. ch. and so. 169 48—201 11
Strafford county.
Durham, Cong. ch. and so. 19 00
Wakefield, Cong. ch. and so. 9 00—28 00
Windham Depot, Horace Berry, 10 00
598 03
Legacies. — Weare, Robert S. Fifield, by P. Felch, Ex'r, 13 75
611 78

VERMONT.

Caledonia county Conf. of Ch's. T. M. Howard, Tr.
Barnet, Joseph Boardman, Jr. 41 32
Lyndon, L. W. Hubbard, 10 00—51 32
Chittenden county.
Essex, L. G. Butler, 3 00
Jericho, 1st Cong. ch. and so. 25 00—28 00
Lamoille county.
Waterville, Cong. ch. and so. 50
Orange county.
Newbury, 1st Cong. ch. and so. 5 64

Rutland county.
Benson, Cong. ch. and so. 40 70
Clarendon, Cong. ch. and so. 10 28
Wallingford, Cong. ch. and so. 46 00——96 98
Windham county Aux. Society.
Brattleboro', Central Cong. ch., m. c., 19.99; H., 30, 49 99
Westminster West, Society of Morals and Missions, 54 00
Wilmington, Cong. ch. and so. 10 00——113 99
Windsor county.
Hartford, Cong. ch., per J. G. Stimson, of Norwich, *extra* (of wh. 100 for Shanse press), 300 00
Royalton, 1st Cong. ch., 50; A. W. Kenney, 50, to const. JOHN WILD, H. M. 100 00
Woodstock, Cong. ch. and so. 279 54——679 54
975 97

MASSACHUSETTS.

Barnstable county.
West Barrnstable, Cong. ch. and Sun. sch. 10 00
Berkshire county.
Hinsdale, Cong. ch. and so. 9 11
Sheffield, Cong. ch. and so. 8 63
W. Stockbridge, Cong. ch. and so. 31 26——49 00
Bristol county.
Fall River, 3d Cong. ch. and so. 16 00
Taunton, Union ch. and so. 27 21——43 21
Dukes and Nantucket counties.
Vineyard Haven, W. Crocker, 10 00
Essex county.
Andover, Rev. F. W. GREENE, to const. himself H. M. 50 00
Lawrence, Lawrence-st. ch. 214 22——264 22
Essex county, North.
Amesbury, Main-st. ch., 16; Un. Evang. ch., 11.03, 27 03
Georgetown, 1st Cong. ch. and so. 33 66
Haverhill, Algernon P. Nichols, for Smyrna, 100 00
Newburyport, Belleville, Cong. ch. and so., 148; North Cong. ch. and so., 20, 168 00
Rowley, Cong. ch. and so. 6 05——334 74
Essex county, South.
Beverly, Dane-st. ch. (of wh. 6.25 m. c.), 162 50
Ipswich, South ch. and so. 15 00
Salem, A deceased friend, 45 00——222 50
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Colerain, Mrs. P. B. Smith, 1 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Ludlow, Cong. ch. and so. 13 26
Monson, Cong. ch. and so. 32 75
So. Hadley Falls, Cong. ch. and so. 9 00
Springfield, A friend, 50 00
Westfield, Friends, 100 00——205 01
Hampshire county Aux. Society.
Chesterfield, Cong. ch. and so. 10 00
Enfield, Mrs. Isabella S. Woods, 25 00
Florence, Cong. ch. and so. 40 00
Hatfield, Boys' Mission Club, 5 00
Northampton, Edwards ch. (of wh. 100 from Rev. and Mrs. R. S. Underwood, to const. ETTA M. UNDERWOOD, H. M.), 205.19; C., 100; G. W. Hubbard, 50; A. L. Williston, 20, 375 19——455 19
Middlesex county.
Auburndale, Cong. ch. and so. 100 00
Cambridge, A friend, 5 00
Concord, Trin. Cong. ch. 18 79
Everett, Cong. ch. and so. 72 36
Linden, Mrs. T. B. Goodrich, 1 00
Lowell, John-st. Cong ch. 41 60
Maplewood, Cong. ch. and so. 13 03
Maynard, Cong. ch. and so. 170 00
Reading, Cong. ch. and so. 10 00
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BOSTON, March 7, 1888.

For Young People.

A GREEK VILLAGE IN ASIA MINOR.

BY REV. JAMES W. SEELYE, OF CONSTANTINOPLE.

Sartoan (or Sartovan) is a village of some three hundred houses, lying in a little sheltered valley among the hills across the plain from Adabazar, which is some seventy-five miles southeast of Constantinople. The inhabitants are exclusively Greek, from the headman down, and are for the most part descendants of a colony which migrated many years ago from Salonica [Thessalonica], and they may be descendants of those whom Paul and Silas visited and to whom the former addressed the two Epistles. The town belongs to the diocese of Bishop Philotheos Bryennios, the Metropolitan of Nicomedia, and is visited by "his holiness" once a year. This visit costs the villagers, who, being farmers and shepherds on a small scale, have little ready money, more than $100 as a "tithe," besides the ordinary expenses of entertainment—twice the sum that it allows its headman for a year's service.

THE COURT OF A GREEK MONASTERY.

Philotheos is the bishop who discovered in the library of the Greek Patriarchate in Constantinople, and published in 1883, the famous ancient manuscript "Teaching of the Twelve Apostles." He is a man of considerable learning, and resides the greater part of the year in Nicomedia, a few days sufficing to make his annual provincial tour. The old man's soul has been not a little stirred within him during the last three or four years. His people have been as wideawake as he himself, and have also found a "Teaching" of the Apostles [the New Testament]. Like his recent discovery, it had lain, as it were, covered with mold and dust, unknown for centuries, but they have brought it to light in their villages and are making it known.

Sartoan is one of the enlightened places. Hadji Yorgi, the most well-to-do man of the village, was the first to discover the "Teaching" and appreciate it.

His chance reading of the Word of God occurred a few years ago. Blessed himself, he sought to show his fellow-villagers the way of life, and as time went on he was joined by two or three others, who with him made daily study of the Bible, and on the Sabbath, after attendance on the morning service at the old Greek church of the village, would walk five miles to listen to preaching in the evangelical church in Adabazar.

Three years ago a bread-boy, eighteen years of age, from Sartoan, was peddling bread one Sabbath through the streets of Adabazar. In passing the evangelical chapel he was attracted by the singing, and putting down his tray entered and listened for the first time to the preaching of the gospel. Being much interested, the succeeding Sundays found him on hand at the hour of service, bread-board and all, until finally securing a Bible for himself, he refused to work on the Sabbath, and when discharged from his position returned to his village, and joined the feeble few in the loved search for gospel truth. They had no thought of separation from their church. Faithful to the church in which they were born and baptized, they continued attendance there, though refusing to comply with the demands made that they should worship the saints and pictures.

The following Easter Philotheos, the bishop, made his pastoral visit. He preached in the church on "I am the Light of the world," but he seems to have confined his remarks to comments on the traditions. The evangelicals, four or five in all, were present. At the close of the sermon the preacher turned upon the small body of "heretics," and without calling names excommunicated them, their wives and children, warning the other villagers to have nothing to do with them: not to baptize or bury them, not even to greet them on the street. It was a very sober little group that gathered a few minutes later in the house of Hadji Yorgi. They had been faithful to their church; their only sin was in following the "teaching" which they had found. This was a thunderbolt from a clear sky. What to expect they did n't know. But the Lord was with them. A knock at the door was followed by the entry of the headman of the village. A moment's conversation showed that he had come *to cast in his lot with them.* Here was encouragement from a most unexpected quarter. It was not an easy step for this man to take. It cost him his business, for he was a liquor-dealer, and from principle he could not continue that business. It cost him his position, for at the instigation of the bishop the evangelical headman must be ousted.

This was the state of affairs three years ago. During this period the work has been moving forward in spite of anathemas, excommunications, stonings, and the like. Two years ago the village was visited by a missionary and native preacher, who were attacked in the street and whose host's house was subjected to a storm of stones for hours.

"Do not bury their dead," was one clause of the excommunication. The villagers obeyed, and on the death of a little child they not only did not bury it, but would not allow it to be buried. The pastor from Adabazar went out to perform the ceremony, but was met with such a shower of stones that he had to await the reinforcement of the police, and even then it was with the utmost difficulty that the body could be removed to an orchard for burial. Taking his stand near the grave, the pastor attempted to address the angry crowd. He

spoke in Turkish, and with such effect that the hands which grasped stones and clubs gradually relaxed, and shame began to take the place of fiercer feelings. Soon after this event, Sabbas, the bread-seller, started for Constantinople to seek an education. Here he entered the Boys' School in Pera, and is now taking his

From Tozer's Turkish Armenia.

ROCK CHAMBERS OF A GREEK MONASTERY, ASIA MINOR.

third year as a student preparatory to returning to his village as a preacher and teacher.

A year ago I visited Sartoan, and for the first time we celebrated the Lord's Supper in the presence of forty or fifty persons. In the second story of a cocoonery a room had been partitioned off, and served as a schoolroom during the week, and a place for meetings on the Sabbath. All was quiet, not a stone

was thrown, not a voice raised in opposition, and yet a year previous this same street was the scene of an excited demonstration against the little evangelical body of worshipers. Among others, there had joined them one of the most reckless of men, who was both a robber and the terror of the village, but he sat before me that day a new man. It was something the bishop's care for his flock had failed to effect. It was a change for which every man in that village had reason to thank God.

I have just revisited the town again, and am delighted to note a mark of advance. I spent a Saturday in visiting the people, and on Sunday morning some two hundred were present, the largest number that had ever attended an evangelical service in this place. The experiences of that day were most impressive to all concerned. To show the change of feeling towards the evangelicals, I need only add that this Hadji Yorgi, who three or four years ago was excommunicated by the bishop and cursed by his fellow-villagers, was chosen last spring headman of the village. The honor was thrust upon him against his will, but he was compelled to refuse because of a multiplicity of other duties. Another remarkable fact is that the sale of intoxicating liquors has been forbidden in the town.

GREEK SAILOR.

On Monday morning five or six of us called upon the present headman. He is not a Protestant, and has been rather hostile in his feelings and actions. After a long call, when we started to leave, to our surprise and gratification, he not only accompanied us to the door, but went with us to the house of Hadji Yorgi, taking friends whom he met by the way with him. The call thus returned was longer than the first, and in all our conversation that morning there was but one topic, and that was religion, in some form. We were most happy to win the friendship of this leading man.

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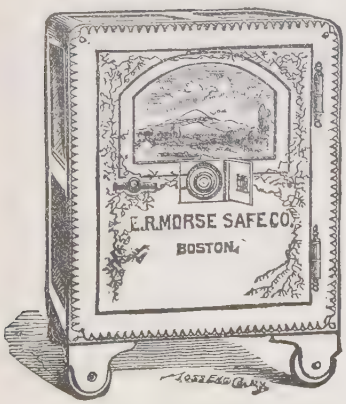

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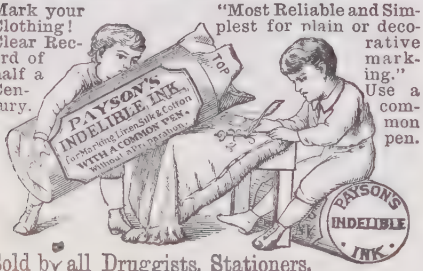

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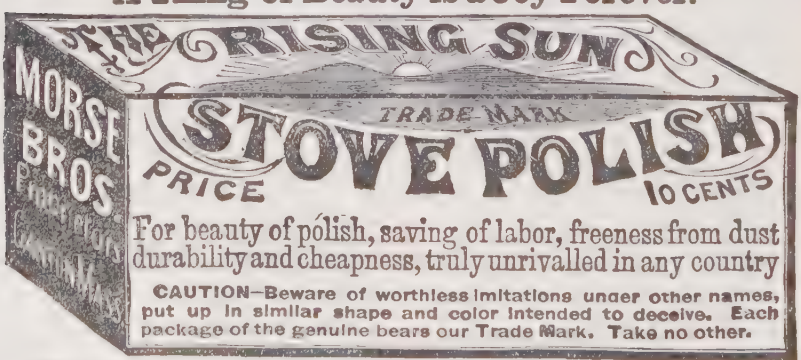
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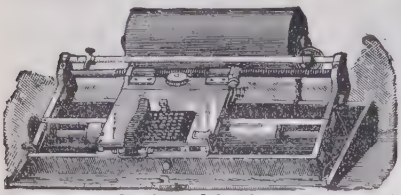

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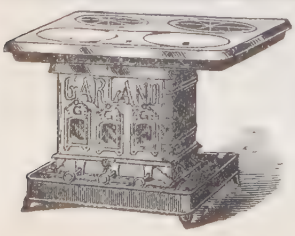

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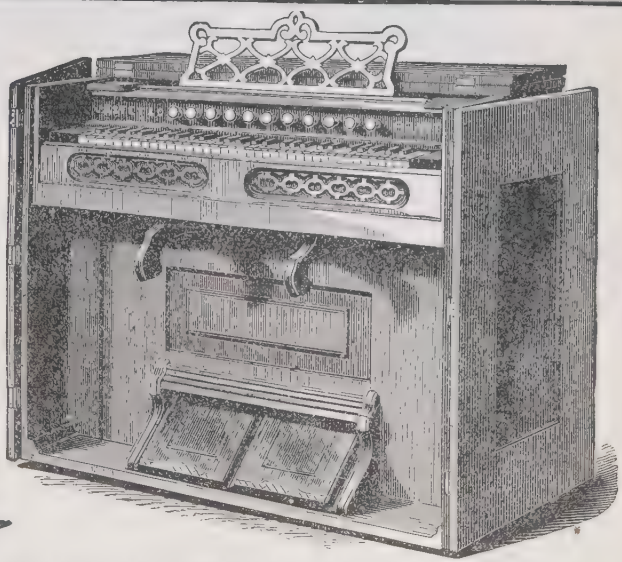

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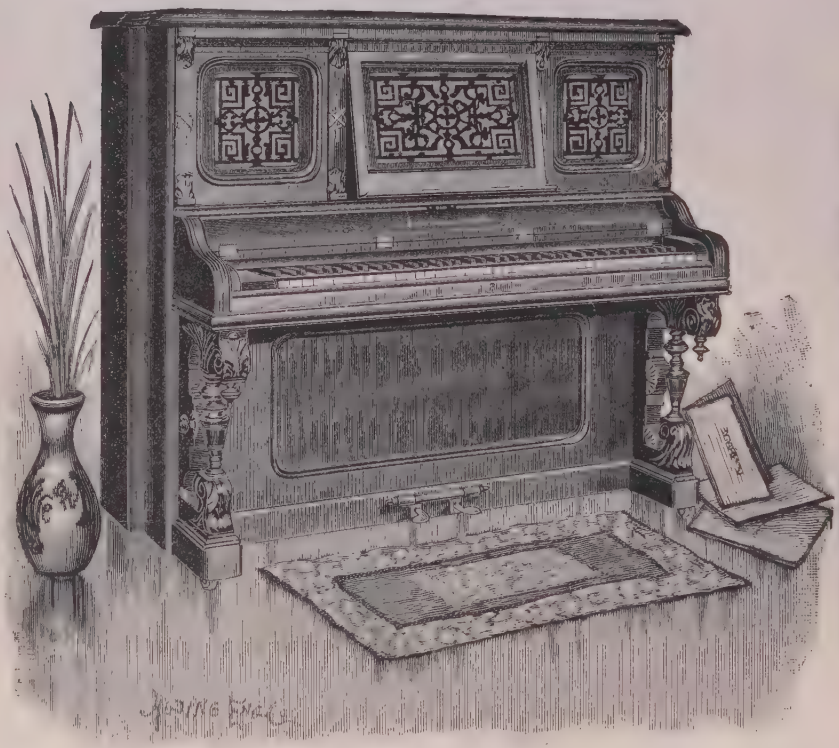

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THE

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THE donations for the month of March fell below those of the corresponding month during the preceding year by nearly $6,000. The gain, therefore, from donations for the first seven months of the financial year is only about $25,000, and the gain from legacies a little less than $48,000. In addition to the regular annual contribution from every church and Sunday-school, may we not expect a special additional contribution to meet the immense growth and imperative need of the present year? Such additional contributions from churches and Sunday-schools, or from individual donors, will be most gratefully received and gladly appropriated by the Prudential Committee. A special extra offering, in behalf of the American Board, before the summer months come on, will be exceedingly timely, and will help just so much in meeting urgent requests from the missions, which otherwise cannot be granted. We shall hope for many generous responses to this special call.

WE would call especial attention to the extended extracts given on another page from an address of Sir William Hunter upon the "Religions of India." This address, delivered before the "Society of Arts," is by one who is a master of his subject, and is marked by eminent fairness as well as clearness. Full credit is given to Islam and to Hinduism for the good elements which are in them. While the work of these religions in the elevation of the people of India is clearly recognized, the superior value of Christianity as an elevating power is well set forth. The results of missionary effort, as portrayed by this authority on Indian affairs, are such as to stimulate the faith of all Christians. It is a surprising statement made by Sir William that there is a mass of fifty millions of human beings in India *outside* of both Hinduism and Mohammedanism. This vast mass of humanity affords abundant field for missionary effort, even were there no attempts made to reach the orthodox Moslems or Hindus. The opinion is strongly expressed that Christianity, to be effective in India, must be on the basis of total abstinence from intoxicants, for it cannot compete with Islam or Hinduism except as it takes high ground against the indulgence of the appetites. This matter Sir William regards as of more importance than insistence upon the Christian law of monogamy in its application to those who were polygamists before their conversion. We wish that the men of the world everywhere would ponder the deliberate utterances of this eminent Englishman when he says that "missionary enterprise is the highest modern expression of the world-wide national life of our race."

THE edition of the map of China, in the series of wall maps issued by the American Board, having been exhausted, a new map, with additions and corrections, has been prepared and will be ready soon. This series of maps for chapel use is in constant demand and has been highly commended; and yet a great number of our churches are still unprovided with these invaluable helps for awakening and perpetuating missionary interest. A church is poor indeed which cannot afford to secure these excellent yet inexpensive aids for its missionary work.

THE ocean-telegraph brings us the painful announcement that Mr. William N. de Regt died at Ahmednagar, April 2, of smallpox. Mr. de Regt was a young man of great promise, who graduated at Hamilton College in 1886. He gave himself to the work of a missionary teacher in the college at Ahmednagar, and sailed from Boston in September last. He speedily won the high regard of his associates, who have written in the warmest terms of his zeal and adaptation to the work, and his death will be a deep affliction to all who knew him, and especially to the mission with which he was connected. The removal at the early age of twenty-three of such an efficient helper is one of the deep mysteries in the providence of God.

THE letters brought from Micronesia by a trading-vessel which arrived at San Francisco March 20 bring little news, save the distressing tidings of the death of Mr. Logan, to which reference is made on another page. The full mail may be expected on the *Morning Star*, which it is hoped will reach Honolulu before the first of May. Mr. and Mrs. Treiber and Mr. Worth, though deeply distressed on account of the death of Mr. Logan and the inevitable departure of Mrs. Logan and her children, are yet courageously holding the post. It is believed that reinforcements have already been secured for Ruk, to go down on the next voyage of the *Star*. A gentleman who had had in mind work in China was asked to take the vacant place on the day following the receipt of the tidings of Mr. Logan's death. He at once telegraphed that he should probably give a favorable response to the call. Letters from Ponape give little news save that the presence of the Spaniards has caused much demoralization, though there have been additions to the churches, and in some places the work of church building is going on. There is no sign of war and the people are resuming their former occupations.

FRIENDS of missions are still responding generously to the call for books for distribution throughout our mission fields. Professor J. H. Thayer, D.D., has sent five copies of his invaluable Greek-English Lexicon of the New Testament for use in the Kyoto Training School, and Rev. Dr. W. W. Rand has sent fifty copies of his Dictionary of the Holy Bible, published by the American Tract Society, for distribution in various missions. These volumes will be a mine of wealth to the Christian teachers receiving them. Dr. Rand's Bible dictionary is an altogether new edition of a work which has already had a circulation of over 200,000 copies, and which has been made the basis of translations into several foreign languages. The results of recent investigations are incorporated in the new work, and with its beautiful maps and illustrations it forms a most attractive volume.

A MAIL from West Central Africa has arrived, but too late for the insertion of any of the letters in this number of the *Herald*. The health report is good. Mr. and Mrs. Sanders have come to the coast to occupy Benguella, Mr. and Mrs. Walter having received leave of absence. Mr. Currie has finished the special explorations which he had undertaken at the request of the mission, and has obtained the consent of the Portuguese governor to the establishment of a station at Kopoko's. His journeyings have shown that a man can go through any part of the Ovimbundu country and receive a kind welcome from the rulers and the people, and this without carrying tobacco, powder, or whiskey.

SECRETARY JUDSON SMITH, to whom, in the distribution of labor at the Missionary Rooms, the charge of the correspondence with the Asiatic Turkish missions has recently been assigned, and Miss Abbie B. Child, Secretary of the Woman's Board of Missions, sailed from New York March 28, the former to visit, as far as time will permit, a portion of the Western Turkey field, and the latter to go both to Constantinople and to San Sebastian in Spain. On their return Dr. Smith and Miss Child will reach London in season to represent, with others, the American Board and the Woman's Board of Missions at the General Missionary Conference to be held in that city in June next. Prior to their departure a pleasant service was held at the Missionary Rooms, to commend them and the important work with which they are entrusted to the guidance and care of the God of missions.

WE hope no one will be deterred from reading, by reason of their unusual length, the communications among the letters from the missions from Mr. Browne, of Harpoot, and Mr. Hume, of Ahmednagar. The accounts given in these communications are of special interest. The story of Christian zeal and fidelity among the poverty-stricken people of Eastern Turkey should stimulate our zeal and our faith.

The Times of India affirms that in Formosa the people regard murder as necessary, for unless they kill some people their own families will not recover from sickness. Young men also, according to custom, must kill some one before they have a right to obtain a wife. As of old, "the dark places of the earth are full of the habitations of cruelty."

WE are still without tidings from Mr. Stanley and his expedition in Central Africa. It is impossible not to be apprehensive of serious trouble, for it would seem that under any ordinary circumstances some word from him, or of his whereabouts, would by this time reach either the east or the west coast. It would be a disaster indeed if this intrepid explorer, to whom Africa and the world are so much indebted, should be overthrown in the midst of the benevolent work he had undertaken.

WE are glad to see that that most excellent and spiritual magazine, *Words and Weapons*, is to be enlarged and made the organ of those who have given themselves to special evangelistic work in this country. Rev. Dr. Pentecost has secured the Rev. B. Fay Mills, the evangelist, as an associate in the conduct of the magazine.

THE English Bishop of Colombo, Ceylon, has given no little trouble to earnest missionaries in that island by his high church theories and practice, and he has shown no favor to any missionaries save to those of his own branch of the Anglican Church. But it is reported that he has recently visited some of the officials of the Brahmo-Somaj, and had conference with them in regard to religious matters. *The Bombay Guardian* expresses the hope that the bishop may have his heart so enlarged that he shall offer to extend the same fraternal courtesy towards, and hold like friendly intercourse with, *Christians*.

A MEETING was held in Tokyo on February 3 to celebrate the completion of the translation of the Bible into the Japanese language. Dr. Hepburn presided, and in his address gave the history of the work of translation which was begun by a committee appointed by the convention of Protestant missionaries, held in Tokyo in 1878. This convention was held in pursuance of a call originally issued by missionaries of the American Board. A permanent committee was appointed; the ablest men, both foreigners and Japanese, have been employed in the effort to make this a worthy translation of the Word of God. Dr. Hepburn said of it: "We have every reason to believe the pure native and simple style and language of this sacred Book, so easily understood by the most unlearned, so chaste and free from Chinese and foreign terms, and read by the millions of this people, will have a powerful influence in preserving the native tongue in its purity, much like what has been done for the English language by the pure Anglo-Saxon of the English Bible." And better than this, it is believed that the new version will lead many to speak the pure language of the kingdom of God.

ARRANGEMENTS are progressing for the General Missionary Conference to be held in London in June next. We hope this coming convocation of the friends of missions will be continually remembered by Christians in their prayers. The meeting bids fair to be one of great importance in its bearing upon the future progress of missions throughout the world. It is not only a decennial conference, but it will also be in some sort a centennial celebration of the beginning of the modern missionary movement. The experience of not far from one hundred foreign missionary societies will be made the basis of discussions as to the best methods of evangelization. It would be sufficient to warrant the labor and cost of this conference if right principles of missionary comity could be clearly annunciated, and a moral pressure be brought to bear which should insure the recognition of these principles throughout the world. We trust that, prior to and at the time of the assembling of this conference, meetings may everywhere be held by the friends of missions to ask for the blessing of God to rest upon the deliberations of his servants. Already several such meetings, interdenominational in character, have been held in New York and Brooklyn.

THE American Presbyterian Board of Foreign Missions must receive $190,000 in the month of April to enable it to meet the appropriations of the year, which amount to $780,000. We trust we shall be able to congratulate the Board on the receipt not merely of this amount, but also of a considerable sum beyond, toward the $1,000,000 which the General Assembly recommended the Presbyterian churches to raise for foreign missions.

Whoever desires the progress of religious freedom throughout the world must view with alarm any increase of the influence or the domain of Russia. A Russian writer in *The Independent* shows that though Russian law allows religious freedom to Christians not of the Greek faith, as well as to Jews and Moslems, yet every effort is made to compel conformity to the practices of the Russian Church. The following paragraph in the laws is in the face of all professions of toleration: "Only orthodox Christians have the right to propagate their doctrines among persons of other beliefs. The non-orthodox are strictly forbidden to preach their doctrines among the orthodox people under penalty of the law." Under this statute all kinds of restrictions can be placed upon religious freedom. Just now comes word by telegraph that the government has prohibited the distribution of Bibles by the British and Foreign or the American Bible Societies. Russian sway in Bulgaria would effectually stop all evangelistic labors in that principality. May a kind providence avert such a disaster!

The imperial commissioner appointed by the Emperor of China to superintend the repairs on the Yellow River has reported that the case is hopeless, meaning thereby, apparently, that it is expedient to allow the river to remain in its new channel. The government, however, seems indisposed to accept the commissioner's conclusions; and it is proposed to expend 20,000,000 taels in restoring the river to its old bed. The province of Shantung has for a series of years suffered greatly from the overflow by the Yellow River, but since the recent break this province has been greatly relieved. The people of Shantung are therefore strongly opposed to the efforts to confine the river to its old channel, and they are doing what they can to obstruct the work of the engineers. It is said that hundreds of tons of millet stocks and thousands of tons of hemp, designed to aid in closing the breach in the river-banks, have been set on fire and utterly destroyed. It is also reported that as yet no considerable portion of the waters of the Yellow River have found an outlet into the sea. The imperial commissioner estimates the number of persons drowned as over 100,000, and that, aside from those who had fled to other districts, the number of destitute is about 1,800,000.

Papers from India give a sad report of what we must call the complicity of the English government with the debasing ceremonies of Hinduism. During a *mela*, or religious festival, at the junction of the Ganges and Jumna, on two different occasions, four hundred fakirs, entirely naked, marched in procession to the bathing-place, while thousands of Hindus, men and women, lined the road to see them, and even to worship them. It is bad enough that such a performance should be permitted, but it is worse to be obliged to say that an English officer on an elephant headed the procession. Doubtless it would be claimed that this was for the purpose of keeping order; but surely the government, instead of seeking to make such a procession orderly, should have suppressed it. Educated Hindus are ashamed of such proceedings; and though it might cost the government a good deal, these public sources of corruption should be suppressed, as the suttee has been suppressed, by the strong arm of the law.

Some years ago, when the new mission in China west of the province of Chihli was begun, we adopted the spelling found in Keith Johnston's Atlas and in the Encyclopædia Britannica, writing it, the Shanse Mission. Though this is the spelling which exactly represents to us the pronunciation of the name, our missionaries tell us it is not in accordance with the system which is adopted by them and by other Chinese scholars, and we therefore change the orthography, writing it hereafter Shansi. Let it be remembered, however, that the pronunciation is as if the final syllable were *see*.

Immediately following the London Missionary Conference, to be held in June, though in no wise connected with it, there is to be held at Lambeth Palace, on the invitation of the Archbishop of Canterbury, a conference of all the bishops of the Anglican communion throughout the world. There are about two hundred and ten of these bishops in the mother country and its colonies. This Lambeth conference will assemble July 3, and after arranging its business and the appointment of committees, will adjourn until July 23, when it will meet for the consideration of some very practical topics connected with the Anglican communion. Among these topics are the work of the Church in relation to intemperance, purity, emigration, socialism; its relation to the Eastern churches, to the Scandinavian and other reformed churches, to the Old Catholics and others. This conference will be one of great importance, and Christians not of the Anglican communion may well join in prayer that its deliberations may be guided by the Spirit, so that the kingdom of God on earth may be greatly advanced. Especially may we pray that in its deliberations in respect to the relations of the English Church to other branches of the Church universal, the spirit of wisdom and love may abound.

It is reported that Joseph Rabinowitz, the Christian reformer among the Jews, has recently been warned by the Russian government to cease from his missionary labors among his brethren in the south and west of Russia. The work he had begun was most promising, and a great movement toward the Christian faith on the part of Russian Israelites seemed just at hand. Shall it be hindered by the interference of anti-Christian rulers?

It is reported that the Chinese government has returned to the United States government the unclaimed balance of the indemnity paid after the massacre of Chinese in Wyoming Territory. We have not as yet heard any serious suggestion that unclaimed balances in awards made to the United States, either at Geneva or at Peking, should be paid back to England or to China. It is an innovation in diplomacy which the Chinese have inaugurated, yet it looks vastly nearer the teaching of Him whom we claim to follow than does the conduct of some Christian nations in such matters.

Among the callers at the Treasurer's office recently was a lady ninety-four years of age, who began her contributions to the American Board in 1818 by bringing an offering of twenty-five cents. Now for seventy years she has called annually, increasing her gifts as she has been able. Her quick step and cheerful face make one think how true it is that "godliness prolongeth days."

The taking of natives from various Pacific islands to labor on plantations on those groups where agriculture is profitable has usually been a great source of demoralization, but now comes a case in which good seems to have resulted. From the island of Espiritu Santu, which was one of the worst islands in the New Hebrides group, and a place where many massacres had been committed, a company of laborers had gone to Fiji. As the time comes for their return it appears that many of them have been converted, and they ask for a teacher to go back with them. Their request has been granted, and the new teacher is to place matters under the care of the Presbyterian missionaries in the New Hebrides.

Among the acknowledgments of receipts will be found one which is unique. The First Church of Bailundu, West Africa, sends a contribution of $2.21 for the Morning Star Mission, in which the church, it is reported, is much interested. This is the church which was organized less than a year ago, none of whose members are over twenty years of age, and situated in a region which was absolutely without the light of the gospel less than six years ago.

One of the signs of the times is the multiplication of courses of lectures on missionary topics in connection with the theological seminaries of the land. Rev. Dr. A. C. Thompson has just concluded a second series of lectures before the Hartford Theological Seminary, and now, at Andover Seminary, Rev. Edward A. Lawrence, who has recently returned from an extended tour among the missions in Asia, is giving a course of ten lectures, covering the principles underlying missionary operations, and basing his observations upon what he has seen in China, Japan, India, and Turkey. Such courses of lectures must prove of great interest and value to theological students.

The first National Conference of the various woman's missionary organizations of the Society of Friends in the United States was held at Indianapolis during the first part of April. This is an important movement among the Friends, designed to stimulate every department of missionary work among the young and the old. No organic union of these societies is anticipated, but it is hoped that a much more extended interest in missions may be secured.

The Young People's Society connected with the Bohemian mission in Cleveland, Ohio, desires that its first collection for missionary purposes be sent to the mission in Prague, Austria, in remembrance that it was this mission which gave Rev. H. A. Schauffler as a leader for the Bohemian work in this country. Here is another illustration of the way in which home and foreign missions are working together.

Superstitions die slowly, especially in China. On the nineteenth of August last, during the partial eclipse of the sun, many of the Chinese kept up the old custom of firing crackers and beating gongs to frighten away the dragon who was seeking to devour the sun. Strange to say, a Chinese man-of-war used its cannon upon the old dragon, but many of the Chinese had so far come under the influence of Western science that they took no part in these foolish proceedings.

FAMINE REPORTS FROM TURKEY.

Our letters from Asiatic Turkey are still burdened with accounts of the sufferings of the people from famine. Most of these letters were written in the month of February, since which time the generous contributions made for relief have been received and distributed among the most needy. Among the items reported are these: —

At Hadjin, sixty miles from Marash, there have been many deaths from starvation, and about one hundred families in that city are supported by charity. At one of the villages in the mountains where aid has been given, a snowfall of two and a half feet has prevented the people from finding roots and acorns, on which before that they had lived. Other villages report that many people are face to face with death. In Adana, about 250 families are aided, while others besiege the missionary, and he speaks of their cry as too terrible for description. At Hassan Beyli thirty out of forty-five Protestant families are entirely out of food. The reports from Eastern Turkey are not so detailed, but the distress is still great in that region, as will be seen from Mr. Dewey's communication among the "Letters from the Missions."

Until now no information has reached us that there was special suffering in the city of Marash and its immediate vicinity, but a letter from Mr. Marden, dated Marash, February 14, brings a sad account: —

"There has been no work and no trade during the long, cold winter. Thousands of able-bodied men have not earned a day's wages for several months, and the result is pinching poverty everywhere. The poor in many villages are living chiefly on the leaves of wild mustard, turnip, and other plants, and are now flocking into the city to beg here and there a piece of bread. The government reports eighteen thousand men in the Albustan villages without food. Petitions for help come from all directions.

"Even while I am writing these words a delegation of thirty Armenians from a little village in the Amanus push their way into my study and plead for bread for their hungry families at home. The streets of the city swarm with beggars. The Protestant churches are doing nobly in providing for their poor, but the distress among the Moslems, Armenians, and Jews is very great. It was so hard to turn away the hungry from our door empty, that from the gift of a friend we began a month ago to give a cent apiece, the price of a small loaf of bread, to those who seemed most needy, and though our house is one-half mile from the centre of the city, there were twenty-five hundred applicants within a few days. We then appointed an agent to distribute among the non-Protestant population nearly half a ton of bread a day. We also make a grant each week to the poor in the different Protestant churches, and are now giving employment to almost a hundred men in special work on the mission premises. Some of these rough men work all day, hungry and faint, that they may carry home more bread-money to their starving families. We pay but thirteen and one-half cents a day, yet the pressure for work is so great that we are obliged to select the men by tickets the previous day, making constant changes that as many as possible may share the benefit of this small favor. Many are selling their beds and clothes for

food, and not only the empty larder but the pale and thin faces show that the wolf is really at the door."

It will be seen by the acknowledgments on another page that in addition to the $28,358 previously received by the Treasurer of the American Board, something over seven thousand dollars were contributed in the month of March for famine relief in Turkey. These generous gifts have doubtless been the means of saving multitudes of lives and have been an unspeakable comfort to others who were not quite so desperately off. It is cheering to know that copious rains have fallen throughout the famine district, so that in July, and in some places even in June, the pressing want will be over. But as yet contributions should not cease, for there will be much poverty and want for months to come.

DEATH OF REV. ROBERT W. LOGAN, OF RUK.

Heavy tidings have been received that this faithful missionary has been called from the earthly service. He died at Ruk, December 27, 1887. Brief letters have reached us brought by a trading-vessel which sailed from Ruk apparently the day after Mr. Logan's death, and after touching at Ponape, Kusaie, reached San Francisco March 20. It seems that Mr. Logan[1] had been suffering from fever for seven weeks, and that for a time he appeared to be in a fair way to recover. We shall not receive full accounts from Ruk concerning his sickness or his death until the arrival of the *Morning Star*, which will bring Mrs. Logan and her children to the United States. But we may here speak of the life of the faithful missionary whose death, to human view, seems to have been so untimely.

Mr. and Mrs. Logan sailed for Micronesia in 1874. After residing for a time on Ponape, they volunteered, in 1879, to go to the Mortlock Islands to take charge of the work in that group. These are coral islands, where the provisions for the support of life are limited and inferior, but the brave missionary family remained at this post for two years, until Mr. Logan was so reduced in strength that it seemed as if his days on earth were nearly ended. The story of their long voyage from Micronesia to New Zealand and thence to San Francisco, written by Mrs. Logan, will be remembered by many as giving them new impressions concerning the trials to which missionaries are sometimes subjected, and illustrating the faith and hope which sustained them through all. To the surprise of himself and his friends, Mr. Logan recovered his health, and as soon as his physical condition would permit, desired to return to Micronesia. In 1884 Mr. and Mrs. Logan took up their residence within the Ruk archipelago, where they have enjoyed good health and accomplished a wonderful work on many islets. The outlook was most hopeful and, with the reinforcements which reached them last year, there were anticipations of more extended operations in the western Caroline Islands. But God in his inscrutable providence has seen fit to call to himself

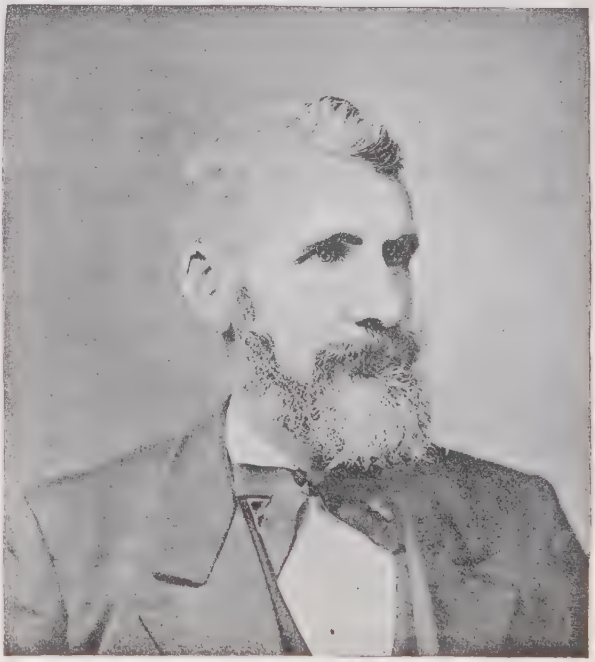
[1] Robert William Logan, born at York, Ohio, May 4, 1843; served as soldier in the Union army, 1862; Oberlin College and Theological Seminary, graduating from the latter in 1872, having during his course spent one year in preaching at Brunswick, Ohio, where he was ordained August 30, 1870; married Mary E. Fenn, May 4, 1870; supplied at Rio, Wisconsin, for about one year; sailed for Micronesia, June 20, 1874; died at Anapauo, Ruk, December 27, 1887.

the leader in this work, and though we marvel at his plans, yet we know he doeth all things well.

Mr. Treiber, writing on the day of Mr. Logan's death, speaks of him as "a mighty man of God." Miss Smith, of Kusaie, who had visited Ruk, says: "In his sweet, strong life, his lovely Christian courteousness, his beautiful bearing in his family, he was to me as near my ideal of Jesus Christ as any one I ever saw."

Dr. Pease, of Kusaie, writes of him: —

"We feel his loss as a personal bereavement. He was very dear to us all who knew him, and by every one he was held in the very highest estimation. He was our *best* missionary. As a worker he was zealous, methodical, indefatigable. In his care of the mission he was cautious and prudent, — making no false moves, yet withal enthusiastic and full of courage, — just the man for a pioneer or for any other place in our work. As a man, he was kind, patient and sympathetic towards every one — intolerant of nothing but sin — always longsuffering towards the sinner. If there was any one wrong thing which he hated and despised more than anything else, it was hypocrisy and double-dealing. In whatever he knew was right, he was absolutely inflexible — no trimming or changing front for him. His Scotch grit, joined with his great conscientiousness, made him a regular Simon Peter — a rock which you always knew where to find."



ROBERT W. LOGAN.

We need add nothing to these warm testimonials of missionary associates save to say that they accord with the estimate placed upon Mr. Logan by all who knew him well. He was a strong, devout, gentle, self-sacrificing disciple, who loved God and his fellowmen. It was no unwilling offering which he has made in laying down his life for the redemption of Micronesia to Christ. To the spot which he made his home on the island of Wola, on the Ruk lagoon, Mr. Logan gave the name of Anapauo, which is the Greek word used in the New Testament in referring to the rest of weary toilers and of the blessed dead. Just what thought was in his mind in giving his home this name we do not know. It was surely no

place of rest or ease to him. With a frail body, he labored most unweariedly until he passed from his earthly Anapauo to "the rest which remaineth for the people of God."

MORE SPECIAL OBJECTS.

The field now occupied by the Board presents the greatest variety of objects of interest to the friends of missions. As all cannot be provided for from the general funds, it has seemed wise to specify a few of the most deserving, in the hope of receiving special contributions therefor. The result thus far is encouraging. The amount asked last month for Mr. Bartlett's house in Kyoto has been secured, and as much more for other urgent needs. Further opportunity of like generous aid is presented in the following requests from the Marathi Mission: —

1. One half of the sum needed to erect a school building for a station boarding school in Sirur, under the care of Mr. and Mrs. Winsor. A choice site has been given by the military authorities, and the half of the sum required for the building will be given by the government. So favorable an opportunity is not to be lost. The station school is needed for the rapidly growing Christian community, and all that is asked for this important enterprise is $308.

2. A still smaller sum — $185 — is asked for a station school building and dispensary by Dr. W. O. Ballantine at Rahuri. Both are quite indispensable to the success of the educational and medical work of the station. Dr. Ballantine has been too modest in his request, and rather than seem to ask more than was absolutely necessary, has chosen to burden himself with debt. We happen to know that he really needs $475. Is it not enough for him and his good wife to give themselves to the work without attempting to bear pecuniary burdens out of a salary deemed barely enough to meet their necessary family expenses?

3. And now that we have begun to ask, shall we not include the request for $55 to erect a humble schoolhouse in the country near Bombay; $145 for a schoolhouse at Kazzat, and $73 for another at Burudgao, near Ahmednagar, and $110 for a dormitory to complete the plan of a station school for the Ahmednagar station? These schools are all Christian schools, centres of direct Christian influence in as many heathen communities.

P. S., April 9. — Word has just come of the loss by fire of Mr. Allchin's study in Osaka. Happily it was a detached building, so that the dwelling-house was not injured. A thief entered it by cutting a hole through the mud wall, expecting to find money, and is supposed to have set the study on fire to cover up his tracks. The loss to Mr. Allchin is irreparable, — all his books, sermons in English and Japanese, tunes for a new hymn-book, — the labor of years burnt up in an hour. Besides Mr. Allchin's library, valued at $1,000, the circulating library for the use of pastors, worth about $400 more, was also consumed. The books of the latter were in constant use by the young pastors. We beg for good books, such as scholarly young men require for their best work, to be sent in to Mr. Charles E. Swett, our business agent, to be forwarded to Mr. Allchin without delay. Shall we add $500 for a new building to take the place of the one burned?

MRS. ELIZA HILL ANDERSON.

[The Address given March 13, 1888, at the funeral of Mrs. Anderson, widow of Rev. Rufus Anderson, D.D., formerly Secretary of the American Board; also, a Commemorative Discourse, delivered in the Eliot Church, Boston, March 18; both of them by Rev. Augustus C. Thompson, D.D., have been published, and form a fitting memorial of this faithful Christian woman, who was so long and so closely identified with every good work, and especially with foreign missions. From the Commemorative Discourse we give an extract referring to Mrs. Anderson's relations to the foreign missionary cause.]

CIRCUMSTANCES favored an early and continued interest in remote lands. Her sixty-seven years of church membership began in connection with the Presbyterian Church in Catskill (1821), of which the Rev. Dr. Porter was pastor, a man whose devotion to the cause of foreign missions was far in advance of the ministerial average of that day or of our day. While an inmate in his family she became acquainted with such men as Samuel J. Mills, Doctors Cornelius and Goodell, Horatio Bardwell of the Marathi Mission, and Cyrus Kingsbury of the Choctaw Mission. Her long familiarity with Boston began next door to that of Jeremiah Evarts, in the family of a brother who was for more than thirty years treasurer of the American Board. Of the husband, who for half a century had official connection with that Board, I need not speak. The indebtedness of foreign missions to his clear discernment of right principles and sound maxims of evangelism, and his consistent adherence to them, is best appreciated by those who know best the history of that society which has just been named. Another thing has not been equally well known. Till now delicacy has forbidden public mention of the indebtedness of the American Board to her who was Dr. Anderson's domestic coadjutor and safe counselor. Her husband had few family cares. By virtue of her systematic habits, her forethought, her skilled competency, his time and strength could be almost entirely given to official labors. That involved, among other things, three long absences on foreign deputations. To her promptness in self-sacrifice, her sound judgment, her provident management, was it due that household administration maintained a golden mean between parsimonious economy and an outlay beyond the limited income. In welcoming guests, nothing was overdone except strength. Hospitality was abundant, and especially in behalf of departing and returning missionaries. Aid and sympathy were bestowed without stint, often with great personal inconvenience. Personal assistance in outfit and refit purchases was largely in demand. Not infrequently did she leave a sickbed to minister to some newly arrived laborer from some foreign land. The heads of the family had sometimes to betake themselves to an attic chamber to make room for unexpected arrivals, and arrivals from abroad were usually unexpected at any given time. She washed the feet of many a saint now in glory. There was no complaining of excess in those ministries, but only of imperfect execution. Of that class of guests now spoken of, more were entertained at Cedar Square than probably at any other house in the land as yet. The first on the long list were Mr. and Mrs. Levi Spaulding, of Ceylon. The apostolic Daniel Temple was another. The saintly David Stoddard and Fidelia Fiske were among the number. But time would fail to enumerate the whole. During the first ten months of a certain year one hundred and fourteen different missionaries and their friends were guests for a longer or shorter time. Upon careful inquiry and estimate I am satisfied that for the thirty-nine years of

Dr. Anderson's service as Secretary, and while at housekeeping, the average of hospitality that year was only about the average for the whole period. At the Jubilee visit (1860) there were sixty-eight present, missionaries and their friends. The Lord's Prayer was repeated in twenty different languages, and a hymn sung in numerous tongues. At all social gatherings the Saviour was invited to be a guest.

AN AFRICAN PRAYER-MEETING.

We have received from Rev. E. H. Richards, of the East Central African Mission, the verbatim report of a prayer-meeting at his station of Mongwe, near Inhambane, on the southeastern coast. This meeting was held on the sixteenth of October, 1887, and Mr. Richards took down on the spot the words of those who participated in the service. We present them as giving cheering tokens of that unity of the Spirit which marks the true disciples of our Lord. "Love, joy, peace," were the fruits of the Spirit in the days of Paul, and have so continued in all ages and in every land.

The student of natural science finds great delight in that wonderful unity in diversity which he discovers throughout the realm of nature. There is enough variety to tempt him onward and to supply fresh interest at every turn, yet well-defined laws confine all changes within certain limits. So also in the kingdom of grace. Christian experience is the same in its main features. whether in America or Africa, among educated whites or ignorant blacks. But the expression of it differs, and we think that the plain strength of religious feeling clothed in the unhackneyed language of these Africans will be found refreshing.

Mr. Richards writes: "I send this to let you know a little of what our people say in meetings. You may judge from these few sentences whether they 'confess with the mouth.' There are others who usually speak, but I do not think they understand what religion is, and I did not write their words. Farangwana's father, an able and influential man, is about to make a profession of faith, also Farangwana's wife and Makahlule's wife, but they do not yet get on their feet to say so publicly." Many of the persons whose words are here given were hopefully converted in a remarkable revival which occurred at Mongwe at Christmas time, 1885, an account of which appeared in the *Missionary Herald* for May, 1886. It should be borne in mind that at the time this prayer-meeting was held the mission had been established but little over four years.

Temba, twenty-three years old, who professed conversion two years ago at Christmas, prayed thus: "We thank thee, O God. Thou hast helped us to-day; thou hast helped many days in many ways. Put thy truth in our ears; remember us surely. Give us good hearts, Father, to hear thy truth. Take us out of the weeds and off from the rocks. Help everybody and teach them. Thou art able to send the missionaries, let them come in plenty. We worship thee; we serve thee; wash our hearts, all of us; make us to understand thy truth;

do not forget us; lead us in thy pleasant paths. Help all people to understand and obey thy words. We thank thee in Christ's name. Amen."

Farangwana, about twenty-five years old, professed conversion two years ago, and has always been active in the meetings. He said: "I remember Christ's words, 'Ye cannot serve God and mammon.' There are many lands; but we do not see these lands, and only know them by seeing the people. We see the Mfundisi and then we know there is a land where people like him dwell. So with Portuguese, Mussulman, Gitwa, and Mangunu. So we see all people and we know in this way their lands. In this same way we know Matthew, John, Moses, and Elijah, for we read their words. So we know Christ himself, from the letters he has had written for us. He knows, and he says we cannot serve two Gods. He left everything in heaven for us, left houses, lands, and every animal of wealth, and became poor because he loved us. We cannot do everything, but we can do good; we cannot serve everybody, but we can serve God. The white man knows these things; he studies. You sit here and refuse to study; how can you surpass the white man? Christ came to teach and to save. He teaches and saves. He is always near by; if we fall into a hole, he is there to help us; if we fall into the sea, he is there too. He cares for us like a herder for his little flock. We cannot fall out of his remembrance. I love God. His way is good and right. I will not leave him; no."

Makahlule, twenty years old, converted two years ago, and always faithful: "We are in thy house, O God. Thou art the King of all lands and all people. Let down thy strength among us to save us. Abide with us; we love thee. Put good thoughts into our hearts and mouths; save her and make her well who is sick [Mrs. Richards]. Help her much. Show us thy path, for we stay in the forest like animals. Keep us; save us from evil within and without. Wash us thoroughly with strong soap; we love thee, care for us. We ask it earnestly in Christ's name. Amen."

Temba: "I love the King, in truth I do."

Perengi, twenty-five years old, converted two years ago, has usually attended meetings and taken part. He said: "I have often left the King, but I have eaten bitter fruit. I have often stayed well in my heart. I am happy now. I am now the King's. I love his word and his law. I will not again leave him."

Fanyero, sixteen years old, began to confess Christ eighteen months ago. "I used to drink and fight and sin much; but it was because I did not know any better. But God sent his missionary, and now I know and am taught, and I like all I have heard about Christ."

Farangwana prayed: "We have knelt before thee, Father. Build us on the rock. Do not let us get shaken by wind or flood. Give us what is good in thine eyes. Remember us; save our sick one. Teach us thy word; remember our brethren to save them; make us witnesses among many people: follow us always; pour thy Spirit over our hearts, thy words into our ears, thy strength into our bodies. We worship thee, for thou lovest us to-day. We ask it all in the name of our Redeemer. Amen."

Marengisi, twenty years old, one of those who confessed Christ two years ago, said: "I know that the Gitwa people ran away from their homes and came here among us because the Mangunu killed them and ate up their gardens. They came to the white man because he was better than the Mangunu. Now I think God is better than the white man and so I choose him. He is greater than all men, who are only his children."

Makahlule followed: "At first we cared nothing for the missionary's words, but we soon learned their business, and now we will not leave them. Why did we do so at first? Because of our foolishness. Now I love the King and all his ways. I had a friend at Makodweni; he went to Natal, and God showed him his sins; and he scared him with a view of Hades in one of his dreams. Then he was converted and came to Inhambane, and is now preaching for Mr. Agnew at his station. His name is Tom, and he told me all about his dream, when we were down there with our Mfundisi."

Charlano is a woman who confessed Christ two years ago. She is seventy years old and always on hand for every religious service, both daily and weekly. Her husband is usually present with her, and accepts the same religion. She said: "God is my father and my mother, I shall not want. He has saved me, and I love him. I thank him much."

SIR WILLIAM HUNTER ON "THE RELIGIONS OF INDIA."

An address of remarkable interest and value was given in London, February 24, before the Society of Arts, by Sir William Hunter, an eminent East Indian officer in the civil service, author of "The Imperial Gazetteer of India." No higher authority on affairs in India can be named than Sir William Hunter, and this address, made to a distinguished London audience, including Lord Northbrook, Lord Ripon, and others, has awakened unusual interest, and is given in full in *The London Times*. Editorial articles in the *Times* and in other newspapers of England warmly commend the address for its ability and thoroughness. We wish we had room for the whole paper; but its length is such that we must content ourselves with extended extracts and a summary of some portions. The occasion for the address was, doubtless, the recent discussions in regard to the progress of Islam in India, though the speaker makes brief allusion to the statements of others. Before speaking directly of the three great religions, the following general observations are made: —

I declare that no true ratio exists between missionary expenditure or missionary work in India and the number of new conversions. I affirm that calculations based on the assumption of such a ratio are fundamentally unsound. It has been my duty to inquire into the progress of the various religions of India. The inquiry discloses a rapid proportionate increase among the native Christians, unknown among the Mohammedan and Hindu population; but it also proves that the increase bears no direct relation to the new conversions from orthodox Hinduism and Islam. . . . Experience has shown that a vast increase of activity and usefulness among the English and Scottish sects outside the Established Churches is not only consistent with, but has actually proved concurrent with, a vast increase of activity and usefulness within those churches.

It has also shown that the progress of Christianity in India is compatible with the progress of Hinduism and Islam. For as the dissenting bodies of Great Britain have in our century won their great successes not by a large absorption of good churchmen, but by their noble labors among the encompassing masses on the outskirts of religious life, so the missionaries in India have chiefly made their converts not from the well-instructed Mohammedans and Hindus, but among the more backward races and from the lower castes, who are destitute of a high faith of their own. There have been many conspicuous exceptions to this rule; but the rule has been so general, and the possibility of common progress is so evident, that a violently aggressive attitude towards the native religions is felt to be unsuitable in India, very much as the old *odium theologicum* between the Established Church and Dissent is felt to be an anachronism in England. In both countries it is the poor that have had the gospel preached to them. . . .

Religious organization in India does the work of public opinion and of poor law: it forms the basis of private benevolence and of mercantile credit; it supplied until lately the motive-power of public instruction. In such a country a religion must stand or fall by what it does for the well-being of its own people. I propose to apply this principle to three great religions of modern India — Mohammedanism, Hinduism, and Christianity. British rule has created a new world in India, with new problems of existence, which each community must solve for itself. What power do the various religions disclose of adapting themselves to this new world? what solutions do they offer for its new problems? I am well aware that any theological discussion, or even any expression of my own belief, would be out of place within these walls. But while, in addressing this society, I confine myself to the social results of Christianity in India, I by no means wish to urge my present point of view to the exclusion of its more spiritual aspects. There is a dense and dark mass of fifty millions of human beings in India, lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity. But a cordial recognition of the wide field for evangelical labors does not exempt Christianity in India from being judged by its present results. Nor need the friends of missionary enterprise shrink from the test; for while the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline.

ISLAM.

After speaking of Islam as a compact and coherent mass in British India of forty-five millions, who, in spite of internal divisions, are more closely united than any equally large section of the people by a common religious bond, the address goes into statistical details as to the progress of Mohammedanism. It is affirmed that inferences deduced for the *whole* of India from the last census are fallacious, since the Mohammedan provinces were not affected by the famine of 1877. Taking into account the seven provinces *not* visited by the famine, the statistics presented show that the increase of Mohammedans has just about kept pace with the increase of population. Statements from officers in Bengal and the Northwest and other Provinces are given, showing that there has been no active propaganda of Islam; conversions have taken place on a small scale from social and economical reasons, but not from religious motives. It is affirmed that the popular idea that Islam has secured its converts more or less by force is

not true so far as relates to India. This is shown by the fact that the regions most strongly Mohammedan are remote from the centres of Mohammedan rule. For instance, near Delhi and Agra the Moslems form from one fourth to one tenth of the population, while in some sections of Lower Bengal they amount to two thirds. For explanation of this it is said that wherever Islam met Hinduism of a high type it made slight impression; but among the lower-caste people, as in Lower Bengal, it brought a higher conception of God and a nobler idea of the brotherhood of man. Yet these low-caste people "relapsed into something little better than a mongrel breed of circumcised Hindus, few of whom could repeat the simplest formula of Islam." But Sir William shows that a Mohammedan revival during this century has swept across Lower Bengal, lifting up the people to a much higher plane. In the Northwest Provinces and Oudh the proportion of Mohammedans in schools and colleges is now in excess of their ratio to the general population. The school at Aligarh is spoken of as a vigorous and wisely conducted institution. In Lower Bengal, since 1871, there has been an enormous increase in the number of Moslem scholars in the schools, being an increase of seventy per cent. in ten years. In concluding his observations in reference to Mohammedanism, Sir William says: —

> Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world. This, moreover, in spite of drawbacks arising from the too exclusively religious character of the Mohammedan primary schools. The one object of the young Hindu, apart from his home religious training, is to get such an education as will fit him for success in life. But with the young Mussulman the teaching of the mosque must precede the lessons of the school. Before he is allowed to begin his secular education, he must ordinarily devote some years to a course of sacred rudiments. Again, while the ablest of the Hindus look forward to the public services of the secular professions, a Mohammedan father often chooses for his most promising son the vocation of a religious man of learning. The years which the Hindu student gives to English and mathematics at a government college, the Mohammedan devotes in a *madrasa* to Arabic and the law and theology of Islam. These differences, in regard both to primary and to higher education, heavily weight the Mohammedans in the race of official or professional life. But the sternly religious character of their early teaching gives a vigorous coherence to Islam in India, which may yet be productive of great political results.

HINDUISM.

Hinduism is a social organization and religious confederacy. As a social organization it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy, it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise. For the highest minds it has a monotheism as pure as, and more philosophical than, the monotheism of Islam. To less elevated thinkers it presents the triune conception of the Deity as the Creator, the Preserver, and the Destroyer — with the deeper doctrine superadded that destruction and reproduction are fundamentally one and the same process. To the materialistic multitude it offers the infinite phases of divine power as objects of adoration, with calm indifference as to whether they are worshiped as symbols of the unseen Godhead, or as bits of tinsel and blocks of wood and stone. It resolutely accepts the position that the spiritual needs of races differ in each stage of their development, and that man most naturally worships what for the time being he most reverences or most

fears. On this foundation Hinduism has built up the enduring but ever-changing structure of Indian ritual and belief.

As a social organization, Hinduism is even more fundamentally based upon compromise. It declares, under solemn sanctions, the immutable ordinance of caste, and it asserts in lofty language the unapproachable, God-given supremacy of the Brahmans. But it skilfully adapts these doctrines to the actual facts. It finds in India a vast number of communities, more or less isolated by geographical position, by occupation, or by race. It accepts the customs and internal life of each of these communities as the proper and normal status of that individual community or caste. But it holds out to all an ascending scale to a higher life — the life of ceremonial purity, of self-discipline, and of religious restraint, which is the ideal life of the Brahman. If any community or caste is to rise in the social scale, it must be by an increase of ceremonial purity. Accordingly, when any caste becomes rich or influential, its first ambition is to draw tighter its internal discipline and its religious restraints. In some cases they have abandoned their laborious low-caste occupations for higher employments. In others they have assumed the sacred thread of the "Twice-born." But in addition to such individual examples, the constant presentment of a higher-caste life tends to a general upward movement in religious restraints as the wealth of the population increases. The backward races outside the pale of Hinduism set up a Hindu priest and a Hindu god, and become recognized as low-caste Hindus. The more energetic or more fortunate of the low castes within the Hindu pale gradually raise themselves to higher standards of ceremonial purity. There is, therefore, a plasticity as well as a rigidity in caste. . . .

Brahman theology declares that later customs, or later doctrines, are less binding than the older sacred books, and has always allowed an appeal back from the Puranas of mediæval Hinduism to the ancient Veda. This appeal has been boldly made by the educated Hindus under British rule, and it is found that the most irksome ceremonial restraints of modern Hinduism derive no support from that venerable scripture. Even the orthodox educated Brahmans now perceive that those restraints rest upon mediæval custom, and not upon Vedic inspiration; and they are gradually admitting that custom, although not lightly to be changed, must, in the end, adjust itself to the conditions of modern life. In regard to widow-burning, to infant marriage, to widow remarriage, to crossing the Black Water, and to various inhumane rites, the appeal to the Veda has been successfully made. In some cases the custom has been given up; in others it is seen to depend on religious or domestic usages, which, however binding, are yet susceptible of change. Hinduism has solved the social problems of the new Indian world, or is gradually finding solutions for them. It has frankly accepted English education and the modern methods of success in life. And when once Hinduism fairly incorporates a new idea, the new idea becomes an enduring part of its own ancient structure. Meanwhile, for the few who pass from its higher castes to Christianity, many rise in the scale of ceremonial purity within its own body, and multitudes of the backward races enter its pale.

CHRISTIANITY.

In treating this branch of his theme Sir William glances at the history of the Nestorian and the Roman Catholic missions, and the work of the Serampore missionaries, to which he gives ample credit, dwelling also upon the recent labors of the Cowley Brotherhood and the Oxford and Cambridge men, and he then presents a statistical review of the work accomplished, with some suggestions as to the future.

The statistical results achieved by these three missionary periods in India — the period of private effort, the period of great organized societies, and the period of

societies side by side with ascetic brotherhoods — may be thus summarized. In 1851 the Protestant missions in India and Burma had 222 stations; in 1881 their stations had increased nearly threefold, to 601. But the number of their churches or congregations had during the same thirty years multiplied from 267 to 4,180, or over fifteenfold. There is not only a vast increase in the number of the stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851 to 492,882 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress is again, therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years the pupils in mission schools multiplied by threefold, from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only twenty-one ordained native ministers; by 1881 they had increased to 575, or twenty-seven fold. The number of native lay preachers had risen during the thirty years from 493 to the vast total of 2,856. These figures are compiled from returns carefully collected from every missionary station in India and Burma. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was eight per cent., while the actual rate of the Christian population was over thirty per cent. But taking the lieutenant-governorship of Bengal as the greatest province outside the famine area of 1877, and for whose population, amounting to one third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881 at the rate of 10.89 per cent., the Mohammedans at the rate of 10.96 per cent., the Hindus at some unknown rate below 13.64 per cent., the Christians of all races at the rate of 40.71 per cent., and the native Christians at the rate of 64.07 per cent. If, therefore, at the beginning of this paper I protested against missionary work in India being judged by a mere increase in numbers, it was not because I feared the test. It was, I again repeat, because religion in India must be judged by the work which it does for its own people.

On the spiritual results of conversion I may not here touch. But Christianity holds out advantages of social organization not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low castes at the very bottom of the social edifice; and Hinduism is calmly indifferent as to whether they enter its pale or not. Hinduism has no welcome for the proselyte. No change of faith can win for an outsider admission into a respected Hindu caste. Christianity also raises the position of woman to a degree unknown to Hinduism or Islam. To its converts in general it assures friendly companionship, pastoral direction, and, when needful, some amount of material aid in their way through the world; while any youth of promise among its body is quickly selected for special instruction and has an exceptional chance of advancement in life. On the other hand, the native Christian is exposed to a terrible temptation. Islam is a great teetotal society. Among Hindus, to touch liquor is the sign of low caste. I do not agree with the old colonel who writes in the newspapers that every Christian servant in India drinks. But it is very sad that the careless, honest observer should so often arrive at this generalization. I, for one, believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence. This self-imposed restriction would, in India, soon

grow into a binding custom, and would raise the Christian communities out of the rank of the liquor-drinking castes. . . .

Meanwhile, Christian modes of thought are profoundly influencing Indian opinion in regard to the status of woman. It was by no accident that the widows and virgins appear so often as objects of solicitude to the early Church. Their well-being still forms a chief care of the Indian mission station. For a time the Indian Christians seemed to have solved the difficulty of providing for their women very much as the Hindus solve it — by early marriage. Indeed, the census commissioner reported, in 1881, "that in the native Christian community early marriages prevail even to a greater extent than among the Hindus." Such a state of things means a disregard of economic laws which, sooner or later, must bring its punishment. The ablest missionaries perceive this, and are resolutely fitting the Christian women to earn their livelihood by other means than by marriage alone. For long the missionaries may be said to have made female education their own; and even since the Indian government accepted this duty the number of girls in missionary schools has multiplied fivefold. The one profession in India which is not overcrowded is that of the schoolmistress; and if Christian native women can win the confidence of the non-Christian community, they will in time find well-paid employment. In this great task of raising the position of Christian womanhood in India, it is impossible to overrate the work done by the wives of missionaries and by devoted ladies from England and America.

It is not permitted to a lecturer here to speak as the advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman. And, speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.

REV. GEORGE BOWEN, OF BOMBAY.

In our last issue we referred to the tidings, received by telegraph from Bombay, of the death of Rev. George Bowen. We have now received letters and papers from India referring to the character and work of this remarkable man. The story of his life is like a romance. Born in Vermont in 1816, never attending school after he was twelve years of age, at eighteen leaving in disgust the mercantile life he had commenced, he became a skeptic and an ardent admirer of Voltaire, Gibbon, and other writers of that stamp. He was an omniverous reader during the early years of his manhood, and while traveling through Europe and the East he made himself familiar with many modern languages. But all this time he was wholly without God as he was without hope in the world. The death of the Christian woman to whom Mr. Bowen was engaged to be married was the means God used for awakening him to an apprehension of divine truth. When twenty-eight years of age he gave himself to Christ, and within a month of the time of that happy change he had determined to be a foreign missionary. Reaching Bombay in 1848, under a commission from the American Board, he was recognized at once as an able and devoted missionary. After a time he adopted new views in regard to the degree or form of self-denial which it was expedient for a missionary to exercise. He deemed it a duty to assume what was called by some the

life of an ascetic, or what in India would be termed a Christian fakir. In this matter he differed from his brethren, but he differed in love, and they respected his motives while not adopting his practice. He even maintained that the miracle-working power ought to be recovered by Christians, especially by those laboring among idolaters. *The Bombay Guardian*, which paper Mr. Bowen edited with remarkable vigor for more than thirty years, in its issue of February 11, giving an account of the life and death of its lamented editor, says that he maintained his theories in regard to the renunciation of earthly comforts to the last, but that he "often acknowledged that he was greatly disappointed as to the effect which he had expected would be produced upon the natives by his own course in this direction."

About fifteen years ago Mr. Bowen united with the Methodist Episcopal Church and worked heartily in connection with its missions. Having his home among the humblest and living in the most frugal way, he went forth each morning on his visits of love, returning to work at his editorial tasks during the hotter hours of the day. Late in the afternoon he would go upon the street to preach in the open air to the passing crowds, and in the evening to conduct religious services in some church. From an appreciative article in *The Times of India* we quote a few sentences: "He seemed to be the exclusive property of no one denomination, and to have the power of sympathizing with every method of Christian activity that was directed to the same high aim to which his life was consecrated. His views of missionary methods were characterized by a breadth that is not too common, and to those who knew him best there will always remain the memory of one who was ever self-denying yet ever genial, intensely devoted to his own work, yet ever ready to sympathize with the work of others. No one enjoyed the love and confidence of the native Christian community more truly than the missionary who so thoroughly identified himself with all their interests. It is a mark of true greatness to be able thus to attract such a diversity of men and minds. The poor and the rich, the uneducated and the cultured, alike found a point of attachment in the character of the man. There can be little doubt where that point lay. Reality and self-forgetting sympathy were the most marked features of his character, and these are the qualities which most inspire confidence and affection. His was a nature incapable of affectation and free from all self-consciousness. He was self-denying, not because he was conscious of the esteem and admiration which self-denial wins, but because this was the form in which his life found its most natural expression. He was humble, not because humility is beautiful and attractive, but because he had learned to be meek and lowly in heart."

Memorial services were held in Bombay on Sunday evening, February 5, at which a great number of clergymen of all denominations were present, testifying to the noble life and character of one who for forty years had preached and *lived* the gospel so that it had been a saving and sanctifying power among the Hindus of Western India.

Letters from the Missions.

Western Turkey Mission.

TREBIZOND. — A SUNDAY IN SMYRNA.

A NOTE from Dr. Parmelee, of Trebizond, Turkey, giving the statistics of the station for 1887, shows that the work has a steady and healthy growth. He also says that as the Greeks in the Ordoo congregations now number two hundred, they have decided to set up for themselves, and have a Greek preacher. They have opened a school for Greek girls, the only one in the city. An impulse has been given to this movement by a recent visit from Dr. Constantine, of Smyrna. And the Evangelical Alliance of Smyrna is to have the charge of the Greek work in the region of Ordoo. "The Armenians of Ordoo, now left to themselves, are taking hold of the work with increased energy; and it is believed that they will prosper as never before." This separation, although not encouraged by Dr. Parmelee, he believes to be divinely ordered; for it is wholly amicable, and it has led to new energy and self-denial among a people where these qualities were already conspicuous.

Of Smyrna Miss McCallum writes: —

"I am sure a Sunday here would give one a better impression of the work than could be obtained in any other way. In the morning at half-past nine, in the church, the Armenian service is held, while in the primary schoolroom and classrooms adjoining is the Greek Sunday-school, where both Miss Lawrence and I have classes. At half-past ten we have Greek service, and in the afternoon, at three o'clock, Turkish service. At four o'clock there is a Greek service in the 'Rest,' and at seven in the chapel. Mr. McNaughton has charge of the service, which is very well attended. At the same hour the Greeks have a meeting in the gymnasium. This is really a workers' meeting, and one of the most interesting of all. It is very informal: we have news from absent members and from sister churches; sometimes the brethren tell of the work they have done during the week, such as visiting the prison and hospitals, distributing tracts, conversing with inquirers, etc. Sometimes the brethren ask for explanations of passages of Scripture, and have very interesting discussions."

GEDEK PASHA.

Of the work in this district of Constantinople Miss Twichell writes: —

"We had looked for the usual falling-off in numbers in the Sunday-school after our Christmas entertainment; but it has not come. Our attendance has never been so large as now, and the work cannot be done to good advantage under the present circumstances. It has been suggested that we limit the number admitted, and close our doors to the crowd, rather than submit to the present inconvenience. This we do not like to do, as it would wholly deprive the excluded ones of evangelical teaching. We think it better to hold them and do the best we can, hoping to do better by-and-by.

"The Sunday-school is the centre around which much of our work revolves, and, as a centre, we hold it as very important. Of the fifty scholars in our two day-schools (Greek and Armenian), nearly every one is a member of the Sunday-school. I think now of but *one* exception. We have refused admittance to day-school to many for lack of room, and shall expect an increase with enlarged accommodations. Our evening school for young men has been more satisfactory this winter than ever before. The number paying tuition is forty-one. Of the new ones reached by this means some are already regular attendants at Sunday-school."

Eastern Turkey Mission.

NOTES OF A TOURING MISSIONARY.

AN interesting report has been received of a six weeks' tour by Mr. Browne, of Harpoot, only a part of which can be given in these pages. His route led him

over the Taurus Mountains, along the Tigris River, and into Koordistan, to the southeastern part of the Harpoot field and 180 miles from the central station. The most of the time he was accompanied by Misses Bush and Seymour. The first out-station visited was Bakur Maden, a place without a preacher, but where the few brethren do not forsake the assembling of themselves together, and where they have collected more than $400, which, with some aid from the missionaries, they hope to use in erecting for themselves a place of worship.

Of the two days' visit to Argani, the next out-station, twelve miles further on, we will let Mr. Browne speak: —

"Just at dusk on Saturday night we made our way with difficulty into this strange town, which seems to be clinging, as it were, to an almost perpendicular cliff. We had a royal welcome from preacher, teacher, and brethren. At sunrise on the Lord's day was the prayer-meeting; at 10 A.M. a church meeting and women's meeting at the same time; at noon a meeting with the young men; at 3 P.M. came the preaching service, and in the evening a prayer and praise service. All were fully attended, and we have never had before so thoroughly enjoyable a Sabbath here. To-day, while Misses Seymour and Bush have been painfully climbing up and down these precipitous streets, carrying cheer and blessing to the wretched, poverty-stricken homes, with rare love and devotion, exemplifying practical Christianity, I have remained in comfort at home, hearing the earnest pleas of the brethren and examining their plans for enlarging their present chapel, now overcrowded. So deeply do the needs of the work move them, that for enlargement, so that they can have a commodious chapel, schoolroom and preacher's rooms in one, they courageously propose to raise of the estimated cost, two hundred and twenty dollars, at least one half. How they are to do this is a mystery, yet confident they will, I gladly promise our help to the same amount.

"*Dibné, November* 8. — This morning at sunrise Misses Seymour and Bush parted from me to go direct to Diarbekir, twelve hours' journey south, while I directed my course over the mountains due east to Koordistan. After a hard push of eight long hours arrived at this our first out-station in Koordistan, a village of some forty houses. For five years no helper has been employed here, yet 'the faithful seven' brethren have not simply kept up their meetings, but have even built a meeting-house. They had seen no missionary for three years. From the first hand-kissing before I had dismounted till the last on leaving them, save when I dismissed them for sleep, my visit seemed one long meeting, so insatiable were these hungry-hearted brethren. Though not entirely inexperienced in cases of spiritual need, I confess to feeling the moisture gathering in my eyes more than once as they told me their trials, their patient 'waiting for the consolation of Israel,' and their eager sacrifice to secure a preacher.

"*Haine, November* 9. — Seldom have I had a more touching parting than from the dear brethren at Dibné. One brother who came out far beyond all the rest, carried away by the intensity of his desire, seized my horse by the bit and exclaimed, with the tears coursing down his face: 'I will not let thee go until thou bless us and promise to send us some one to teach our children and comfort our hearts.' What could I say, with half a score of empty places around Harpoot, save 'I will do the very best I can'? And I thought, as I rode along, that, though they may lack the meat that perisheth, I cannot believe that God will suffer such a people to lack the bread of life."

HOW THEY BUILT THEIR MEETING-HOUSE AT HAINE.

"A little after noon I reached Hainé, the principal place in this section. Afar off I saw the white walls of their new chapel, the most conspicuous building on approaching the town from any direction."

The story of the building is interesting, but too long to be given entire. The congregation is not large, the people are

poor, and moreover they were not united. The undertaking, under the circumstances, seemed preposterous, but they said: "Here is something to unite, inspire, and bless us." After various disappointments the pastor at length secured a large but very cheap lot on the edge of the town, and also an old ruin, with stone for building. This encouraged the brethren so much that, in addition to what they had already given for the site and the material, they raised over three hundred dollars for the erection of the church, to which the missionaries promised to add an equal sum under conditions carefully laid down. God's manifest blessing seemed to attend every step of the enterprise. The firman, the Sultan's permission to build, a document not easy to obtain, and which it was thought would require a long time and perhaps large expense, "was granted at the first request and at a cost of a single postage stamp." This has not ceased to be a marvel to the whole community. The stone from the ruin was soon exhausted, and the government gave the pastor permission to open a quarry wherever he could find one. After prayer one was found where the stones readily came out in blocks just suited to the building, thus saving expense. Mr. Browne says: —

"Henceforward the building proceeded without interruption, in spite of many a secret and open Tobiah and Sanballat. All through the long summer 'the people had a mind to work' as well as give and pray. Every Saturday they dedicated entire to the work of the Lord's house. Long before day ox-carts and beasts of burden, men and women, left the town for the quarry, where they toiled joyfully till the evening. Going and coming and while at work their songs were borne into the town, which seemed stirred to its centre in sympathy and admiration for these brave toilers for Christ and the church. In the fall the building stood completed.

"So much were the Gregorian priests and ecclesiastics impressed that again and again they were forced to say to their people: 'If these Protestants, so few and so poor, can do a work like this, what ought we to be able to do?' Two leading Gregorians, master workmen employed on the chapel, became so impressed by the zeal and spirit of our people that before the building was finished they had become 'persuaded,' and with eight other Gregorian houses joined the Protestant community. That such a community should expend more than one hundred and fifty liras [nearly seven hundred dollars] on a chapel, apart from all assistance, not reckoning all their labor, seems simply a miracle.

"The last day of my delightful visit, as I sat at meat, in walked twenty-seven boys, who seated themselves finally at the end of the room, and upon asking them their wish, beginning with the eldest down to the youngest, they all made the same reply: 'Missionary, we have long been without any school; we want a teacher.' Like the men of Dibné, they would not be satisfied with less than a promise to do my best for them, though I had no hope from Harpoot. This was the burden of the young men's prayer-meeting that evening: 'A young man for our school and to lead us.' The next morning the pastor and some of the brethren accompanied me for more than an hour, and this was mentioned in their parting prayer, and as they turned their faces towards the town, over their heads far away on the hilltop, clear and fair against the sky, I saw the new chapel, beautiful monument of their love for Christ, and I went on my way with the strongest conviction that 'in some way or other the Lord will provide.'"

OTHER VILLAGES OF KOORDISTAN.

"*Farkin, November* 14. — Another Sabbath like the last at Argani — almost one long meeting from sunrise till bedtime. Here, and until I reach Diarbekir, all my preaching and talking must be through an interpreter. Yet I have seldom enjoyed a Sabbath more. This faithful preacher and his noble wife have accomplished wonders. When I think of all the bitter opposition they have encountered, and compare to-day's audiences of more than

one hundred with the handful of former visits, I can appreciate their great cheer and the pressing need of better accommodations than this stifling little schoolroom.

"*Kilisè, November* 15. — This is a new village of some fifteen houses, built by those who could no longer endure the exactions and atrocities of the 'lords' of their village, and at great loss they have moved their families and built new houses here, and seek in poverty and peace 'freedom to worship God.' Although Gregorians, not one of them being nominally Protestant, through the faithful labors of our Koordistan colporter they show great appetency for the gospel. No missionary, or even preacher, had ever been there, and this made their reception seem to me all the more remarkable. Their 'chief man' conducted me to his house in a sort of triumph, and made me a feast. All the evening the people thronged the room, and the great burden of all was their need of one who could teach and preach to them. In proof of the earnestness of their desires, this 'chief man' showed me their schoolroom, all ready for occupancy (while many of their own houses were far from finished), which was to serve also as their chapel this winter; also, on the finest site in the village, the foundations of the chapel they propose to erect in the spring; and to crown all, as an earnest of their sense of the value of a teacher, they offer to pay half his salary from the start. All this in poverty-stricken Koordistan, and in a year of famine! If this is not the 'spirit of the Pilgrims,' I certainly never saw it.

"*Tul, November* 18. — This is the southernmost of our out-stations, being sixty hours (one hundred and eighty miles) of travel southeast of Harpoot, at the junction of the Tigris and Bohtan rivers. Egin, our northernmost out-station, being thirty hours from Harpoot in that direction, makes the length of our field ninety hours, or two hundred and seventy miles, while at least fifty hours, or one hundred and fifty miles, in breadth. This, with one touring missionary to cover it, illustrates the needs of this great field. I am writing this at the meeting of the waters of the above rivers, sitting by the historic old fig-tree which, during the times of bitter persecution, formed the only safe meeting-place of our brethren. Now all is changed. The majority of the houses are Protestant and tithe-giving, though latterly greatly reduced in numbers and resources. This whole region has been smitten by three successive seasons of devouring grasshoppers, and the poverty of the whole village is pitiful.

"I spent one whole day visiting from house to house with preacher Harootune, while numbers followed and gathered at every place. They maintain a school entirely at their own expense, resolved that though their children are ragged and hungry they shall at least know how to read God's Word. The village is on a hill and can be seen for miles away. Their preacher is one of the most unselfish and spiritual men I ever met. The whole village seemed to accompany us on our way as we left, and I thought: 'Here is a people showing a simpler but grander heroism than that of their ancestors, the Carduchi, who opposed the famous "Ten Thousand" who crossed the Tigris at this very place.'

"*Redwan, November* 21. — Poverty, hunger, I had almost said starvation, everywhere, yet the government neither aids nor relaxes aught from its exactions. This once flourishing community has become greatly reduced, and with it this model church. The brethren are scattered in search of bread; the resources of those who remain are sadly crippled; their pastor has been called to minister to the church in Diarbekir, and their congregation, once filling their large chapel, is now greatly reduced. One of their number acts as preacher, maintaining all the regular services. Another is the teacher of their excellent though small school, while both their deacons are doing fine service as preachers elsewhere. Hardly fifteen years ago there was neither church nor Protestant community here. Young pastor Kavmé came here, and these fifteen years has wrought nobly and with rare self-

denial and success. The membership of the church was about sixty, and had furnished two colporters, five preachers, two young men now studying for the ministry, and a number of students of unusual promise, to Euphrates College when the pastor felt compelled, for a season at least, to leave them.

"*Diarbekir, November* 29.—As at Tul, so at Redwan, our last prayers with the dear brethren were far outside the town by the riverside, where they once more, with deep feeling, committed us to Him who alone could 'shield us from perils of waters, and perils of robbers, and perils in the wilderness.' The twenty-six hours' journey to this city was covered easily in two days, where I rejoined Misses Seymour and Bush, who left me two weeks ago at Argani, and have spent this time here in their house-to-house work with the Bible-women. The work in this city is now under the labors and care of pastor Kavmé, of Redwan, and seems in many respects in a most promising condition. We have spent a week most delightfully here. The audiences were large and attentive, the spirit of the brethren excellent, and the outlook for the winter's work most encouraging.

"*Chermook, December* 1. — Leaving Diarbekir November 29, we reached this town, famous for its 'hot springs,' after two hard days' travel. At the young men's meeting some forty were present, and we reached our place in the room with difficulty. It was in most respects a model meeting, not the least striking feature of which was their readiness in praying, equaled only by their readiness in giving at the close of the service. This custom of giving, I noticed afterward, was shown by almost every member of the congregation — men, women, and children alike. I was not surprised, therefore, to learn that this young men's society had purchased and fitted up for a parsonage a large building at a cost of fifty-five liras [two hundred and forty-two dollars], all from the offerings collected at their meetings. Stimulated by their example, the brethren, besides contributing liberally for the support of preacher, teacher, and Bible-woman, have collected an equal amount toward their long-desired chapel. Nothing in all this tour has seemed more refreshing and stimulating than the unity, brotherly love, and enthusiasm of this poor people.

"*Choonkoosh, December* 12. — Five hours of most execrable mountain road brought us here from Chermook, where we spent nearly a week with daily meetings, and enjoyed every moment. The meetings are most encouraging in spirit and numbers, the three on the Sabbath averaging about five hundred. Nothing more occupies their thoughts, directs their efforts, or would be a grander consummation of their hearts' desires than another 'time of refreshing.'

"*Harpoot, December* 17. — Home again after an absence of just six weeks. Had we delayed our home-coming one day more we should have been imprisoned indefinitely. On the 14th we took leave of our faithful guide, who had led us safely over those dreadful mountain-paths yesterday, and who must then retrace his steps in the drenching rain. After two days' travel, during which we crossed dozens of streams, now pouring down the mountain-sides in every direction, and facing the pelting storm some three hours till we were chilled to our very marrow, we came to the last range before descending to the plain. Here we gave one last look back at lake and mountain, when lo! the mountain we had crossed the previous day was one mass of snow down to the very village where we passed the night. Let the rain and snow drive against us never so fiercely, and the wind search us never so sharply, with grateful and exultant hearts we went on our way rejoicing in the exceeding goodness of our God."

HELP SENT.

In a postscript Mr. Browne says: —

"You may be glad to know that before reaching Harpoot I had secured and sent a teacher for Hainé, a preacher for Dibné, and one to teach and preach for Kilisè. The Lord did provide, and now we expect your help and prayers at your end of the line."

THE FAMINE.

Mr. Dewey, of Mardin, sends a report of a long tour made last autumn by himself and Dr. Thom, a part of it through the region where the famine has since become so severe. Among the places visited was the Koordish village of Kerboran, where the few Protestants had put up an addition to the chapel for a parsonage. The small appropriation sought from the Board was not granted; but "having set their hearts upon the building and prepared much of the material, they resolved to rise and build; so they had nearly completed a substantial, commodious building, doing the work themselves, for which they unfortunately had abundant leisure; unfortunately, for it was because the locusts had devoured their crops that they had leisure They received a little aid from outside, but it is mostly the work of their own hands — a noble example to other places.

"The next place visited was Erdee, also a Koordish village, which has had some terrible experiences during the last two years. Besides the ravages of the locusts, it has been pillaged and burned, and some of the people were killed by a Koordish chief. A feud still exists with some of the other villages; so the people scarcely dare stir out except in companies. Yet the preacher, a simple man of small attainments, but earnest and wholehearted, goes where he likes, alone and unmolested. The stress of the famine has already been severe here, and we have been able to give them a little aid. Many are eating bread made of a very coarse millet, like broom-corn seed. It tastes like chaff or sawdust. The people say that it does not satisfy hunger, though it fills the stomach and evidently sustains life. Yet, poor as it is, there are a great many in the mountains who would be very thankful if they could have even this this winter."

MOSUL.

The older readers of the *Missionary Herald* will remember Mosul, the ancient Nineveh, as a station of the Board. The climate proved to be unfavorable as a missionary residence, especially in the summer, so the station was transferred to Mardin, and Mosul became an outstation. Several branches of the Oriental churches are found there, and for one or two hundred years it has been a stronghold of the Papacy. These influences have been too difficult to reach and overcome with the missionary force 160 miles away; so it has been decided to again occupy Mosul as a winter station, one of the families from Mardin spending the winter there. The friends at Mardin even propose to make it a permanent station. Last fall Mr. Ainslie went to Mosul with his family, taking with him the pastor of the church in Karabash, near Diarbekir. Under date of December 22, Mr. Ainslie writes of the improvement that had taken place in the church during the two or three months of their labors in the city, and also of the successful tour which pastor Hanovsh had made in the surrounding villages. Of the pastor's labors he says:

"He is constantly visiting among the congregation and engaging them in religious conversation. He does not confine his efforts to the Protestants, but enters among the Jews and others. He is much interested and cheered by the work among the Jews. He goes among them every Saturday, and they receive him cordially. He does not attempt to dispute with them in regard to their erroneous notions about Christ, but he takes the common facts of Old Testament history and tries to teach them the foundation truths of religion, thus leading them away from the foolish expositions of their books, the Talmud, etc. We have strong hopes that success will attend these efforts among them. A short time ago he made a short tour among the villages near Mosul. Wherever he went, — among Moslems, Yezidees, and Christians, — he opened the Bible and read to them. They all received his teaching willingly, though some of the Christian priests tried to dispute with him."

Marathi Mission.

THE GROWTH OF THIRTEEN YEARS.

MR. ROBERT HUME, on his return to Ahmednagar, sends a cheering review of the progress within the Marathi Mission since he first went to India, thirteen years ago. The following figures indicate in some degree the advance made: —

	1874.	1887.
Communicants,	707	1,776
Baptized children,	643	1,036
Readers,	479	958
Contributions, in rupees,	2,267	3,763
Schools,	46	99
Pupils,	930	2,523

As to the advance in the quality of the work, Mr. Hume makes the following points: —

"(1) As to the intelligence of our Christian community I note, first, that the number of those who can read has doubled. But more significant is the improvement in the quality of instruction given in our schools. Thirteen years ago English was not taught in a single school of our mission, and this had been thought to indicate marked devotion to a sound mission policy. My brother and I introduced English into schools at Bombay and Ahmednagar. Now, in every large station there is a school in which English is taught, two high schools teach up to the matriculation standard, which prepares pupils for college, and we have a college. In the common schools there is better teaching in the vernacular, and higher standards are taught. Then there was no regular institution for the training of pastors and evangelists; now we have an organized theological seminary, with good buildings and the beginning of an endowment.

"(2) In regard to spirituality and morals, there is decided growth. There is less occasion for discipline. In some of the village churches more pains are taken about attendance on Sabbath services. In some churches, notably in the Bombay church, there is much religious activity. In 1874 not a single pastor was entirely supported by his church; now for six years every pastor has been entirely supported without any aid from the mission.

"(3) For the sake of brevity I only touch on other points of progress. There is a very gratifying improvement in the intelligence of our Christian women and in some branches of their activity. Such gatherings of Christian women as are now held for their examination in appointed Bible lessons, and for reports of Christian work, were not known thirteen years ago. In 1874 there were few Sunday-schools. Now there are a good many, and they are better conducted. Then there were few, if any, organizations of young people and children for Christian work. Now there are a number in the large stations. At the close of 1874 there were 16 foreign, and 116 native, workers in connection with our mission; at the beginning of 1887 there were 23 foreign, and 245 native, workers. In 1874 little was received as fees in schools; at the beginning of 1887, 3,824 rupees were reported as received from fees, mostly, however, in our Ahmednagar High School, from non-Christian pupils. In 1874 no assistance was received from government for any educational purpose of the mission, and no one dreamed of ever getting any. In January, 1887, about 5,000 rupees were reported as received in one year as government grants on account of examination results, besides considerable sums for buildings. Fully half of my time is taken up with work in the Theological Seminary and other general work in Ahmednagar. But in my special district, in the towns west of Ahmednagar, there has been the following increase: On January 1, 1876, when I took charge, there was one church in the district, with sixteen members and without a pastor. Now there are three churches, with 124 members, and two pastors who are wholly supported by the churches and Christian community. Part of this growth, however, is due to the bringing in of agents from elsewhere.

"Some points in which there is less reason for gratification in a review of the thirteen years are these: On January 1,

1874, there were twenty-three churches connected with the mission; on January 1, 1888, there were only twenty-seven, a very small increase. But since the beginning of 1888 three new churches have been organized. In 1874 there were sixteen ordained pastors in charge of twenty-one churches; in 1887 there were only fifteen ordained pastors in charge of seventeen churches; though four graduates of our Theological Seminary were in charge of six more churches. Though the numerical increase of our churches has been large, its pecuniary condition is very poor, and there has been little relative improvement in this respect. The direct influence of our mission in the matter of converts has been mainly on the lower castes. Still, we have some converts from the upper castes. Although Sunday-school work has increased and improved, this increase has not been nearly as great as it might have been."

THROUGHOUT INDIA.

"This review of the changes of thirteen years has thus far related to our Marathi Mission only. Extending the outlook further, I would say that when the last general missionary census was taken, it appeared that the Protestant native Christian community of India was doubling every ten years.

"As regards the non-Christian community, there has been a good increase in the number of all grades of educational institutions and in general intelligence. Certain social reforms have made some headway, such as the advocacy of widow remarriage and the restriction of child-marriage. There has been an unhappy spread of intemperance. The most important social change has been a marked increase of what is called patriotism. The sentiment which has thus spread has some good in it, but it contains much that is evil in ill-considered and excessive advocacy of whatever is Indian, especially in religious and social matters.

"To speak of religious movements other than Christian, the Brahmo-Somaj has made some gains, but it appears to me to be now at a standstill. By the death of Keshub Chunder Sen it lost its leader. Within a few months it has suffered a fourth schism by the organization of what is called the 'Deo-Somaj,' for the spread of the 'Deo-Dharma.' 'Deo-Somaj' means the 'God-church,' and 'Deo-Dharma,' the 'God-religion.' This is due to the example of the Salvation Army, and, like Keshub Chunder Sen's church, is an imitation of the Christian Church, with less honor to Christ. Within these thirteen years the 'Theosophical Society,' which at one time boasted great things, has arisen and spent its force, so far as having much influence, in opposition to Christianity.

"A few years ago the characteristic mental attitude of the educated natives was a tendency towards atheism. An English education destroyed faith in Hinduism. Caste and other influences prevented even a fair consideration of Christianity. The result was practical irreligion, with merely enough outward observance of old rites to prevent much criticism. The development of the pseudo-patriotism which has been alluded to is now changing the atheistic and materialistic tendency to a popular sentiment in favor of some religion, and that religion some modification of Hinduism. One section favors an eclectic system in which Hinduism has much honor. Another section favors merely a reform of Hinduism, discarding its most glaring evils, such as idolatry, and with no elements of Christianity introduced. From the nature of the case, this state of things cannot last long. But the most deplorable thing is the tendency to decline even an examination of the claims of Christ. Christianity does not meet much open opposition; it is a good deal ignored by the educated classes."

North China Mission.

ADDITIONS.

DR. BLODGET reports from Peking that ten persons have recently been baptized, and more than twenty are on probation for church membership. The audiences

assembling in the chapel, which is open both in the daytime and evening, are encouraging. During the Week of Prayer all the Peking churches divided themselves into two bands, inasmuch as no one chapel would hold all who wished to meet. About five hundred were present at the meetings.

Miss Miner, who, on reaching China, was stationed at Pao-ting-fu, writes, January 23: —

"The study of the language is really fascinating. Many of the strange-looking characters begin to assume meaning and to seem like old friends, and from the queer jargon of sounds, phrases, or even whole sentences will fairly take away my breath by communicating an idea. It is said that one makes seemingly more rapid progress during the first few months, and that then there often comes a period of discouragement. So I will refrain from giving my opinion of the Chinese language during this first period.

"The work here seems very encouraging. The foundations have been laid very broad and deep. With so few workers, and many coming only to stay for a short time, it seems strange that so much could have been accomplished, and a great deal of credit is due to the missionary who has been at the station since its founding, sometimes alone. The work has been done most thoroughly, without any desire for outward show, and the time has come when it is beginning to tell. There are ten inquirers now where there was one a few years ago, and the attitude toward the truth both in the city and in the surrounding region is becoming more and more favorable.

"For several weeks it has been evident that the Spirit was working in the hearts of the people about us, and the interest culminated during the Week of Prayer and in the meetings which were held the following week. A week ago yesterday was communion Sunday, and twenty were added to our number, some being received into full membership and others into the 'Christian Congregation.' I had never before been present at the baptism of a heathen convert, and the scene was an impressive one. This acceptance of Christ must mean so much to those who have come out of the darkness and joylessness of heathenism. As one looks into the earnest, happy faces of these redeemed ones and contrasts them with the faces of those without God and without hope in the world, he gains a new conception of the power of Christ's gospel. Among those who joined the 'Christian Congregation' was a man who a year ago was beating his Christian wife and trying in every way to get her to give up her religion. She was very anxious that her son should come to our school here, and prayed that some way might open which would make it possible. One day her husband surprised her by giving up his opposition and offering to come himself to Pao-ting-fu to place his boy in the school. The father was invited to join the station class, and has been one of the most earnest listeners."

Japan Mission.

THE CHURCH AT OKAYAMA.

MR. PETTEE, having reached his old station, writes, February 2: —

"We are back in Okayama once more. It is almost too good to be true. Every one bears our return good-naturedly. We find great changes everywhere: new faces in the mission circle, new stations, new schools and churches, a host of strangers in the old churches, new foreign crazes of various kinds, new invitations from the interior, and a semi-new language to learn.

"I find myself booked for a tour into the country the last of this week, and again, for a longer trip later in the month. But if people will become Christians, they must be baptized, welcomed into the church, and their friends addressed while the iron is hot, no matter if the weather be cold and the missionary's tongue unlimbered.

"This Okayama church was the banner one for Japan last year, with its 136 additions as against 117 the previous year.

Its present membership is 436, nearly three times what it was when we left here in June, 1885.

"When we built our house in 1880, the workmen set up a heathen shrine on the grounds, and worshiped before it every day, to offset foreign influence. Now the carpenter who has charge of repairs on the same house is a member of the church, one of his assistants deeply interested, and Christianity forms the main subject of conversation as the work goes on. So much interested in their talk do they become at times, that the work suffers — perhaps in obedience to the law of compensations."

KUMAMOTO. — SCHOOL-WORK.

The new missionaries seem to be well established at this station, as will be seen from a letter from Mr. Clark dated February 27: —

"We have a Boys' School of about one hundred well under way. They are occupying rented and temporary quarters yet. Some money has been obtained for a building for the school, $500, I think — a start towards what will be required to meet the needs of such a school as we must have in this island, to supply the great call there is for native pastors and helpers in this southern Japan. Mr. and Mrs. Sidney Gulick are each teaching an hour a day in the school. We have a Girls' School under way too, started a couple of months ago. Mrs. Clark taught in it last term, and now Miss Clark has taken up the work there, giving an hour and a half a day in the schoolroom.

"I have not had to be entirely dumb since coming here. Last term I gave the morning chapel talk at the school once a week, Mr. Yebina, who is at the head of the school, putting my ideas into Japanese, and setting them on fire. Also I have preached several times at the church, with him as interpreter. Every Sunday afternoon the children, and some of the older people of this immediate neighborhood, gather at our house for Sunday-school, forty-five or so of them, and we try to let our neighbors know what Christian neighborliness is. Church services are held Sunday morning and evening under the general conduct of Mr. Ohu and Mr. Yebina, both very efficient and devoted Christian men. The congregations are made up largely of *young men*, thus somewhat in contrast with American congregations. Sunday-school is prosperous also."

STILL OPPOSED.

In the *Herald* for January an account was given of an out-station connected with the Akashi church (which by an error was there reported as connected with Kobe), where there had been a good deal of persecution. The January report of this out-station is as follows: —

"No one in Takasago will rent us a house for preaching services. Last month there was a house for sale, and those desiring instruction raised some money among themselves, hoping to buy the place with a little aid from the Akashi church. Unfortunately a cash purchaser turned up before the money was all in hand, and so they were again disappointed. The meetings are now held in a small room of one of the men interested, and the number that gathers is very moderate.

"Before the outbreak reported last year, the evangelist had given a New Testament to a man of means, who had an invalid daughter. This resulted in an invitation to visit the family and explain the teachings of the book. After the persecution broke out, the evangelist was requested by the head of the house to refrain from making his usual visits. The tide, however, seems to be turning, for this man now asks the preacher to resume his visits and instruction. It is more than probable that the wishes of the invalid daughter have much to do with the renewed request.

"There are thus two places in the town where the Word is spoken every week, and that is encouraging. The report closes with the remark that 'the people of the place are ignorant and bigoted; that the Buddhist priests declare that Christianity is a country-destroying religion, and so to be feared, hated, and

fought off, and that the people believe this and act accordingly."

KOBE. — A BIBLE CLASS OF JUDGES.

Mr. Atkinson writes from Kobe, February 25 : —

"A new building for an English night-school was opened with an appropriate service. The school was begun two years ago in a rented building. It has had to move several times, but now has a building erected expressly for its use. It is established by Christian men, and the teachers are Christians. Miss Howe will probably teach two hours two nights of the week. All the other work is done by Japanese. The school has a Christian basis and is intended to act as an evangelizing agent. The number of students is a little over sixty. Financially, it is entirely sustained by the Japanese.

"I have been invited by some judges of the Prefectural Court to give them instruction in the New Testament. This is a very interesting class, I can assure you. The coming Saturday afternoon they have notified me that nine are coming. Saturday afternoon is a half-holiday at the court. They come to my study at two o'clock, and leave a little before four. Miss Dudley has services at the house of one of these men. Lately he offered prayer there, and once at a union prayer-meeting of the three churches. I think the interest may date from last summer. At that time the Vice-Minister of Justice was here, examining this and other Prefectural Courts. He is a member of one of our Congregational churches in Tokyo; Mr. Kozaki is his pastor. I trust I may have the grace needed to teach and lead them aright.

"The Kobe church building, which seats four hundred, is now too small for the congregation. Adjoining lots have been bought, and it is hoped that a building capable of holding at least a thousand people will be up before many months go by. A couple of Sundays ago I preached for pastor Harada. On a front seat half a dozen young Buddhist priests were seated. Some of them took full notes of my sermon, and all listened with evident interest. The following Sabbath the same men were there again, I was told, each man having a new New Testament with him.

"During the past week the church has held nightly prayer-meetings, the subject of prayer being a new building and money to erect it. Yesterday pastor Harada preached a sermon on the same subject. At the close he said he would like to take subscriptions there and then. This is an innovation here, our people having been very decided in their objection to this way of collecting money for any purpose. The papers on which the sums promised were written footed up 636 *yen* and some *sen*. In the evening the students in our Girls' School contributed among themselves 88 yen. At night the church held a special prayer and thanksgiving meeting. The sum needed will be, at the least, 2,000 yen."

Northern Mexico Mission.

HERMOSILLO.

MR. CRAWFORD writes : —

"We feel more and more encouraged by the deep interest manifested by the people in general. While many are kept in awe by the bishop's threats, others are made to feel that these threats of damnation to all who come here are idle. His excommunications are good advertisements for us. We feel that our life here last year, with the papers, books, and tracts distributed, has done much to lessen the bishop's influence over the people. Of course we recognize the presence of God's Spirit here for years, in various ways, preparing the hearts of the people for the coming of his Word.

"Our services are better attended now than at first. Sunday evening there were about thirty eager listeners besides those who crowded the door and the windows, coming and going. The teacher proves a valuable helper both in school and among the people. They like her. We have about a dozen now in the school, both

boys and girls, but not enough to put into separate schools. In fact, we have no room in this house for much increase in numbers."

TOWNS NEAR CHIHUAHUA.

Mr. Case reports an interesting state of things at Zaragosa. Mr. Wright, of Chihuahua, gives an account of visits paid to certain towns, the details of which it would not be well to give here. Of one place he says: —

"No regular evangelical services have ever been held here, although Mr. Eaton and Mr. Case have visited it several times, holding services and selling Bibles and religious literature. There are a good many who have known something of evangelical Christianity, respect it, and would be glad to learn more about it, but are not willing to be known by the despised name of Protestant."

A native helper who visited this place afterward reports that "he was insulted and threatened openly in the street, but no violence was offered. The priest denounced us in the church, and excommunicated not only us but all those who should shelter us, listen to us, rent us horses, or do any work for us. He said that we had come to buy up the people, and mentioned two families who were said to have been bought for a good price, and told his people to have nothing to do with an American or with the Mexican who went with him. Nevertheless, our helper had a meeting, with sixteen attending, at a ranch about a league from the town. He spent the afternoon in visiting from house to house, and was well received in most places."

Of another place Mr. Wright says: —

"At Atotonilco, a place never before visited by the 'hated sect,' we were well received in every respect, and I consider it one of the most promising places for opening work in the state. It is not a large place, not having a thousand inhabitants, but all seem ready to hear, and I am sure, with continued work, many would accept the gospel. One of the first men we met was an old pure-blood Indian who had been teaching school here over twenty-five years. When but twelve years old he was taken to a place near Portland, Maine, by a surveyor, and lived there until twenty, when he returned to this his native place, and is now surrounded by his children and grandchildren. He is a man of considerable influence and his son is mayor of the town. His recommendation to the people was of great advantage to us. In the evening he came with several of the neighbors to talk with us. He was glad to see us and helped us in many ways."

Several other incidents are given which show that there is genuine interest in evangelical truth among the people.

Mission to Austria.

TABOR.

Mr. Clark reports a promising state of affairs at various points connected with the mission, although the hostility of officials is still great. At Pisek, where a year ago the helper was imprisoned for preaching, the audience on the first Sunday in March numbered over one hundred. Of Tabor, which is an important strategic point for southern Bohemia, Mr. Clark writes: —

"The past and present history of Tabor is such that friends ought to help in building at least a small memorial chapel. Tabor was founded in 1420, two hundred years before our ancestors reached Plymouth Rock. It is fortified by nature, occupying a small peninsula with water on three sides that are somewhat precipitous. Then, too, the celebrated Bohemian general, Zizka, who never lost a battle, even when blind, made it a strong fortification. The people were so well instructed in the Bible that the Romish Æneas Sylvius, who visited the place twice in 1451, writes of them that one could not find in Tabor even a servant-girl who was not well informed in all truths of the Old and the New Testaments. The large old church still stands in historic Tabor, but alas! the pure gospel has not

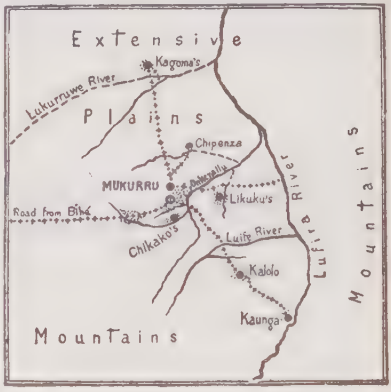
been heard within its walls for over two hundred and sixty years.

"The American Board was the first to resume gospel preaching in that old city. The authorities there ordered our first helper to leave the place, but higher power allowed him to remain. We have an earnest little church there now, but the members are very poor, and the place of worship is very inferior. Our poor people there have raised toward a new house some six hundred florins, a small sum relatively, but if all the members there, with two exceptions, were to take their worldly goods to the public market, they would not sell for the amount named. Since Stupitz had a house of its own the congregation has doubled. The same would be true of Tabor. Who will help?"

Notes from the Wide Field.

AFRICA.

THE GARENGANZE. — We recently referred to a publication of Mr. F. S. Arnot's letters, entitled "Six Months More Among the Garenganze," describing his life after he left the mission stations at Bailundu and Bihé in 1885, making his home at Mukurru, the chief city of Moshide, king of the Garenganze. We give herewith a small chart of the region west of the Lufira River, through which Mr. Arnot has traveled. The Lufira unites with the Lualaba, forming one of the sources of the Congo, and hence the district falls within the boundaries assigned to the Congo Free State. Mukurru is about one hundred miles west of Lake Bangweolo.



THE DISTRICT AROUND MUKURRU, GARENGANZE.

Mr. Arnot describes the country as very populous though very hot. At some seasons traveling had to be done at night, and he was unable to go out-of-doors at midday even for a minute. In the dry season the ground was parched and so hot that it would raise a blister on a bare foot. Mr. Arnot had had several attacks of fever, though he affirms that the climate suits him, and that it is healthful. There were none of the mists which tried him so sorely when in the Barotse valley. The king, Moshide, though strict in his government, is not given to cruelty, for while the death penalty is often inflicted, yet it is done without torture and in an expeditious manner. Witchcraft does not seem to prevail. For a minor crime the offenders are bound with a long iron chain and are sent to the fields to work. The men do a large share of the work, the king going with them to the fields and superintending the labor. Corn is raised in abundance, but it is wasted prodigally in the brewing of beer. This beer produces heavy sleep, but does not intoxicate to any great degree. The chief's eldest son is described as a natural gentleman, and a good friend he is to Mr. Arnot. One of the most striking facts brought to view in this record is the extent to which Umbundu, the language which our missionaries at Bailundu and Bihé have reduced to writing, is understood throughout this district of Central Africa. The Seyek language, which Mr. Arnot at first regarded as the vernacular, will not be of much use beyond the capital. It is much like the Umbundu, but the latter is spoken "by every man of any position," so that Mr. Arnot feels that he must keep up his study of the Umbundu. The last of

these letters was dated January 27, 1887, at which time he had been more than a year without communication from his kindred or the outside world, but we know that Mr. Swan left Bihé in July last to join him in labors among the Garenganze.

Attack on the Free Church Mission on Lake Nyasa. — Not only is the English Church Missionary Society passing through special trials in connection with its Central African missions, but the Free Church of Scotland has received tidings of a storm which has burst upon its mission on Lake Nyasa. The Arab slave-traders at the north end of the lake have concerted a scheme for the revival of their trade, and to this end they attacked the station at Karonga, which was held by Consul O'Neill. The store and other buildings were burned, and all the white men had encamped at a place some twenty or thirty miles distant. The Arabs were repulsed at the first attack, and a siege was maintained for five days and nights. Five hundred men, women, and children were protected within the enclosure. Subsequently some five thousand natives from the north came to the assistance of the besieged, and the Arabs withdrew. None of the Europeans of the party were wounded. The English consuls propose to attack the Arabs, and by native help open again the road from Nyasa to Lake Tanganyika. The hope is that the natives, under the guidance of the Europeans, can be led to unite for their own protection against the Arabs. There appears also to have been an uprising of two native tribes, the Angoni and the Atonga, on the west shore of the lake, near Bandawé. Mombera, one of the Angoni chieftains, has been very friendly, but the malcontents have apparently prevailed and the mission at Bandawé is seriously affected. Our brethren of the Free Church call for earnest prayer for the deliverance of their mission in this time of its peril.

French Missions. — We learn from the *Journal des Missions Evangéliques* that the French mission among the Barotse is rejoicing in a great movement of that people towards the acceptance of the gospel. M. Jacottet writes from Thaba-Bossieu, January 18, 1888, that a great part of the tribe seems to be yielding to the truth, that all doors are open, and that the missionaries are almost obliged to do the impossible in order to keep up with their work. M. Coillard has discharged the duty intrusted to him of taking to their destination, in the Barotse valley of the Upper Zambesi, the members of the new mission to that region. Part of the missionaries join M. Jeanmairet at Sesheké for the present, the others are at Sefula, and a third station will probably be established at Mambova on the river Mokumba.

Monbuttus. — The *Société d'Esplorazione Commerciale in Africa* has published an interesting communication from Emin Pasha concerning this African race. He describes these Monbuttus as physically and intellectually of a superior grade, and one of the dominant races in Central Africa. Their traditions claim that their ancestors came from the northwest along a great river. They are an industrious, agricultural people, and cultivate vast regions both east and west of Wadelai. They have hereditary chieftains. Taxes are not collected regularly, but from time to time the inferior chiefs are called to bring in to their superiors a tribute of slaves, coal, iron, leather, etc. The women possess a social position quite above that which is found among other negro races. Among the articles of food which are mentioned as in use, human flesh is enumerated. The Monbuttus make excellent utensils both in wood and brass. They cut away a portion of the exterior membrane of the ear, and they practice circumcision.

FRANCE.

It is reported that there are about 800,000 Protestants in France, though the government census, which is regarded as reliable, gives only 530,000. These Protestants are found in almost every part of the nation, but are especially found in Cevennes, the Franche Comte, and in the southwest of France. Paris has 100,000 Protestants,

Nimes 200,000, and several other towns from 7,000 to 10,000 each. It is reported that many of the churches which have had rationalistic pastors have been recovered to evangelistic truths.

PERSIA.

PERSECUTION. — Rev. Mr. Wilson, of Tabriz, reports in *The Church at Home and Abroad* that there is unusual bitterness in the opposition now manifested to evangelical work. A severe check has been given to Bible distribution. The Armenian bishop has caused the arrest of colporters, who barely escaped the bastinado. The government issued an order prohibiting the sale of the Scriptures in the province. The Armenian bishop of Maragha has sought to drive out the native pastor, forbidding the people to rent a house to the mission. A mob of three or four hundred Moslems and Armenians sought to expel this pastor by fright or violence, but he remained steadfastly at his place, and the outcome of the long conflict has been that the government has decreed that certain purchased property near the Armenian church should be returned, but that another house should be rented to the mission. It is a time of severe trial to our brethren in Persia.

INDIA.

STATISTICS OF ALL MISSIONS IN 1885. — Five years ago we gave the statistics of evangelical missions in India as prepared by the Decennial Missionary Conference, held in Calcutta in 1882. These statistics covered the year 1881. The *Indian Missionary Directory*, prepared by Mr. Badley, an invaluable volume for all who would keep track of missionary operations in India, contains statistical summaries brought down to the year 1885. We give the summaries of the different societies, noting the increase since the year 1881. The showing is a very hopeful one. It will be seen that the communicants have increased in a much greater ratio than the Christian adherents. We have used the term adherents where the *Directory* uses "native Christians."

Names of Societies and Missions.	For. Missionaries.	Native Ord. Ass'ts.	Adherents.	Communicants.	Names of Societies and Missions.	For. Missionaries.	Native Ord. Ass'ts.	Adherents.	Communicants.
Baptist Missionary Society . .	43	50	10,000	4,000	Am. United Pres. Mission . .	8	3	3,245	2,176
London " " . .	47	44	55,029	6,221	Methodist Epis. Ch. " . .	72	36	8,604	5,486
American Board	24	37	14,475	4,626	Un. Pres. (Scotland) " . .	16	1	960	441
Church Missionary Society . .	115	132	101,333	23,289	Danish Lutheran " . .	6	.	481	80
Society for Prop. of Gospel . .	53	71	90,888	21,996	Pres. Church of Eng. " . .	1	.	34	15
Wesleyan Missionary Society .	44	9	4,200	1,800	Hermannsburg Luth. " . .	11	.	800	300
Gen. Baptist " " .	8	9	3,393	1,259	Friends' F. M. Asso. " . .	3	.	36	18
Church of Scotland Mission .	17	3	1,306	396	Indian Home " . .	5	5	4,273	3,500
Free Church of " " .	32	10	1,598	1,527	Canadian Baptist " . .	9	3	4,500	1,870
American Presbyterian " .	36	12	1,743	1,000	German Ev. Miss. (U. S. A.) .	4	.	53	31
Basel Missionary Society . . .	79	10	8,513	4,445	Scotch Epis. Church Mission .	.	1	28	8
Am. Baptist Missionary Union,	27	55	64,500	28,127	Orig. Sec'n Ch. of Scot. " .	1	.	53	6
Am. Free Baptist Mission . .	6	4	1,085	558	Canadian Presbyterian " .	5	.	126	72
Gossner's Missionary Society .	17	11	32,000	12,131	Swedish Evangelical " .	8	.	34	16
Leipzig " " .	25	12	13,589	4,130	Am. Free Methodist " .	1	.	. . .	. . .
Irish Presbyterian Mission . .	10	.	1,418	302	Disciples of Christ " .	3	.	8	8
Welsh Cal. Methodist " . .	8	.	3,719	852	Private and other Missions . .	26	4	2,421	1,152
Am. Evan. Luth. " . .	10	4	9,360	3,842					
American Reformed " . .	8	4	5,437	1,610	Total	791	530	449,755	137,504
Moravian " . .	3	.	36	11	Increase since 1881	133	69	32,383	24,179

CASTE AND MODERN CIVILIZATION. — Every science and art of the nineteenth century is in conflict with the religion of the Hindu, and especially is the theory of "caste" opposed by all modern customs and improvements. The railroads of India are great levelers, breaking down the prejudices of the people. Just now the conflict going on in India for the defence of caste is very sharp. The *Dnyanodaya* of Bombay makes the following statement: "A young Brahman has returned from England and asks readmission into caste. The question is under consideration by

the orthodox *shastris*. Whichever way they settle this question, the caste system must suffer. If readmission is refused, the rebellion against this senseless restriction against traveling in foreign lands will help to weaken the chains of caste; and if readmission is granted, the gates will be opened for many other breaches of caste rules, and a precedent will have been established, the logic of which will be difficult to withstand."

LOYALTY ISLANDS.

THE London Missionary Society has received an account from the Rev. John Jones, giving the details of his expulsion from Maré on the seventh of December last by the French government. He was busily engaged in the translation of the Scriptures, on a spot which had been his home for more than thirty-three years, when officials came, arresting him and taking him on board a French vessel. The natives were indignant. Only an hour was given him to make ready to leave his home, and he was then taken to Sydney. A protest has been forwarded through the English officials in Australia, but there seems to be little expectation that redress can be obtained of the French, who are exercising their claims of sovereignty in the interests of the Roman Catholics.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the mission stations in Turkey, India, and Micronesia, recently bereaved and crippled by the death of faithful associates in Christian labor, that the faith and courage of those who are spared to the earthly service may not be shaken; and that the places now vacant may be speedily supplied.

ARRIVALS AT STATIONS.

January 12. At Tillipally, Ceylon, Rev. Thomas S. Smith and wife.

February 29. At Yokohama, Miss Florence N. White.

March 5. At Constantinople, Rev. W. A. Farnsworth, D.D., and Miss Sarah A. Closson, of Cæsarea.

ARRIVALS IN THE UNITED STATES.

April 1. At Boston, Mrs. Josephine L. Coffing, and Miss Harriet N. Child, of the Central Turkey Mission.

DEATHS.

December 27, 1887. At Ruk, Micronesia, Rev. Robert W. Logan. (See page 195.)

April 2. At Ahmednagar, India, Mr. William N. de Regt. (See page 188.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The religions of India. (Page 201.)
2. An African prayer-meeting. (Page 199.)
3. Items from Northern Mexico. (Page 218.)
4. Work in Smyrna and Constantinople. (Page 208.)
5. A missionary tour in Eastern Turkey. (Pages 208–212.)
6. Thirteen years in the Marathi Mission. (Page 214.)
7. Church at Okayama, Japan. (Page 216.)
8. Kobe and a Bible school there. (Page 218.)
9. Items from Africa. (Pages 220, 221.)

Donations Received in March.

MAINE.

Cumberland county.
- Cumberland Centre, Cong. ch. and so. 20 56
- Harpswell, Cong. ch. and so. 25 50
- Minot Centre, Cong. ch. and so. 40 00——86 06

Oxford county.
- So. Paris, Cong. ch. and so. 4 00

Penobscot county.
- Brewer, 1st Cong. ch. and so. 10 65
- Hampden, Cong. ch. and so. 5 17——15 82

Somerset county.
- Skowhegan, Island-ave. ch. 11 68

York county.
- Kennebunk, Union Cong. ch., to const. E. ANDREWS, H. M. 100 59

218 15

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
- Harrisville, Cong. ch. and so. 4 50
- Hinsdale, Cong. ch. and so. 13 28
- Nelson, Cong. ch. and so. 4 50
- Stoddard, Cong. ch. and so. 4 59
- Walpole, 1st Cong. ch. and so. 14 38——41 25

Grafton county.
- Piermont, Cong. ch. and so. 15 00
- Plymouth, Cong. ch. and so. 23 00——38 00

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Amherst, A. J McGown, 10 00

Merrimac county Aux. Society.
- Concord, 1st Cong. ch. and so., 10; A friend, 50; A friend, 5, 65 00
- Hooksett, Cong. ch. and so. 13 00
- Hopkinton, 1st Cong. ch. and so. 27 07——105 07

Rockingham county.
- North Hampton, Cong. ch. and so. 13 00
- Northwood, Cong. ch. and so. 16 00
- Seabrook and Hampton Falls, Joseph Kimball, 20 00——49 00

Strafford county
- Tamworth, Cong. ch. and so. 5 35

Sullivan county Aux. Society.
- Charlestown, Cong. ch. and so. 8 00
- Meriden, Mrs. M. A. Bryant, 10 00——18 00

266 67

VERMONT.

Addison county.
- Cornwall, E. R. Robbins, 10 00
- Shoreham, Cong. ch. and so. 32 00——42 00

Bennington county.
- Bennington, 2d Cong. ch. 24 14

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- St. Johnsbury, Rev. Henry Fairbanks, for house for S. C. Bartlett, Jr., Kyoto, 100 00

Orange county.
- Chelsea, Cong. ch. and so. 14 23
- Williamstown, "C. C. B." 3 00——17 23

Orleans county.
- Coventry, Cong. ch. and so. 17 38
- Newport, Cong. ch. and so. 23 50——40 88

Rutland county.
- Wallingford, A friend, 100 00

Windham county Aux. Society.
- Brattleboro, Centre Cong. ch., 21.08; "H.," 15, 36 08
- West Brattleboro, Cong. ch. and so. 18 52——54 60

Windsor county.
- Hartford, Cong. ch., J. G. Stimson, 25 00

403 85

Legacies. — Cornwall, Mabel C. Wallace, for educa. of children in Mis. schools, by M. B. Williamson, Ex'r, 1,612 77
- Middlebury, Buel Preston, add'l, by E. C. Severance, Ex'r, 20 00
- St. Johnsbury, Luke Spencer, by L. G. Spencer, to const. L. G. SPENCER, H. M. 100 00—1,732 77

2,136 62

MASSACHUSETTS.

Berkshire county.
- Alford, Cong. ch. and so. 3 44
- Hinsdale, Cong ch. and so. 21 99
- Lenox, Cong. ch. and so. 20 00
- Pittsfield, Mrs. Rev. John Todd, to const. FRANK K. PADDOCK, H. M., 100; H. N., 25, 125 00
- West Stockbridge Centre, Cong. ch. 50——170 93

Bristol county.
- Fall River, Cen. Cong. ch. (of wh. 15.57 m. c.), 59 57
- Freetown, Cong. ch. and so. 11 82——71 39

Brookfield Asso'n. William Hyde, Tr.
- Brimfield, 1st Cong. ch., 6.20; 2d Cong. ch., 10.70, 16 90
- Southbridge, Cong. ch. and so. 74 59
- Ware, Wm. Hyde, for house for Mr. S. C. Bartlett, Jr., Kyoto, 100 00——191 49

Essex county.
- Andover, Free Christian ch., to const. N. W. SMITH, H. M., 141.98; South ch., 125; West ch., 50, 316 98
- Lawrence South Cong. ch. 6 00——322 98

Essex county, North.
- Bradford. Mrs. Warren Ordway, to const. MARY A. RIDGEWAY, H. M. 100 00
- Ipswich, Linebrook Cong. ch. 11 75
- West Newbury, Cong. ch. and so. 9 00——120 75

Essex county, South.
- Beverly, Dane-st. ch. and so. 232 73
- Danvers, A friend, for Smyrna, 100 00
- Peabody, South ch., 22; A friend, 10, 32 00
- Rockport, 1st Cong. ch. and so. 26 71——391 44

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Ashfield, Mrs. Alvan Perry, 5 00
- Bernardston, Cong. ch. and so. 4 81
- E. Charlemont, Cong. ch. and so. 8 76
- Montague, 1st Cong. ch. 27 00——45 57

Hampden co. Aux. Society. Charles Marsh, Tr.
- Agawam, Cong. ch., for Mrs. Gates' work, Sholapur, 10 00
- Chicopee, 2d Cong. ch. 45 09
- Hampden, Cong. ch. and so. 12 22
- Holyoke, 1st Cong. ch. 43 94
- Monson, Cong. ch. and so. 30 57
- South Hadley Falls, John Gaylord, 15 00
- Springfield, South Cong. ch., 86.42; North Cong. ch., 40.21; Olivet Cong. ch., 38.02; H. M., for house for S. C. Bartlett, Jr., Kyoto, 100; S. Morris Coe, 10; Mrs. Rev. C. H. Rogers, 10, 284 65
- West Springfield, Mitteneague ch. 12 30——453 77

Hampshire co. Aux. Society.
- Amherst, North Cong. ch., to const. Mrs. HATTIE KELLOGG, H. M., 50; South Cong. ch., 6, 56 00
- Enfield, Cong. ch. and so. 50 00
- Hadley, 1st Cong. ch., 47.77; Russell ch., m. c., 8.37, 56 14
- Northampton, A. L. Williston, for house for Mr. S. C. Bartlett, Jr., Kyoto, 100 00
- Westhampton, Cong. ch. and so. 23 82——285 96

Middlesex county.
- Auburndale, A. S. Cooley, for Smyrna, 15
- Bedford, Cong. ch. and so. 35 00
- Burlington, Cong. ch. and so. 22 00
- Cambridge, Shepard ch. and so. 854 00

Cambridgeport, L. M. Soc., Wood Memo. ch. 70
Framingham, A friend, 40 00
Lexington, Hancock ch. 15 00
Malden, 1st ch. (of wh. 25 for W. L. Greene), 78 25
Newton, Eliot ch. 150 00
Newton Centre, Rev. Daniel L. Furber, 50; Geo. P. Davis, add'l, 5, 55 00
Somerville, Broadway ch., Cyrus Stone, 5 00
South Framingham, South Cong. ch. 261 00
Sudbury, Cong. ch. and so. 40 25
Winchester, 1st Cong. ch. 30 00--1,586 35

Norfolk county.
Braintree, South Cong. ch. 14 60
Canton, Elijah A. Morse, for house for Mr. S. C. Bartlett, Jr., Kyoto, 100 00
Dedham, 1st Ev. ch. (of wh. 25.37 m. c.), 261 96
Hyde Park, 1st Cong. ch. 48 06
Quincy, Cong. ch. (of wh. 6.35 m. c.) 6 85
So. Weymouth, 2d Cong. ch. 27 00
Wellesley, A friend, 5 00
Wellesley Hills, "C." 400 00
West Medway, C. Albert Adams, 10 00--873 47

Plymouth county.
Plymouth, Ch. of the Pilgrimage, 82 33

Suffolk county.
Boston, Walnut-ave. ch., 691.91; Shawmut ch., 440.15; Park-st. ch., 200; 2d ch. (Dorchester), 171.80; Old South ch., 100; Allston ch., 24.47; Eliot ch., 10.97; Mt. Vernon ch. (of which 10 from Mrs. Susan Collins), 11; Berkeley-st. ch., m. c., 6.06; W. O. Grover, for Indus. sch., Samokov, 15; Mrs. Luther Barnes, for Kyoto Train. sch., 3, 1,674 36
Chelsea, 1st Cong. ch. 30 00--1,704 36

Worcester county, North.
Phillipston, Cong ch. and so. 11 14

Worcester co., Central Asso'n. E. H. Sanford, Tr.
Auburn Cong. ch. and so. 50 00
Boylston, Mrs John B. Gough, 10 00
Clinton, Cong. ch., J. R. Foster, 20 00
Worcester, Union ch., 187.50; Piedmont ch., 40; Salem-st. ch., 24; Pilgrim ch., 10.50; A friend, 20; Mrs. Emma Barber, for West. Mexico, 5, 287 00--367 00

Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Milford, 1st Cong. ch. and so. 71 25
Northbridge, Charles O. Bacheler, 5 00--76 25
——, W. L. 100 00
6,855 18

Legacies. — Beverly, John Lovett, by Chas. T. Lovett, Ex'r, add'l, 250 00
Charlemont, Levi Smith, add'l, by Josiah Trow, Adm'r, 2,405 57
Charlemont, David Smith, by Josiah Trow, Adm'r, 1,094 90
Nahant, George Curtis, by L. C. Waterman, Trustee, add'l, 5,000 00
No. Amherst, Mrs. Daniel Dickinson, to const. C. R. Dickinson, H. M. 100 00--8,850 47
15,705 65

RHODE ISLAND.

Bristol, Mrs. M. DeW. Rogers, 300 00
Kingston, Cong. ch. and so. 15 00
Little Compton, United Cong ch. 21 07
Newport, United Cong. ch. 184 20
Providence, Elmwood Cong. ch. 16 74
Slatersville, Cong. ch. and so. 57 21
Westerly, Pawcatuck Cong. ch. 25 92--620 14

CONNECTICUT.

Fairfield county.
Bridgeport, Widow's mite, 1 69
Stamford, 1st Cong. ch. and so. 12 92--14 61

Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch. and so. 81 17
East Hartford, South Cong. ch. 30 06
Enfield, Sheffield C. Reynolds, 1,000 00
Hartford, Miss C. A. Newell, for Smyrna, 20 00
Newington, Cong. ch. and so. 31 49--1,162 72

Litchfield co. G. M. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 10 20
Goshen, Mrs. Moses Lyman, 10 00
Terryville, Cong. ch. and so. 40 00
Thomaston, Cong. ch. and so. 20 40
Woodbury, North Cong. ch. 34 62--115 22

Middlesex co. E. C. Hungerford, Tr.
Haddam Neck, Cong. ch. and so. 3 00
Middletown, 1st Cong. ch. 59 62
Westbrook, Cong. ch. and so. 20 46--83 08

New Haven co. F. T. Jarman, Ag't.
Ansonia, 1st Cong. ch. and so. 38 00
Northford, Cong. ch. and so. 25 00--63 00

New London co. L. A. Hyde and H. C. Learned, Trs.
Lebanon, Goshen Cong. so. 44 50
New London, 1st Ch. of Christ, m. c. 20 00
Salem, Cong. ch. and so. 30 00--94 50

Windham county.
Chaplin, Cong. ch., with other dona., to const. Mrs. A. A. Martin and Miss J. W. Crosby, H. M. 155 50
Danielsonville, Heart and Hand Mission Band, for West. Mexico, 45; A friend, for do., 5, 50 00
Putnam, 2d Cong. ch. 24 68
Windham, Cong. ch. and so. 20 00--250 18
1,783 31

Legacies. — Harwinton, Mrs. Sarah B. Hayes, int. 8 60
1,791 91

NEW YORK.

Brooklyn, Puritan Cong. ch., 150; Central Cong. ch., Friends, by Wm. T. Gregg, for surg. inst., for Dr. D. Scudder, 125.50; Mrs. H. Loomis, 10; Two friends, 10, 295 50
Buffalo, R. W. B. 200 00
New York, Broadway Tabernacle ch., Y. L. Soc., for Aintab College, 70; Soc. of Inq. of Union Theol. Sem., 15; S. T. Gordon, 150; Two friends, 10; Madison-square Presb. ch., J. Adams Bishop, 5, 250 00
Patchogue, 1st Cong. ch. 13 57
Setauket, Mrs. R. Hale, 3 00
Suspension Bridge, James Watson, 20 00
Syracuse, Plymouth Cong. ch. 92 35
Union Falls, Francis E. Duncan, 10 00
Utica, Rev. D. E. Marvin, to const. himself, H. M. 50 00
Wellsville, 1st Cong. ch. 28 21--962 63

PENNSYLVANIA.

Montrose, Edwin Lathrop, 10 00
Philadelphia, Central Cong. ch. 471 53
Pittsburgh, South Side ch. 10 18
Plymouth, Welsh Cong. ch. 27 69
Scranton, Plymouth Cong. ch. 31 09--550 49

NEW JERSEY.

Chester Cong. ch. 14 29

VIRGINIA.

Herndon, Cong. ch. 8 70

GEORGIA.

Macon, I. C. Plant, 100 00

FLORIDA.

St. Andrew's Bay, Fannie Park, for Africa, 200 00

ALABAMA.

Tuscumbia, Emilia F. Brewer, for Zulu Mission, 5 00

TENNESSEE.

Knoxville, A. Bufford, 12 00

OHIO.

Akron, Cong. ch.	91 12	
Alliance, Welsh Cong. ch.	10 00	
Bristolville, Cong. Sab. sch., 2.52; Two classes in do., 1.05; Friends, 16.43; all for Miss Maltbie,	20 00	
Bryan, S. E. Blakeslee,	11 00	
Cleveland, 1st Cong. ch., 16; Miss. Soc. of do., for Miss Maltbie, 20; Franklin-ave. ch. and Sab. sch., 23.41; Y. P. S. C. E. of Beth. Bohemian Mission, for Austria, 7.60,	67 01	
Cornerville, Cong. ch.	2 00	
Delaware, Rev. John H. Jones, to const. Rev. C. H. Payne, Rev. J. G. Thomas, and Rev. E. S. Jones, H. M	150 00	
Dover, 2d Cong. ch.	16 00	
Elyria, Cong. Sab. sch., for Miss Maltbie,	10 00	
Gustavus, Cong. ch., 1.77; Rev. J. C. Thompson and wife, 3.23,	5 00	
Kinsman, 1st Cong. and Presb. ch.	53 00	
Lyme, Cong. ch.	36 43	
Marbiehead, Cong. ch.	8 17	
Medina, Y. P. S. C. E., special for Japan,	21 19	
Newark, Plymouth Cong. ch.	15 00	
Oberlin, Cong. Sab. sch. of 2d ch., for Miss Maltbie, 5; Rev. E. P. Barrows, 10,	15 00	
Springfield. (Of the 15.25 ack'd in March *Herald*, 5.25 should have been from the Lagonda-ave. ch.)		
Wakeman, Cong. ch.	5 50	
——, "C. C."	7 50	—543 92
Legacies.—Milan, John F. Adams, by A. P. Mowry, Adm'r,	100 00	
		643 92

ILLINOIS.

Bunker Hill, Cong. ch.	22 30	
Chicago, 1st Cong. ch., 100; Grace ch., 5.20; A friend, for house of Mr. S. C. Bartlett, Jr., Kyoto, 2,	107 20	
Earlville, "I. A. D."	50 00	
Galesburg, 1st Ch. of Christ,	72 52	
Griggsville, Cong. ch.	30 00	
Kewanee, Cong. ch.	33 00	
Princeton, Cong. ch.	20 00	
Rockford, 1st Cong. ch.	28 89	
Roscoe, A friend,	3 00	
Sterling, Cong. ch.	54 00	
Stillman Valley, Cong. ch.	6 30	
Thomasboro', "R."	2 00	
Tolona, Mrs. L. Haskell,	1 00	
Toulon, Cong. ch.	20 00	
Wilmette, 1st Cong. ch.	37 00	—[illegible] 31

MISSOURI.

Bonne Terre, Cong. ch., m. c.	4 41	
Brookfield, A friend,	3 00	
Hamilton, Cong. ch.	[illegible]	[illegible]

MICHIGAN.

Athens, Cong. ch.	5 00	
Bay City, 1st Cong. ch.	20 00	
Grass Lake, Cong. ch.	14 15	
Kalamazoo, 1st Cong. ch.	83 00	
Manistee, 1st Cong. ch.	14 00	
Olivet, Cong. ch.	15 00	
South Haven, 1st Cong. ch.	13 20	
Webster, 1st Cong. ch.	17 20	—208 45
Legacies.—Elizabeth Gibson, by Elisha A. Fraser, Adm'r, add'l,	1,000 00	
		1,208 45

WISCONSIN.

Green Bay, 1st Presb. ch.	41 63	
Milwaukee, Grand-ave. Cong. ch., 50; Pilgrim Cong. ch., 14.25,	64 25	—105 88

IOWA.

Cedar Rapids, Rev. C. H. Morse,	2 00	
Chester Centre, Cong. ch.	6 55	
Des Moines, Wm. B. Bentley, for house for Mr. S. C. Bartlett, Jr., Kyoto, and to const. himself, H. M.	100 00	
Dubuque, 1st Cong. ch.	73 55	
Farmington, M. H. Cooley,	1 00	
Grinnell, H. W. P.	10 00	
Magnolia, Cong. ch.	15 00	—208 10

MINNESOTA.

Freedom, Cong. ch.	2 70	
Hawley, Union ch.	4 35	
Lake City, Cong. ch.	9 25	
Minneapolis, Plymouth ch., 83; Silver Lake ch., 18; In memoriam, 50; ——, 20,	171 00	
Owatonna, Y. P. S. C. E. of 1st ch., for Dr. Thom,	25 00	
Spring Valley, Betsey Ingalls,	4 00	—216 30

KANSAS.

Kirwin, Cong. ch.	4 20	
Osborne, Cong. ch.	4 01	
Sterling, 1st Cong. ch.	20 37	
Topeka, Helping Hand Society of 1st Cong. ch., for Madura,	20 00	—48 58

NEBRASKA.

Long Pine, Cong. ch.	5 00	
Santee Agency, Pilgrim ch.	32 01	
York, Cong. ch.	2 00	—39 01

OREGON.

Corvallis, Cong. ch. 20 00

CALIFORNIA.

Oakland, 1st Cong. ch., 227.17; M. L. Newcomb, for training workers in Japan, 400; for catechists in Madura, 200,	827 17	
San Bernardino, 1st Cong. ch.	29 50	
Saticoy, collected by Rev. A. H. Burnell, for church in Mana Madura,	31 00	
Woodland, Cong. ch.	12 00	—899 67

COLORADO.

Denver, Tabernacle Cong. ch.	5 00	
Montrose, Cong. ch.	5 30	—10 30

WASHINGTON TERRITORY.

Lake View, Cong. ch.	10 00	
Oberlin, Cong. ch.	13 00	—23 00

DAKOTA TERRITORY.

Oahe, Shiloh Cong. ch. 4 37

DOMINION OF CANADA.

Province of Quebec.
Montreal, Chas. T. Williams, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Adams, m. c.	30 78	
China, ——, A missionary, "the Lord's own, as I am."	200 00	
Italy, Florence, A friend,	50 00	—280 78

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 8,488 92
For rent for Mrs. Newell and Miss Twichell, Constantinople, 484 00
For village school at Sakaria, Turkey, 26 40
For Girls' School building at Aintab, 460 00
For teachers at Trebizond and Ordoo, 92 40
For housekeeping outfit of Misses Graves and Judson, Niigata, 150 00—9,701 72

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 3,500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Milltown, Cong. Sab. sch. 70 00
VERMONT. — Dummerston, Cong. Sab. sch. 9 58
MASSACHUSETTS. — Ballardvale, Cong. Sab. sch., for boy, care of J. E. Pierce, 50; Boston, So. Evang. Sab. sch. (West Roxbury), for school, Madura, 30; E. Granville, Y. P. S. C. E., 5.50; Hadley, 1st Cong. Sab. sch., 11; New Bedford, Cong. Sab. sch., 25; West Springfield, Park-st. church, Y. P. S. C. E., 25; Wilmington, Cong. ch., The Snow Birds, for work of Misses Leitch, 8, 154 50
CONNECTICUT. — Bridgeport, Chinese class of Cong. Sab. sch., for boy at Tungcho, 21 05
NEW YORK. — Brooklyn, Y. P. S. C. E. of Clinton-ave Cong. ch., 7.37; Buffalo, Y. P. S. C. E. of 1st Cong. ch., add'l, 5; Gloversville, Woman's Board of Cong. ch., for Pasumalai, 34.90; Sidney, Cong. Sab. sch., 13.50. 60 77
NORTH CAROLINA. — Southern Pines, Union Sab. sch. 3 93
ALABAMA. — Talladega, Cong. Sab. sch., for Africa, 16 00
TENNESSEE. — Pleasant Hill, Y. P. S. C. E., for Marathi Mission, 1 00
OHIO. — Cincinnati, Y. P. M. Soc. of Central Cong. ch. (of wh. 25 for Miss Hastings), 125; Cleveland, Curtis Mis. Soc. of Miles Park Presb. ch., for boy at Ahmednagar, 26; Conneaut, Cong. Sab. sch., 10; Mount Vernon, Cong. Sab. sch., 21.98, 182 98
ILLINOIS. — Payson, Cong. Sab. sch., 10 62
MICHIGAN. — Traverse City, Y. P. S. C. E. 4 00
IOWA. — Magnolia, Cong. Sab. sch., 10; Mason City, Cong. Sab. sch., 8.15; Ogden, Cong. Sab. sch., 1.50, 19 65
MINNESOTA. — Rochester, Cong. Sab. sch. 2 71
WASHINGTON TERRITORY. — Walla Walla, Y. P. S. C. E. of Cong. ch. 2 00

558 79

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Monson, Mission Circle, 5 00
VERMONT. — Charlotte, Cong. Sab. sch. 5 65
MASSACHUSETTS. — Agawam, Cong. ch. and so., 3; Curtisville, Cong. Sab. sch., 30; West Brookfield, Cong. Sab sch., 5, 38 00
RHODE ISLAND. — Providence H. W. Davis, 1 00
NEW YORK. — Eldridge, Fanny Sisson, 10c.; New York, M. E. and M. S. Birge, 20c. 30
NEW JERSEY. — Chester, Cong. Sab. sch. 11 01
OHIO. — Columbus, 1st Cong. Sab. sch. 13 00
ILLINOIS. — Greenville, Carrie S. Peach, 10c.; Lombard, Cong. Sab. sch., 7; Roscoe, A friend, 1, 8 10
MICHIGAN. — Eastport, Cong. ch. 92
WISCONSIN. — Genesee, Cong. Sab. sch. 3 00
MINNESOTA. — Brainerd, 1st Cong. Sab. sch. 6 00
KANSAS. — Louisville, Cheerful workers, 2 65
AFRICA. — Bailundu, 1st Church of Christ and cong., 2.25; Benguella, F. A. Walters' children, 1.81, 4 06
CANADA. — South Caledon, Cong. Sab. sch. 3 50

102 19
Donations received in March, 29,003 69
Legacies received in March, 11,691 84

40,695 53

Total from September 1, 1887, to March 31, 1888: Donations, $226,-315.63; Legacies, $95,154.03 = $321,-469.66.

SPRINGFIELD, Mass. — Ladies of class 16 of 1st Cong. Sab. sch., 2 boxes of clothing for Miss Closson's school, value, $80.

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

MASSACHUSETTS. — Springfield, Thank-offering, 5 00
NEW YORK. — Riverhead, La. For Mis. Soc. 10 00

15 00
Previously received, 967 79

982 79

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN TURKEY.

MAINE.

Albany, Anna K. Cummings, 2; Mrs. J. H. Lovejoy, 1.35; Justin Aspinwall, 65c. 4 00
Augusta, Friends, 5 50
Bangor, Hammond-st. ch. 3 00
Bath, Woman's For. Miss. Soc. of Winter-st. and Central ch., 17.35; A member of Winter-st. ch., 5, 22 35
Bridgton, A friend, 3 00
Brockport, Mrs. Edw. Breck, 5 00
Cape Elizabeth, Willie and Lizzie Dyer, 2 00
Cumberland Centre, Cong. ch. and so. 20 56
Ellsworth, Cong. ch. 38 00
Harding, M. W. Graves, 1 00
Limerick, A friend, 5 00
Norridgewock, Cong. ch. 23 00
Portland, First Parish, add'l, 5; Bethel Ladies' Circle, 3.50; ——, 1, 9 50
So. Berwick, Some ladies of Cong. ch. 9 00
Warren, Evilyn P. Hall, 1 00—151 91

NEW HAMPSHIRE.

Alstead, Elvira M. Graham, 2 00
Brentwood, Cong. ch. 2 50
Campton, Two friends, 5 25
Concord, South Cong. ch., 60; 1st Cong. ch., 21.40; Rev. N. F. Carter, 5; North ch., 1, 87 40
East Kingston, Three ladies, 3 00
Exeter, Y. P. S. C. E. of First ch., 4; Second ch., add'l, 1, 5 00
Goffstown, Cong. ch. 13 53
Hanover, Cong. ch. at Dartmouth College, for East. Turkey, 57 00
Manchester, Mrs. C. W. Wallace, 5; Mary A. D. Allison, 1, 6 00
Marlboro, Rev. Quincy Blakeley, 2 00
Newport, Dexter Dodge, 100 00
New Boston, A friend, 5 00
Pelham, Rev. Augustus Berry, 5 00
Peterborough, M. E. ch., 5; 1st Cong. Unitarian ch., 15; Union Evang. ch., 38, 58 00
Rindge, A friend. 1 00
Stratham, O. 2 00
Walpole, 1st Cong. ch. 14 50
Wilton, Woman's Aux. Miss. Soc., 5; Mistletoe Band, 5, 10 00
West Lebanon, Mrs. C. H. Dana, 10 00—389 18

VERMONT.

Barnet, Y. P. S. C. E. 28 00
Benton, Juliaette Kent, 2 00
Burlington, Rev. J. H. Worcester, 25; ——, 1, 26 00
Chelsea, Cong. ch. and so. 13 10
Cornwall, E. R. Robbins, 5 00
Greenboro, Young People's Soc. 2 00
Hartford, Cong. ch., J. G. Stimson, extra, 25 00
Montpelier, A few friends in Bethany Cong. ch., 18; add'l, 5, 23 00
New Haven, Cong. ch., m. c. 5 00
Northfield, Friends, 19 75
Sharon, E. K. Baxter, 25 00
Stowe, R. A. Savage, 10 00
St. Johnsbury, Friends, for use of Rev. G. F. Montgomery, 17 90
Tunbridge, Cong. ch. and so. 5 00
Westford, Mrs. B. S. Adams, 5 00
Windham, Mrs. E. C. Beckwith, for East. Turkey, 5 00
——, A friend, 2 00—262 31

MASSACHUSETTS.

Amherst, College, m. c., 22.68; Mrs. Stearn's school, 9; 1st Cong. ch., 10; Prof. W. S. Tyler, 5; Three friends, 5; Flavel Gaylord, 5, 56 68
Andover, Free Christian ch. 11 62
Auburndale, Cong. ch. and so. 57 40
Blandford, "Blandford," 5 00
Boston, M. J. W., 25; Friends, 21; Mary A. Pitkin, 20; J. M. Bemis, 20; Mary M. Topliff, 15; Geo. Hyde, 5; Mrs. A. Van Wangeman, 5; Penny collection, 5; A member of W. B. M., 5; A friend, 3; "D.," 3; S. D., 2; A friend, 2; Cash, 1; A friend, 1; "H.," 25c.; Walnut-ave. ch., add'l, 20c. 113 45
Braintree, "First Parish T.," 10; Norfolk and Pilgrim Branch of W. B. M., add'l, for Adana, 55c. 10 55
Brookfield, ——, 1 00
Brockton, X. 2 00
Cambridge, 1st ch., add'l, 5; Two little friends in North-ave. ch., 1, 6 00
Charlestown, Winthrop ch. and soc., 24.50; H. F. S., 2, 26 50
Cotuit, Friends, 22 00
Danvers, Maple-st. ch., 55; Sab. sch., 15; 1st Cong. Sab. sch., for East. Turkey, 20; A sympathizer, 100, 190 00
Dedham, 1st Evang. ch. 54 50
Dorchester, 2d ch., Mrs. E. J. W. Baker, for Adana, Hadjin, and Sis, 30; 2d ch., A friend, 5; A member of 2d ch., 5; Mrs. W. A. Dyer, 5; L. C. P. and E. G. S., 2, 47 00
Easthampton, Friends, 5 00
Enfield, A missionary concert offering, 70; Friends, 13, 83 00
Fall River, Friends in Cent. Cong. ch., m. c. 10 00
Falmouth, A friend, 3 00
Georgetown, 1st Cong. Sab. sch. 15 00
Globe Village, Evang. Free ch. 35 00
Grafton, Rev. B. A. Robie's Bible Class, Cong. Sab. sch., 12; Mission Circle, Cong. ch., 5; A friend, 3, 20 00
Granville, Mr. and Mrs. C. Holcomb, 5 00
Greenfield, ——, 6 00
Groton, Friends, 30 00
Hadley, Russell ch. 8 75
Hamilton, A friend, 1 00
Hanson, Cong. ch. and so., 11.97; Cong. Sab. sch., 20, for use of Rev. G. F. Montgomery, 31 97
Haydenville, Cong. ch. and Sab. sch. 15 00
Holliston, Cong. ch. and so. 50
Holyoke, 2d ch. 53 64
Hopkinton, 1st Cong. ch. 51 00
Indian Orchard, Cong. ch., 25; Mr. and Mrs. J. Cadg, 4, 29 00
Lee, Some little girls in 1st Cong. ch. 6 00
Lexington, Hancock ch., 4.25; Rev. Cyrus Hamlin, D.D., add'l, 5, 9 25
Littleton, A friend, 20; ——, 6, 26 00
Lowell, ——, 1 00
Ludlow, Union Sab. sch. 5 00
Malden, A friend, 10 00
Marblehead, 1st Cong. ch. and so. 17 25
Medford, "H." 1 00
Millbury, 2d Cong. ch. 5 00
Milton, Ida M. Sears, 2 00
Monson, Cong. ch. 55 00
Newburyport, Belleville Mission Band, 16 00
Newton Centre, Mrs. and Miss Cousins, add'l, 5; ——, 1, 6 00
North Adams, 1st Cong. ch., 72.99; Rev. J. P. Coyle, 4, 76 99
North Amherst, Martha E. Harrington, 1 00
North Andover, Cong. ch. 4 00
Northboro, Friends in Cong. ch. 15 00
North Cambridge, Mary S. and Oliver Bennett, 10 00
Northfield, "F." 2 00
Northampton, A. L. Williston, 100; A few friends in Smith College, 14.26; J. B. Clark and children, 11.05; A friend, 10; Mrs. E. E. Robinson, 9; Friends, 8; I. G. Clark, 2; A mite, 1, 155 31
North Raynham, Cong. ch. 1 10
Norfolk co. C. 10 00
Oakham, Cong. ch. 2 00
Orange, F. D. Kellogg, 5; ——, 5; Samuel S. Dexter, 2, 12 00
Oxford, Woman's Miss. Soc. 1 50
Peabody, South Cong. ch. 3 00
Phillipston, Mrs. H. M. Carruth, 2 00
Pittsfield, Mrs. Harriet A. Campbell, 100; "H. N.," 25; 1st Cong. ch., 5, 130 00
Plymouth co. A friend, 2 00
Quincy, Evang. Cong. ch. 27 50
Raynham, Cong. ch. 4 54
Reading, A friend in Cong. ch. 1 50
Roxbury, Walnut-ave. Sab. sch., 40; Walnut-ave. Cong. ch., 3.50; Mt. Warren, 2; Mrs. G. C. P., 1, 46 50
Royalston, Cong. ch. 13 00
Salem, Miss H. Bissell, 10 00
Scituate Centre, Cong. ch. and so. 7 00
Shirley, Orth. Cong. ch. 12 30
Somerville, Day-st. Cong. ch. 14 00
Southboro, Cong. ch. and so. 5 05
South Dennis, Mrs. R. R. Baker, 5 00
South Framingham, South Cong. ch., 50; Rev. W. G. Puddefoot, wife and daughter, 5, 55 00
South Hadley, Cong. ch., 23; X., Mt. Holyoke Seminary, 10, 33 00
Spencer, 1st Cong. ch. and so. 2 50

Springfield, Mrs. Horace Kibbe, 30; 1st Cong. ch., 10; White-st. chapel, 15; "Type," 2; Worthington-st. sch. No. 6, 1.75; F. N. L., 1; Cash, 1, 60 75
Stockbridge, A lady friend, 5 00
Waltham, Ladies' Aux., W. B. M., 32; Mrs. Sarah E. French, 5; Daniel French, 5, 42 00
Ware, Evang. churches, 28; A friend in the country, 75, 103 00
Warren, Cong. Sab. sch. 25 00
Wellesley, ——, 20; Y. P. Soc. and others, 7.39, 27 39
Wellesley Hills, Junior Aux., W. B. M. 10 00
West Boylston, Ten girls in Cong. Sab. sch. 3 00
West Brookfield, Cong. Sab. sch. 10 00
Westfield, 1st Cong. ch., add'l, 5 00
Westhampton, "X. L." 5 00
West Medford, Cong. ch. and so., for East. Turkey, 4 00
Weymouth and Braintree, Union ch. 21 00
West Springfield, 1st Cong. ch., 27; Mitteneague, 25.02, 52 02
White Oaks, Collection, 2 75
Whitinsville, Mrs. M. F. W. Abbot, 5 00
Whitman, A friend, 2 00
Winchester, Mrs. I. R. Clapp, 10 00
Woburn, M. Downs, 5 00
Worcester, Mrs. A. W. Coes, 5; ——, 5; A friend in Ch. of the Covenant, 4.50; Mrs. F. W. Faye, 1, 15 50
Yarmouth, A friend, 5 00
——, H. Y. A. 1 00—2,493 38

RHODE ISLAND.

Central Falls, Mission Workers, 10 00
Newport, A few members of United Cong. ch., 31; ——, 4.99, 35 99
Pawtucket, George H. Robinson, 6 50
Providence, Cong. ch., 54.13; Mrs. L. B. Makepeace, 10; C. T. Pratt, 10; Martha E. Rounds, 5; A poor woman, 2; A poor woman, 2, 83 13
Woonsocket, Globe Cong. ch. 30 00—165 62

CONNECTICUT.

Berlin, H. R. W. 5 00
Bethlehem, A friend, 5 00
Bloomfield, Cong. ch. 6 50
Bridgeport, Mr. De Witt C. Jencks, 2 00
Canaan, 1st Cong. ch., 10.76; A friend, for East Turkey, 1, 11 76
Cheshire, A friend, 10 00
Chester, Cong. ch. 15 00
Colchester, Boys' Miss. Band of 1st Ch. of Christ, 4 31
Farmington, Cong. ch. 5 00
Griswold, Cong. ch. 12 00
Guilford, K. M. Dudley, 4; A friend 1, 5 00
Hampton, A friend, 1 00
Hartford, A. M. Manning, 18; Elisa T. Smith, 10; Wethersfield-ave. Sab. sch., 4.25, 32 25
Kensington, Mrs. Lucy D. Hart, 5; Mrs. S. A. Hart, 2.50, 7 50
Killingly, Mrs. O. D. Hine, 2 00
Ledyard, Cash, 5; A friend, 1, 6 00
Litchfield, A friend, 2; Robt. Kelly, 5, 7 00
Middletown, 1st Cong. ch. 1 25
New Britain, Miss K. A. Stanley, 25; Young men's class in South Cong. Sab. sch., 12; Miss H. S. Martyn, 10, 47 00
New Haven, Sam'l D. Gilbert, 5; Richard E. Rice, 5; Two ladies for East. Turkey, 10, 20 00
New London, A few ladies in 1st ch., 10; Lora E. Learned, 10; A friend in 2d ch., 5; 1st Ch. of Christ, 5, 30 00
Northford, Cong. ch. and so. (of wh. for East. Turkey, 11) 22 00
North Stonington, Alfred Miner, 20 00
Norwalk, 1st Cong. ch. and so. 52 35
Norwich, 2d Cong. ch., 30; Park Cong. ch., 17; Mrs. E. W. Crury, 5; F. D. L., 1, 53 00
Plainfield, Miss Sarah M. Averill, 2 00
Plantsville, E. P. Hotchkiss, 2 00
Poquonock, Cheerful givers, 5; Friends, 6, for East. Turkey, 11 00
Putnam, 2d Cong. ch., 41.24; Mrs. H. G. Shaw, 1, 42 24
Rockville, A friend, 1st Cong. ch. 25 00
Rowayton, A friend of missions, 100 00
Salisbury, Cong. ch. 31 64
South Coventry, 1st Cong. ch. 8 33
South Glastonbury, A friend, 2 00
Stonington, Mary F. Kirby, 5 00
Stratford, Joel S. Ives, 20; Cong. ch., add'l, 6, 26 00
Thompsonville, A friend, 2: A friend, 1, 3 00
Willimantic, ——, 1 00
Winchester, A friend, 3 00
Windsor, Cash, 10 00
Woodbury, 1st Cong. ch. 21 29
——, Connecticut, 1 00—677 42

NEW YORK.

Bearsville, Geo. W. Boothe, 1 00
Brooklyn, Misses Thurston, 25; W. F. Pitkin, 5; Easter offering from A. M. C., 5; B. L. Benedict, 5; A friend, 2; J. S. McClure, 50c. 42 50
Buffalo, Three friends, 25; Frances A. Smith, 10, 35 00
Dansville, Miss Bourne, 3; A friend, 1, 4 00
East Bloomfield, Woman's For. Miss. Soc. of Cong. ch. 30 25
East Otto, Geo. A. Beach, 5 00
Franklin, Cong. ch. 24 11
Flushing, R. W. M., 5; "Friends," 5, 10 00
Gaines, C. G. Beckwith, for East. Turkey, 5 00
Groton, Storrs A. Barrows, 9; Miss Mary A. Jacobs, 1, 10 00
Homer, J. M. Schermerhorn, 50 00
Hopewell Junction, Rev. C. H. Polhemus, 5 00
Ithaca, Cong. ch. 5 00
Jamestown, Alice B. Gifford, 12 00
Lockport, 1st Cong. ch. 42 00
Miller's Place, Mt. Sinai ch., 6; E. M. Pierson, 2, 8 00
New York, Broadway Tabernacle, m. c., 56.69; Pilgrim Cong. ch., add'l, 33.70; Sam'l Leslie (100), Mrs. Stevenson (20), Mrs. Hunter (10), Jas. Callender (10), Coleman Benedict (10), Mrs. Hunter (2), Mrs. Southwick (1), Mrs. Jas. Moir (5), Miss Fraser (10), Joseph Corbet (5) = 173, for use of Rev. W. S. Dodd; Miss J. Peafeld, 20; Mrs. Frederick Billings, 10; Rev. W. W. Rand, 10; Miss A. E. Denny, 5; M. E. Mead, 5; L. T. Schulz, 4; Reader of *Congregationalist*, 2; A friend, 1; Miss S. E. Lane, 1, 321 39
Norwich, Miss L. M. Weaver, 1 00
Oswego, Cong. ch., add'l, 1 00
Pekin, Abigail Peck, 10 00
Poughkeepsie, Mrs. E. C. Banfield, 12; A. E Cleaveland, 10; Mrs. E. M. Orton, 1; ——, 1; Sue H. Smiley, 1, 25 00
Riverhead, W. B. M. Aux. 35 00
Rochester, Rev. Myron Adams, 1 00
Setauket, Mrs. Richard Hale, 3 00
Syracuse, B. D. M., 5; Minnie L. Overacker, 5, 10 00
Union Falls, Francis E. Duncan, 10 00
Utica, Caroline E. Backus, 2 00
Yonkers, Rev. Geo. W. Wood, D.D. 5 00
Washingtonville, Rev. J. R. Lent, 5 00—718 25

PENNSYLVANIA.

Allegheny City, Adaline Boyden, for Adana, 10 00
Easton, ——, 5 00
Germantown, Mrs. Q. T. Bates, 1 00
Kane, J. M. Gillette, 2 00
Oxford, Mrs. Edw. Webb, 2 00

Philadelphia, Cong. ch., 33.38; John H. Converse, 20; Anna Hamill Faries, 10; Edgar Dudley Faries, 10; Swedish Brethren, 18.63; Mrs. A. S. Q., 5; F. E. W. Harper, 5; Some Swedish Sab. sch. children, 5; ——, 1; ——, 1, 109 01
Pittsburg, Wm. Shaw, by hand of Berwin Tekvirian, 50 00
Reading, Miss A. D. Ludlow, 2 00——181 01

NEW JERSEY.

Bergen Point, A few friends, 60 00
Bloomfield, A friend, 10 00
Bridgeton, M. M. J. 2 00
East Orange, Proctor Mission Circle, 5 00
Jersey City, Y. P. S. C. E. of 1st Pres. ch. 10 00
Orange, A friend, 10; M. W. Conant, 20c. 10 20
Paterson, Aux. W. B. M. 6 00
Stanhope, Rev. Samuel W. Boardman, 1 00——104 20

DISTRICT OF COLUMBIA.

Washington, Two members of 1st Cong. ch., 15; Prof. J. K. Chickering and son, 6, 21 00

VIRGINIA.

Herndon, Faithful M. B. 2 00

MARYLAND.

Baltimore, A friend, 1 00
Lutherville, Henrietta A. Carl, 2 00——3 00

NORTH CAROLINA.

All Healing, Jones' Inst. 9 00
Hendersonville, Mrs. A. L. Williams, 5 00
Tryon City, A. S. Putnam, 5 00——19 00

FLORIDA.

Pittman, E. A. Davis, 2 00

ALABAMA.

Bethel, Emilia F. Brewer, 2 00
Marion, Cong. ch. and so., for East. Turkey, 5; Rev. A. W. Curtis and wife, 2, 7 00——9 00

OHIO.

Batesville, Mrs. A. H. Cowgill, 10 00
Cleveland, Mrs. L. Bena Scott, 15; ——, 5; Mrs. C. A. Garlick, 1, 21 00
Columbus, 1st Cong. ch. 29 29
Geneva, M. A. Smith, 1 00
Granville, A friend of the poor, 1 00
Kelly's Island, Cong. ch. 10 55
Oberlin, 1st Cong. ch., 121; A widow's mite, 10; Rev. Geo. Clark, 10; Mrs. L. G. B. Hills, 10, 151 00
Plain City, Corydon S. Irwin, for Adana, 3 00
Toledo, Ladies of 1st Cong. ch., for East. Turkey, Memorial of Mrs. Laura Parmelee, 100 00——326 84

ILLINOIS.

Canton, A lady for East. Turkey, 8 00
Chicago, Swedish Christians, sent through John Martinson, pub. of the "Chicago Bladet" (prev. rec'd 2,749.96), 459.19; C. F. Gates, for East. Turkey, 74.05; A friend, 20; Millard-ave. Cong. Sab. sch., 10; A. M. D., 5; 1st Cong. ch., 9.05; A. H. Ripley, 5; Mrs. Chas. Brooks, 2; H. Maxtel, 2; A friend, 1, 587 29
Elgin, J. R. Herrick, 5 00
Galesburg, 1st Cong. ch. 13 59
Hamilton, Ladies' Miss. Soc. 3 05
Hyde Park, A few friends, by S. M. F. 6 80
Monmouth, ——, 1 00
Naperville, 2d ch. 19 20
Nora, Mrs. M. D. Warner, 10 00
Oak Park, 1st Cong. ch., add'l, 6 00
Oneida, A friend, 5 00
Peoria, Cong. ch., 64.64; Infant class of Sab. sch., 1.14; 1st Cong. Sab. sch., 10, 75 78
Plymouth, A class in Cong. Sab. sch., and others, 4 90
Polo, Independent Presb. ch., for East. Turkey, 28 38
Providence, Mission Band, 5 00
Quincy, 1st Union ch. 10 00
Raritan, R. 1 00
Roseville, Mr. and Mrs. L. C. Axtell, 9; Mr. and Mrs. Olaf Berling, 1, 10 00
Western Springs, John Maxtel, 2 00
Wilmette, A friend, 2 00——803 99

MICHIGAN.

Ann Arbor, Friends, for Rev. C. S. C., 5; A friend, 1, 6 00
Bay City, J. A. Wights, 5 00
Clinton, H. R. Williams, 1 00
Covert, Y. P. S. C. E. 3 60
Detroit, 1st Cong. ch., m. c. 33 27
Hillsdale, W. A. Elliott, 1 50
Mattawan, 1st Cong. ch., for East. Turkey, 2 00
Olivet, Cong. ch. 32 15
Traverse City, A friend, 5 00——89 52

WISCONSIN.

Appleton, A friend, 3 00
Beloit, Students of Y. M. C. A. 5 00
Berlin, Ladies of Cong. ch. 10 00
Bloomington, Mrs. M. A. Beardsley, 2 00
Clinton, Aux. W. B. M. I. 10 00
Delavan, A. I. Hobart, 1 00
Elkhorn, Three friends, 2 00
Genesee, Rev J. K. Kilbourne, 2 00
Hartland, Friends, 2 10
Menasha, E. D. Smith, 100 00
Neenah, Andrew Fredericksen, 5 00
Ripon, Charles H. Chandler, 10 00
Waukesha, "Right Hand," 5 00
West Salem, Cong. ch. 12 00——169 10

MISSOURI.

Kansas City, 1st Cong. ch. 63 14
Springfield, Cong. Sab. sch. 7 25
St. Joseph, Tabernacle Cong. ch. 11 50
St. Louis, Pilgrim Cong. Sab. sch., for East. Turkey, 73.25; A friend, 5, 78 25
——, ——, 10 00——170 14

IOWA.

Cedar Rapids, Rev. C. H. Morse, 3 00
Cumberland, A reader, 1 00
Davenport, Rev. Julius A. Reed, 10 00
Des Moines, Mrs. S. J. Dinsmore, 5 00
Eldora, C. McK. Duren, 10 25
Gilman, Cong. ch., 4; Mrs. H. Sutherland and children, 2, 6 00
Glenwood, Cong. ch., 11.25; Friends, 2, 13 25
Independence, W. S. Potwin, 4 00
Keokuk, L. M. 2 00
La Motte, Mr. and Mrs. Alex McDole, 10 00
Montour, C. B. 1 00
Oskaloosa, Cong. ch. 12 00
Red Oak, Friends, 8.45; A friend, 2, 10 45
Sherrill's Mount, Rev. Carl Hess, 4; Miss Lizzie Hess, 1, 5 00
Tabor, Cong. ch. and others, 76.50; Friends, 5.55, 82 05——175 00

MINNESOTA.

Austin, Cong. Union ch. 16 17
Brainerd, Woman's M. S. of 1st Cong. ch. 12 00
Centre Chain, George K. Brown and wife, 1 00
Duluth, George W. Kimberley (of wh. for East. Turkey, 50), 100 00
Faribault, A friend, 2 00
Fergus Falls, A friend, 5 00

Minneapolis, Plymouth ch., for the Suleeba family, 22.25; Some ladies of Plymouth ch., 19; Friends in Vine Cong. ch., 4.10; Young Ladies' Miss. Soc. of Lyndale Cong. ch., 3; Two friends of Vine Cong. ch., 20, 68 35
Northfield, C. A. Huntington, 10 00
Owatonna, Cong. ch., 36.50; Cong. Sab. sch., 3.70, 40 20
St. Paul, A sister, 1 00—255 72

KANSAS.

Osawatomie, Rev. S. L. Adair, 5 00
Sterling, Mr. Higly, 5; R. B. Guild, 1, 6 00
Waubansee, A friend, 2 00—13 00

NEBRASKA.

Culbertson, Mrs. Elizabeth F. Gile, 10 00
Waverly, J. G. Ellenwood, 2 00—12 00

CALIFORNIA.

Oakland, Mrs. S. J. Streeter, 5; A friend, 5, 10 00

OREGON.

Corvallis, Mrs. R. A. Kelly, 1; G. H. L., 1.25, 2 25
The Dalles, Cong. ch., 7.25; Rev. G. H. Atkinson, D.D., 1, 8 25—10 50

COLORADO.

Colorado Springs, C. C. Cobb, 10; Miss M. C. Day, 5, 15 00

MONTANA TERRITORY.

Helena, Cong. ch. 15 80

WASHINGTON TERRITORY.

Steilacoom, Rev. C. E. Newberry, 6 00

DAKOTA TERRITORY.

Highmore, Cong. ch. 3 00
Redfield, Ladies' Miss. Soc. of Cong. ch. 6 25
Vermillion, A friend, 2 15—11 40

ARIZONA TERRITORY.

Prescott, 1st Cong. ch. 12 50

SANDWICH ISLANDS.

Honolulu, A friend, 10 00
Makawao, Miss H. E. Carpenter, 10 00—20 00

FRANCE.

St. Servan, E. Charlier, 10 00

MEXICO.

Mexico, Friends, 10 00

7,335 79
Less for telegrams, 3 12
7,332 67
Previously received, 28,358 98
35,691 65

FOR SUFFERERS IN CHINA.

MAINE.

Portland, Bethel Ladies' Circle, 3 50

NEW HAMPSHIRE.

Bristol, Friends, 5 00

VERMONT.

Barnet, Y. P. S. C. E. 33 00

MASSACHUSETTS.

Boston, Tithes, 1; "Tithes for bread and the Bread of Life," 1; ——, 1; 3 00
Wellesley, ——, 20 00—23 00

NEW YORK.

Brooklyn, Miss Bean's Sab. sch. class, 10 25
Poughkeepsie, Mrs. E. C. Banfield, 12 00—22 25

NEW JERSEY.

Camden, Lewis Hill, 5 00

ILLINOIS.

Chicago, A. H. Ripley, 5 00

96 75
Previously received, 49 50
146 25

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MASSACHUSETTS.

Jamaica Plain, R. W. Wood, 50 00
Boston, Samuel Johnson, 100 00
Boston, W. O. Grover, 100 00
Boston, J. J. Arakelyan, 25 00
Charlestown, Thomas Doane, for a scholarship, 100 00
Milford, 2d Cong. ch. Sab. sch. 25 00
Newton, H. E. Cobb, 50 00
Newton, Chas. E. Billings, for a scholarship, in memory of Geo. B. Billings, 500 00
Harwich, Mrs. T. Brooks, 25 00
Lowell, Mrs. L. R. Parker, in memory of Sobrina and Hannah Read, 50 00
Marlboro', C. F. Robinson, 5 00
Marlboro', J. E. Curtis, 5 00
Roxbury, Highland Church, 21 50
Somerville, Mr. Stevens, 5; Mr. Gray, 5; A friend, 2, 12 00
Williamstown, First Church, 56 00
Williamstown, Joseph White, 25 00
Williamstown, College students for Hopkins's chair, 10 00—1,159 50

NEW YORK.

Brooklyn, Rochester-ave. ch. Sab. sch., part of 100, 25 00

PENNSYLVANIA.

Philadelphia, Central Cong. ch. Sab. sch., part of 500, subscribed, 50 00
Philadelphia, M. H. Harrington, 20 00—70 00

1,254 50
Previously acknowledged, 66,425 23
67,679 73

ARTHUR W. TUFTS, *Treasurer.*
2343 Washington St., Boston, April 9, 1888.

For Young People.

IN THE "TIGER'S DEN" IN KASHMIR.

In the great province of the Punjab, India, some fifteen hundred miles northwest of Calcutta, lies the city of Sialkot, which is the centre of missionary work carried on by the United Presbyterian Church of North America. The city is not far from the boundaries of Kashmir and the Himalaya Mountains. The population is about one half Hindu and one half Moslem, and they are very bigoted. Whoever among them turns to the Christian faith will meet the bitterest opposition, as the following story will clearly show.

It was in the year 1866 that Kanaya, the son of the headman of the village of Naya Pind, twenty-six miles from Sialkot, said to an associate, Bhajna, who had become a Christian: "With all my heart and soul, brother, I am with you. Let come what may, I will go with you and be a Christian." Kanaya was a most affectionate husband and father, but Ramdei, his wife, though loyal to her husband, felt that it was a deep disgrace to have her husband become a Christian. Their parents and kindred, and indeed, the whole village, were in a state of great excitement. Some of them began with entreaties and tears to beseech the converts to turn back to their old faith. Others were more violent, and thronging the house where Bhajna and Kanaya were, shouted: "Seize them; beat them; beat them to death!" The two men, escaping from the angry crowd, sat down to read some of the words of Jesus. "A man's foes shall be they of his own household." "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." "Marvel not, my brethren, if the world hate you."

Being thus obliged to leave his own home, Kanaya sought to induce his wife to bring their children, whom he desired to teach in a Christian way, and live with him; but she was firm in her unbelief, and her relatives and the villagers sought to make the children hate their father. These villagers of Naya Pind made a plot to kidnap Kanaya and make way with him, and for three long months he had no sight of his wife or one of his five children.

At last he determined to enter a legal suit before the English court to obtain possession of his children. Ramdei made no objection to this, and the summons was served. The kinsman and neighbors, both Hindus and Mohammedans, appeared in the court, joining in the chorus of weeping and howling, and beating their breasts, but the court issued the decree that Kanaya should have his children. The end of his troubles now seemed near, for it was believed that Ramdei also would come to live with him if he obtained possession of his children. But when Kanaya went to Naya Pind, his wife and children were nowhere to be found. The neighbors scoffed at him. "Kanaya cannot see his wife and chil-

dren." They had been carried away, no one seemed to know where. For five long months no trace whatever could be found of the lost ones. Occasionally Kanaya would be told that if he would forsake Jesus he could learn where his family were, but the temptation was quickly repelled.

ASCENT OF THE HIMALAYAS IN KASHMIR.

After a time one of Kanaya's relatives divulged the secret. Ramdei and the children were in the village of Jundi, in the kingdom of Kashmir, and she was a servant in the house of Deva Singh, who was one of the most cruel tyrants. A message came from Deva Singh: "Tell Kanaya that if ever he come hither, so sure as I see him, I will shoot him or behead him, and his blood will be upon

his own head." It certainly seemed as if the case was hopeless, and Kanaya was advised by most of his Christian associates to give up the effort to regain his family. He would only lose his own life in the attempt.

But the Christian company were continually in prayer for their afflicted brother, and Kanaya himself held fast to his belief that the Lord would yet give him his family. One day he suddenly announced to his associates: "Brethren, I will go up to Jamu, in Kashmir, and present my petition to the king himself." Humanly speaking, it was a hopeless undertaking, and the brethren could not advise him to run the risk. They called it going "into the tiger's den." But a young Mohammedan servant, who was attached to the Christians and enjoyed their confidence, agreed to go with him, and the brethren could only give their consent, and unite in prayer that God would protect and prosper his servant. When Kanaya reached Jamu he found friends among the *mahawats*, the keepers of the king's elephants, all of them Moslems, who treated him very kindly, and to whom he gave an account of his life. He told them plainly that he had lost his wife and children because he had become a Christian, telling them also why he had become a Christian. From these men he learned how to reach the court. The two judges, one a Hindu and the other a Mohammedan, heard his request that his wife and children, who were at Deva Singh's, should be restored to him. The judges asked him why they were taken from him. With great calmness but very clearly Kanaya replied: "I had become a Christian, your Honor." Immediately the wrath of the Hindu judge was raised to the utmost. "Why have you become a Christian?" he demanded. "I have power and authority to beat you and bind your feet with a rope, and drag you out of the city, and cast you forth headlong." But the conference with the judges went on, and, strange to say, Kanaya had the opportunity to speak in the presence of the court and of all who were near, about the Christian faith and his reasons for embracing it. It was a faithful preaching of the gospel, but the judges were inflexible and ordered a soldier to take Kanaya out of the city, and as for obtaining his children, they said: "Never, never shall you in any way be able to recover them."

Kanaya returned to his friends near Naya Pind. After a time it occurred to some of them that there was an attorney near them who was a personal friend of the judges in Kashmir, and a letter from him might possibly help Kanaya before the court. This letter was obtained and Kanaya made a second visit to Jamu, but notwithstanding the letter, the judges were still inexorable. One of them said: "If you will forsake Jesus, we will at once restore to you your family." To which Kanaya replied: "If my life must be the price, I will neither deny Jesus nor forsake him." The judges then declared that it was impossible for him to obtain his children "even if the heavens should be turned upside down."

Once more Kanaya returned with an agonized heart to his desolate home, but he was heard to say: "When God gives a *hukam* then I shall see them. All power and authority belong to him."

A hukam is an order from a superior officer, and such an order, strange to say, Kanaya obtained not long afterward from the English Commissioner. In the capture and concealment of Ramdei a decree of a district court had been

broken, and when this was shown to the highest official an order was obtained addressed to the *Maharaja* himself, calling upon him to see that the decree of the court was obeyed, and the children given over to their father. Armed with this hukam Kanaya started on his third journey to Jamu. We have not room here to tell the long story of the difficulties he encountered. The wrath of the people and of the officials was greatly stirred. It was said that if the children

KANAYA AND HIS ASSOCIATES.

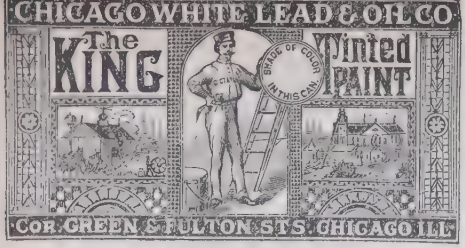
were not delivered up in accordance with this hukam, then the treaty between the Maharaja and the English would be broken, and that there would be war between Kashmir and the British. The judges deliberated a long while. The matter was talked about throughout all the city. Never was Christianity so widely advertised in that region. The people listened over and over again to the reasons which induced Kanaya to become a Christian. The officials did not dare to dis-

obey the mandate of the English Commissioner, and they finally issued the order to deliver over to Kanaya his children. But even then it was not an easy matter to find them. Every obstruction possible was put in his way, but at last he discovered them in a house, and presenting his order from the court, he joyfully took his children back to Naya Pind, carrying two of them, who were sick, in little beds suspended by a bamboo pole across his shoulders. As he reached his associates on Sabbath morning, the Christian band that had been praying for them so long broke out in loud shouts of thanksgiving: "They have come, they have come; the children and Kanaya have come!"

This striking story, only the main features of which we have been able to give, is found in Dr. Andrew Gordon's volume, "Our India Mission," from which

MOSLEMS OF INDIA.

we have been permitted to give the picture of Kanaya and his associates on the preceding page. In this picture Kanaya is the one sitting at the right hand, with Ramdei next to him. The other woman is Basso, their daughter, while Bhajna stands at the left of the group. The whole story of these people is a most thrilling one, and is vouched for by Dr. Gordon as true. Ramdei subsequently became a Christian, and Kanaya is now headman of his village, honored and trusted by all. There are now in Kanaya's home both children and children's children, as happy a household as can anywhere be found, all the happier, it is said, for the sad years through which he has passed. He now rejoices, "believing in God with all his house."



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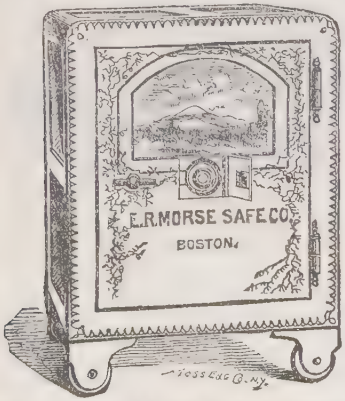

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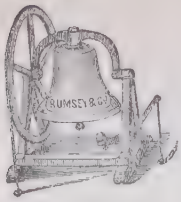

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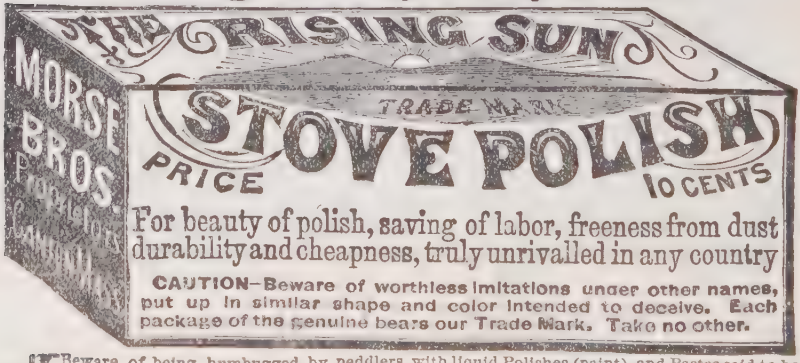
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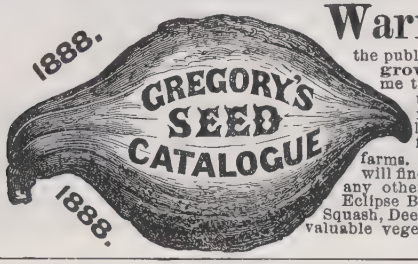

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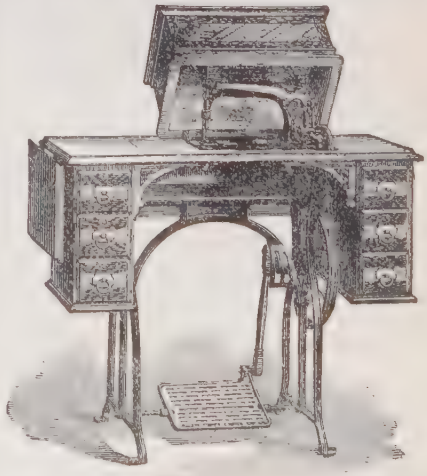

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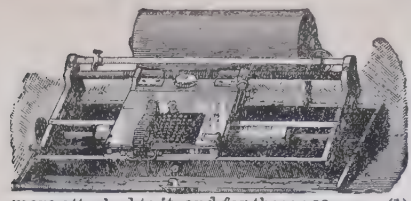

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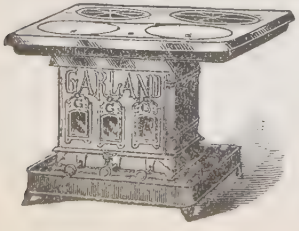

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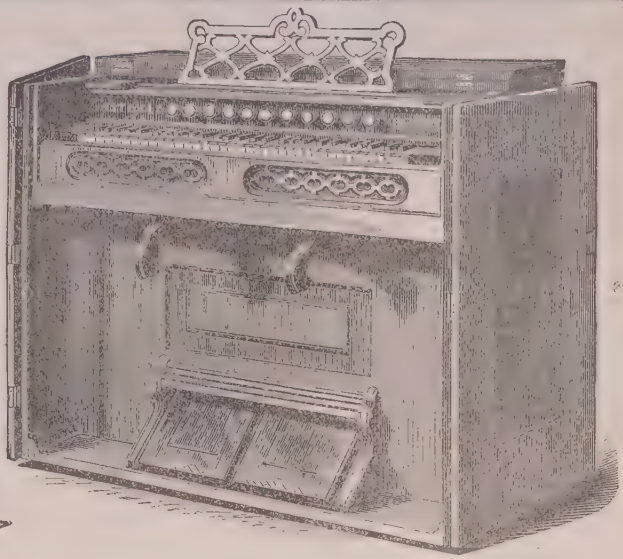

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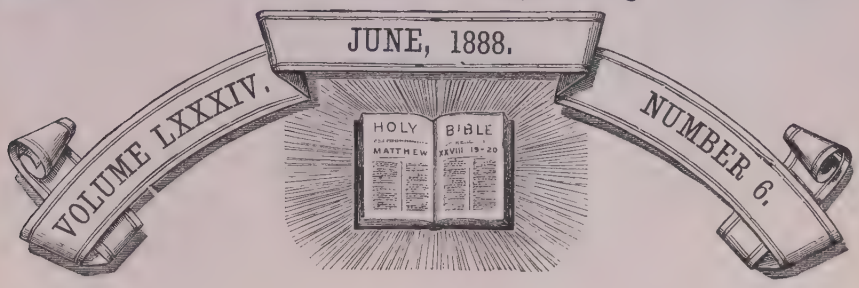

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THE

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RECEIPTS from donations for the month of April were about $850 less than those from the same source for the corresponding month last year. Those from legacies were about $6,000 in advance. For the first eight months of the financial year the advance from legacies is about $54,000, while that from donations is only about $23,500. We renew the request of last month, that special additional offerings be presented from churches and individuals before the summer months come. Would it not be a timely act to emphasize in this way the first Sabbath of June?

WE trust that pastors and other friends will take note of the suggestions on another page respecting the "General Missionary Conference," and the observance of the third day of June, the first Sabbath of the month, as a *foreign missionary day*. It is the Sabbath immediately preceding the assembling of the conference, which will be more nearly ecumenical than any that has yet been held. Will it not be a most fitting occasion on which to present the great facts respecting missionary work in all lands, and to set forth the duty and privilege of the Church of Christ in this regard? Let it be understood that in a great number of churches this will be the theme for discourse and prayer on the first Sabbath of June, accompanied, we trust, in many cases by a special additional offering in behalf of the American Board.

A STATISTICAL table of German Foreign Missionary Societies covering the year 1887 will be found among the "Notes from the Wide Field." This table was sent us in manuscript by Dr. Grundemann, and we desire to express publicly our thanks to this eminent authority in all matter relating to missions, for his courtesy in this matter.

A WARM-HEARTED missionary friend sends the encouraging information that on a recent Sabbath his pastor prayed for foreign missions for the second time during the past twelve months; also, that a missionary concert has been announced during the week, the first one which has been appointed for several years. This is a strong New England church of over three hundred members, with a beloved and able pastor. We predict that that missionary concert will become a permanent institution, and that that excellent pastor will preach a stirring missionary sermon before the year is out and will hereafter pray for foreign missions as often at least as once a month.

JUST as we go to press, sad tidings come of the death of the Rev. Dr. Edward S. Atwood, of Salem, a member of the Prudential Committee, who was present and took part in its deliberations less than one week ago. This is the third death in the corporate membership of the Board from Massachusetts within the short period of one week, Rev. Dr. Laurens P. Hickok having died May 6, Samuel D. Warren, Esq., May 11, and Dr. Atwood May 13. In the death of these three prominent men the cause of missions has lost able and generous friends and supporters.

A TELEGRAPHIC despatch reaches us just in season for this number, reporting the arrival of the *Morning Star* at Honolulu, April 18. She brings a good health report from the Micronesian Mission. Everything was quiet at Ponape, the natives and the Spaniards being at peace. Mrs. Logan and her children returned on the *Star*. The letters brought by the vessel will not reach us for several days, but we are glad to be able to give in this number the news of the arrival of our missionary ship and of the general prosperity of the mission.

SIX of the China Inland missionaries at T'ai yuen-fu, Shansi, have been seriously prostrated with typhus fever. One of the men, Mr. Terry, has died, and some of the others barely escaped with their lives. Dr. Osborne, of our mission at Tai-ku, by traveling some 500 miles within two weeks, was able to minister to these sick brethren, and also to Mr. Stanley P. Smith, one of the "Missionary Band" at Hung-tung, who was prostrated with the same fever. We are glad to report that these sick ones are now in a fair way to recover.

MR. CATO, president of the Boys' School at Niigata, was speaking not long since about the school to a friend of his who was a strong Buddhist, when the Buddhist said: "Well, my heart is divided; I am a Buddhist, and therefore opposed to your school which tries to make our boys Christians; but I am deeply touched by the spirit of these foreign teachers, who leave their homes to come and teach us here, and therefore I think I must give something to this school." And so he pledged twenty yen per year.

The London Missionary Chronicle gives extracts from a letter of a visitor among the missions in the South Seas, who some time since had written a series of articles to one of the Sydney papers, speaking very contemptuously of missionaries and of their work. This man was at that time, as he now admits, "a renegade, reprobate, and enemy of the gospel," and in the "bondage of selfish obduracy and vice," but having been converted to Christ, he makes a most humble confession, expressing the deepest regret and shame for the slanders he had uttered, and acknowledging that he had written statements about matters of which he knew nothing. There is room for more confessions of this kind from some who have disparaged missions when they knew nothing about them, or who were so in the bondage of sin that they were wholly out of sympathy with any efforts to promote righteous living. We have in mind at this moment an author whose recent cynical utterances about missions and missionaries in Japan would have little weight with the public if the full history of the man were known.

The importance of our mission work in Bihé is becoming more and more apparent as new facts are brought to light concerning the character and relations of the people of this section of Africa. They are the traders of that belt of the continent, and their language is understood far into the interior. Mr. Sanders has sent us an extract from a letter recently received from Mr. F. S. Arnot, the Scotch missionary, to whom we have often referred, who is now located among the Garenganze, about midway between the east and west coasts. Mr. Arnot says: "I do not think that you can possibly think too highly of the importance of Bihé as a field for missionary work. All these interior countries are traveled over in all directions by Bihéans; every little hamlet where a tooth of ivory may be found is sought out. And to the mass of the people the Bihé ivory-trader is the representative man of all that is desirable, and the medium of light and intercourse with all the 'heaven-like' outside world, where cloth and powder come from. All that a Bihé trader says is believed without a question, and their fetish charms are in high demand." These facts, taken in connection with the accounts given in this and previous numbers, of the readiness of the Ovimbundu to receive religious truth, are the voice of providence calling us to push forward with all energy the work of this mission in Africa.

We are beginning to hear of spiritual results following the administration of relief to the famine sufferers in Turkey. In some places portions of the Scriptures have been distributed with needed bread for the body. Mr. Gates, of Mardin, reports that in one village a man said, after an earnest discussion: "It is nothing other than the words of this Book which have sent us this aid." A Moslem at one village affirmed: "I know that the Protestants are the best of all the sects." "How do you know that?" said a bystander, "You are a Moslem. What do you know of the teachings of the Protestants?" The Moslem replied: "I know by one sign. If I go to a priest, he says to me, Give; if I go to a Moolah, he says to me, Give; if I go to an official or a friend, they say to me, Give. All say, Give. The Protestants alone say, Take. Their schools say, Take; their teachings say, Take; their charities say, Take. By this I know that they are the best." Mr. Gates reports that villages are asking for teachers, and that the evangelical helpers are honored wherever they go among the mountains.

Professor Max Muller, in speaking of the study of the languages of savage tribes, a study in which he says the missionaries have been the most successful pioneers, asks the question: "What indeed would the science of language be without missions?"

It is gratifying to learn that in our Shansi Mission the natives of this interior province of the empire are not following the example of their countrymen in other sections in throwing obstacles in the way of the purchase of property for mission premises. A letter from Mr. Price, on another page, reveals a remarkable friendliness on the part of the people of Tai-ku towards the foreigners who come among them to preach the gospel. Buildings were bought and deeds given without excitement or delay. The barriers to mission work are rapidly breaking down.

Since the article on another page on the liquor traffic with Africa was in type, we have been gratified at finding in the London papers full reports of a debate which took place in the British Parliament, April 24, on the question of the liquor traffic and native races. The debate was long and was participated in by prominent men like Sir J. Kennaway, Sir G. Baden-Powell, Baron H. De Worms, Under Secretary to the Colonies, Sir Wilfred Lawson, Sir G. Campbell, Mr. Bryce, Mr. McArthur, Sir Richard Temple, and others. The disastrous results of the liquor traffic with native races were universally admitted and deplored. The necessity for prompt and energetic action, if the natives are to be saved from extermination, was clearly set forth. Sir J. Kennaway urged that measures be taken to call a convention for united action on the part of the Powers of Europe. In the course of the debate a statement was made by the Under Secretary of the Colonies, that the United States government had not responded favorably to proposals for an international agreement on this subject, and that Secretary Bayard had declared, in a letter of April, 1885, that while our government recognized the moral force and general propriety of the proposed regulations, "the government of the United States does not feel entirely prepared to join in the international understanding proposed." This is a humiliating statement to be made by the United States government, and publicly announced in the British Parliament before the nations of the earth. It is for Americans to see to it that our government and our people *are* prepared for such coöperation. This debate in the British House of Commons indicates a purpose to take hold with vigor of this great problem, and the following motion received the assent of the government and was agreed to without a division: "That this House, having regard to the disastrous physical and moral effects of the liquor traffic among uncivilized races, as well as the injury it inflicts on legitimate commerce, will cordially support the Imperial and Colonial governments in endeavors to suppress the traffic in all the native territories and governments under their influence and control." This is a cheering ray of light upon a future that looked very dark.

On March 25 twenty-five young men and eight young women, students in the Doshisha at Kyoto, publicly confessed their faith in Christ. Adding these to the number received in December and January last, there have been eighty-two from this institution who have united with the church during the current school year. Among these who have confessed Christ is a son of one of the most famous men in Japan. This is the school that asks for and needs an endowment of $50,000, both for the sake of its greater efficiency and to secure the exemption of its students from the military draft. Is there not some friend of education and lover of his race who will give as much as it would cost to found a single professorship in a New England college to place this institution, having now five hundred and fifty students, on a permanent basis?

It is proposed to erect in the city of Bombay a union evangelistic hall as a memorial of the late Rev. George Bowen. It certainly would be a most suitable monument to the memory of this good man if another place for preaching the gospel to the masses could be opened in the city which he loved.

Some valuable testimony is coming forward as to the practical workings of Mohammedanism in various parts of the world. One of the most striking of these testimonials comes from Bishop Crowther, who by reason of his character and abilities, as well as on account of the wide field of his observation, is specially qualified to be a witness on this matter. In writing of the essential difference between Christianity and Islam as accounting for the difference in their progress, he says, among other things, that the Moslem propagandist in Western Africa supports himself by selling charms to the natives, deceiving them into thinking that they will in this way secure good luck. Bishop Crowther says that the natives on the Niger came to him asking for these charms, and were greatly disappointed because refused, saying, "You do not wish to show us the source of your prosperity." An English mercantile agent told the bishop that he ought to have written the Lord's Prayer on a piece of paper and given it to them; an idea which, of course, the bishop scouted. The bishop mentions this fact as showing how it is that the teachers of Islam subsist without foreign aid, and he pertinently asks: "What would be the quality and character of their converts if Protestant missionaries were to follow like examples?" In reference to the claim which is made that Islam is increasing rapidly in Western Africa at the expense of Christianity, a native clergyman at Sierra Leone, Rev. O. Moore, writes: "The idea that Sierra Leone Christians are turning Mohammedans, or that Islam is gaining ground among us, is a delusion altogether. Nothing of the sort has taken place. Mohammedans increase by accessions of fresh Mohammedans from the interior, and not at all from conversions made in Sierra Leone. It is a great mistake to think otherwise." And now comes the testimony of no less an authority than that of Emin Pasha concerning the equatorial provinces of Soudan, where Mohammedanism has been supposed to be making its greatest conquests, that it has made no advance whatever. He calls it a curious fact that "during twenty years there have been scarcely ten proselytes in the whole of our provinces to Islam." Where is Canon Taylor?

Mr. Bartlett, of Kyoto, goes once in two weeks to an interior city to teach English for two hours, spending the Sabbath whenever he goes that he may engage in Bible work. The journey is long and an expensive one, but the expenses are borne by the principal of the school, who is not a Christian. The first Sunday Mr. Bartlett was there this principal spent four hours with him to hear the Bible explained. Opportunities like this for preaching the gospel are continually arising in Japan.

Bishop Taylor has returned from Africa, on business connected with his mission, and makes the somewhat startling report that of the one hundred and forty persons, young and old, who have been connected with his mission and classed as missionaries under him, fifteen have died and thirty-four others have left the service. This is a heavy percentage of loss. The zeal and devotion of these missionaries are unquestioned. Whether the methods of appointment and of labor are wise and expedient in the interests of Christ's kingdom is a matter about which there have been serious questions, and upon which the facts just stated would seem to throw some light.

The London Times reports that quite recently the Chinese minister to Germany refused to embark for his post because the Imperial Almanac declared that the day appointed for the sailing of the steamer was an unlucky day. The departure of the steamer was therefore deferred to obviate this grave difficulty. This item of news illustrates strikingly what a writer in *The Chinese Recorder* for February, Rev. A. P. Parker, reports in regard to the importance of the Chinese Almanac. This Almanac is prepared by the Imperial Board at Peking, and contains "The Imperial Guide to Divination," pointing out the lucky days and hours of the year. For instance, the hours eleven to one, and one to three A.M. of a certain class of days are lucky. The second day of the first month is lucky for "sending a memorial to the emperor, entering upon office, betrothal, visiting or receiving friends, marriage, moving," etc. The sixth day is favorable "for worshiping the gods, taking a bath, shaving the head, cutting out clothes," provided this cutting is done at the hour *mao*, 3 o'clock A.M. The twenty-second is unlucky for journeying, moving, or planting. The Almanac contains a list of days on which certain evil stars preside, and another list of days on which the soul occupies different parts of the body, an important matter for consideration in case of a wound or of even the slightest surgical operation. The publication of this Almanac belongs exclusively to the government. "Its great object," according to Mr. Parker, "is to give full and accurate information for selecting lucky times and lucky places for performing all the acts, great and small, of everyday life. And as every act of life, even the most trivial, depends for its success on the time in which and the direction towards which it is done, it is of the utmost importance that every one should have correct information, available at all times, to enable him to so order his life as to avoid bad luck and calamity, and secure good luck and prosperity. Consequently the Almanac is perhaps the most universally circulated book in China." This system of divination, which imperial authority pronounces as correct, keeps the Chinese in a bondage of fear of demons and of evil influences. The people are in feverish anxiety all the time lest they shall come in conflict with these occult and hostile influences, and the great and wise men of China seem to be under the domination of this system as thoroughly as are the common people. But before we say much about the folly of the Chinese, we may as well remember how many otherwise sensible people in enlightened America regard Fridays and the number thirteen and certain positions of the moon as unlucky. Still we must claim that these absurd superstitions, however common in our land, are not set forth, as in China, by the authority of the government.

THE Chinese themselves believe that they are on the eve of great changes. More and more are they coming to the conviction that they are to receive great benefit from intercourse with other nations. A recent letter from Mr. Aiken, of Peking, says: "The air is full of rumors about a great American syndicate which proposes to build railroads, open banks, issue silver coinage, dike the Yellow River, and, in short, one might infer, to reform and regenerate China from the plains of Mongolia to the gates of Yunnan." When the Chinese are expecting such material benefits from foreign sources, they will naturally be less disposed to object to the presence of missionaries, and less suspicious as to their designs.

An important letter has been received by the Secretary of the British Anti-Slavery Society from Emin Pasha, dated Wadelai, August 16. He expresses his gladness that Mr. Stanley has chosen the Congo route for his relief expedition, believing that he would have found almost insuperable obstacles, besides imperiling the mission at Uganda, had he attempted to go by that way. He says he has been greatly amused by the suggestions which he sees in the newspapers that he would leave his charge in Central Africa when Mr. Stanley should arrive, and he wonders how any one could have supposed that he would desert his work just at the dawn of better times. While he is not at all purposing to leave, he is anxious to open some regular means of communication to the coast, which he believes can readily be done by the establishment of a chain of stations through the Lango and Masai countries. He expresses the belief that, if it is God's will, he will succeed in carrying out the intentions of Gordon in the Soudan. Emin Pasha speaks in the highest terms of Mr. Mackay, the English Church missionary who has recently left Uganda, and of the valuable assistance Mr. Mackay had afforded him in the prosecution of his work. The crops of the year have been abundant and matters were looking brighter than at any previous time. This is indeed good news. Now we sincerely trust that it may prove that Mr. Stanley has been as prosperous as is the man whom he was sent to relieve.

In this connection we refer to a report contained in *L'Afrique* for February concerning a newly formed British East African Society, designed to introduce English influence on the east coast of Africa, north of the region recently brought under a German protectorate. The late Sultan of Zanzibar, Said Bargash, made a treaty by which rights were given to this English company, and it is thought probable that Stanley, should he accomplish his plans for the relief of Emin Pasha, will attempt to reach the east coast through the territory north of Uganda and Masai land. It is suggested that it is the ambition of Mr. Stanley to found on the east coast a free state like that which he has been instrumental in establishing on the Congo. This would fall in admirably with Emin Pasha's schemes, furnishing him an open territory between his equatorial provinces and the coast.

The Hindus are not disposed to allow Christianity to win a victory in India without a struggle. Publications in defence of Brahmanism are scattered widely over the country. Just now we hear of a Hindu Tract Society, started in Madras, which is issuing large editions of handbills monthly, in which the Christian religion is furiously attacked. The English missionaries report that all this is working for good and that "the Tamil country is being stirred as never before." These conflicts are rousing men from their indifference and will lead to decision either for Christ or against him.

A telegram has just appeared in the daily newspapers reporting the deaths of Bishop Parker and Mr. Blackburn, in Africa. We trust there is some mistake about this, for there is no hint of such a disaster in the publications of the Church Missionary Society for May. Bishop Parker and Mr. Blackburn were at Wusambiro, the new station on the south of Victoria Nyanza, on January 27, and it was then expected that the bishop would soon return to the coast.

THE GENERAL CONFERENCE OF FOREIGN MISSIONS.

WITHIN the last few months frequent reference has been made in our pages to the approaching Missionary Conference to be held in Exeter Hall, London, from the ninth to the nineteenth of June next. The importance of this convocation is such that we desire to call attention to it again, that the friends of missions may remember the interests involved in private as well as in public prayer. The conference will assemble under the presidency of the Earl of Aberdeen, and some of the most eminent men of Great Britain will preside at the several meetings. Fifty foreign missionary societies in England, Scotland, and Ireland will be represented, while more than fifty societies in America are represented on the committee at New York, and will doubtless have representation in London. The conference promises to be fairly ecumenical. Delegates will be present not merely from America and Great Britain, but from Germany, France, Switzerland, Sweden, Denmark, as well as from many missionary lands. All the Protestant missionary societies of the world have an aggregate annual income of a little less than $11,000,000, and of this amount the societies that propose to have part in the conference receive more than $10,000,000. It will be seen from this that the invitation to the conference has been wellnigh universally accepted.

The programme for the meeting is comprehensive, and it would be impossible to consider all the papers to be presented were not the conference to meet in sections, after the manner of scientific associations. These sectional meetings will be held in the forenoons, with sessions of the full conference in the afternoon, while six great public meetings will be held in the evenings in Exeter Hall. Aside from this, fifteen public meetings will be held in different parts of London, devoted to the description of missionary work in all parts of the world.

Some of the themes of special interest and importance are these: Missionary Comity; Commerce and Diplomacy in Relation to Missions; Missionary Methods: (1) the agents, (2) modes of working, (3) dealing with social customs and with different forms of religious belief; The Increase of Islam; Buddhism; Relations between Home and Foreign Missions; Woman's Work; Missionary Literature; The World a hundred years ago and now. These themes will sufficiently indicate the character of the deliberations, and we must believe that the results, in God's good providence, cannot fail to be a large increase of missionary enthusiasm, as well as a better understanding of the methods on which missions should be conducted.

The Prudential Committee has appointed as representatives of the American Board at this conference two of its members, Rev. A. C. Thompson, D.D., chairman, and Elbridge Torrey, Esq., together with Secretary Judson Smith, who will be in London on his return from his visit to the Turkish missions. Let this great missionary convocation be remembered by pastors in their public prayers, by the churches in their social meeting, and by Christians at the family altar and in the closet. We trust that arrangements may be made for some public union services in Boston and in other cities and towns, and we would urge upon all friends of missions to make this the occasion for a grand advance along all missionary lines.

A suggestion has been made which we most cordially indorse, that the first Sabbath in June, this being the Sabbath immediately preceding the assembling of the conference, be made in all our churches a "Missionary Sunday." Let pastors preach upon some related theme, calling attention to the meetings about to be held, and then in the monthly concerts in the evening let the friends of missions pour out their hearts in supplication for a blessing upon this world-wide missionary work. The Church of Christ in all its branches needs to be more profoundly impressed with the fact that it is her business in the world to carry the gospel to all men. Let the Church arise for this blessed undertaking; then will God arise and have mercy upon Zion.

TWO MORE SPECIAL OBJECTS.

One of these is a special request from our mission in Austria for the support of a native preacher in a new and interesting section in the northeast of Bohemia. A dozen or more persons have been awakened to a vital interest in the gospel, and there is every reason to believe that they will form the nucleus of a fourth church, provided they can have suitable instruction. They will meet incidental expenses and part of the traveling expenses of the preacher to be sent among them. The church in Prague will also aid, but there is need of one hundred and fifty dollars a year more, to cover traveling expenses and pay the expenses of living at this point. The missionary in charge feels that a great opportunity is offered for extending evangelical work. The amount needed is only one hundred and fifty dollars. In view of what the mission in Bohemia is doing for Cleveland and Chicago, we cannot but feel confident that this small sum will be forthcoming. It is needed at once.

The second object is in aid of our work in the Madura Mission. It is proposed to change the station in the Mandapasalai district from a small village where our missionaries have hitherto resided to the city of Arrupukottai, where an interesting work has been begun. Arrupukottai is regarded as a location far more favorable for work in this district, and is sufficiently near railway communication to be brought into connection with other parts of the mission. The former place was quite secluded, and a family living there alone was often subjected to great inconveniences. A part of the funds needed for making the change and erecting suitable buildings at Arrupukottai is in hand, but the sum needed to complete the missionary residence and provide properly for efficient work at this point is one thousand dollars. This object is specially commended to friends of India and to the personal acquaintances and friends of Mr. W. S. Howland, formerly in charge of this district.

THE LIQUOR TRAFFIC WITH AFRICA.

This subject is recurring continually, and it ought to, until the terrible curse which civilized nations are permitting to come upon Africa is checked. We are glad to see that a committee of prominent gentlemen in New York City has addressed a communication to the missionary societies and other religious

bodies in this country, urging that united action be taken to induce Christian governments to rise in their might and put a stop to a traffic which is proving more detrimental to Africa than even the slave-trade. There are no specially new facts to be presented. Is anything more needed to rouse the consciences of all who fear God or love their fellowmen than are the facts already given to the public? Probably no Christian nation is free from blame in this matter. Although we may properly claim that at the Berlin Congress the representatives of the United States, Great Britain, Belgium, and Italy took a decided stand against the admission of intoxicating liquors into the Congo Free State, and were defeated, largely through the influence of Germany and the Netherlands, yet we are constrained to admit that Great Britain and the United States suffer their citizens to engage in this desolating traffic.

We have taken pains to inquire concerning the export of spirits to Africa from the single port of Boston during the last five years, and the following table has been furnished us by authorities at the Custom House.

EXPORTS OF INTOXICATING LIQUORS FROM THE PORT OF BOSTON.

Fiscal Years.	Rum.		Other Spirits.	
	Gallons.	Value.	Gallons.	Value.
June 30, 1883	615,816	$265,175	121,420	$35,560
June 30, 1884	573,985	199,153	2,283	868
June 30, 1885	794,311	245,028	9,126	2,966
June 30, 1886	737,050	28[illegible]358	. . .	. . .
June 30, 1887	637,462	180,483	8,743	1,233
Total for five years	3,359,224	$1,126,197	141,572	$40,627

This is a sad showing for a city which is the headquarters of two great missionary societies laboring for the welfare of Africa. Is Boston doing as much for the elevation of the Dark Continent as she is for its destruction?

Can nothing be done to put a stop to this terrible evil? We notice in a late English newspaper that in reply to a petition of the "Aborigines Protection Society" respecting the importation of spirits in Amatongaland, presented last month to the British cabinet, the prime minister gave it as his opinion that it would be useless to approach the Portuguese government at present with any hope of success in inducing them to place restrictions upon the sale of spirits to natives, in Portuguese territory. But it is by no means clear to us that if the Christian people on two continents would raise their voices on this matter the cabinets of kings would refuse to hear and heed the call. The King of the Belgians, who is also sovereign of the Congo Free State, has already placed stringent restrictions on the sale of alcoholic liquors on the upper Congo, since under the terms of the Berlin Conference treaty he cannot altogether prohibit the importation, as we gladly believe he would like to do. The company having control of trade upon the Niger has also recently imposed heavy duties upon foreign liquors in the hope of restricting their use; and this solely for commercial reasons, because it is found that the industries on which com-

merce can live are being destroyed by the intemperance of the natives. Cannot the Powers that opened this vast district to foreign rum be induced to reverse their action? It is hoped that something may be accomplished in this line, and the committee in New York has suggested that memorials on the subject be forwarded to the "General Missionary Conference" to be held in London in June next, in the belief that that Conference, thus supported by its wide and intelligent constituency, will be able to present the matter in such a light to the ruling Powers, so setting forth the horrible iniquity of this traffic, and the physical and moral degradation already resulting, that these governments shall be constrained to prohibit the exportation of intoxicating liquors to Africa.

The Prudential Committee has already directed the delegates of the American Board to the General Conference to coöperate in the proposed movement, and has also forwarded an appeal to the President of the United States, urging that efforts be made by our national government to repress this tide of desolation now flowing in upon Africa. Let the prayers and efforts of all Christian people unite in furtherance of this object.

WILLIAM N. DE REGT, OF AHMEDNAGAR.

The telegraphic announcement of the death of this young missionary was given in the last number of the *Missionary Herald*. Letters are now at hand giving the particulars of his brief sickness and of his death. Mr. de Regt was born in Oriskany, Oneida County, New York, January 9, 1865, and was the son of Cornelius and Jane de Regt. For many years he resided with his parents in Clinton, the seat of Hamilton College, at which institution he graduated in 1886. After a post-graduate year at the college, he offered himself as a missionary, to be connected with the Ahmednagar College, and sailed from Boston September 8, 1887.

He was spoken of by his instructors as a "strong, able, diligent young man, with plenty of energy, and an earnest, working Christian." All this he proved to be in his brief period of service. In a letter written just before his last sickness came upon him, Rev. James Smith, his associate in the Ahmednagar College, wrote to the Secretary in Boston: —

"I wish you to know how happy you made us by sending us Mr. de Regt. He lives with us, and whether in the classroom or in private, he is *just* what we wanted."

And now since his death come similar testimonies of the excellence of his character and his fidelity as a Christian instructor. Mr. Smith writes: —

"He was happy and even joyous in his last illness. Often when I rose from prayer with him, he would say: 'What a blessing prayer is! What could I do without prayer in a time like this? What a good Lord we have!'"

Mr. de Regt's sickness was of such a sort that he did not anticipate death, though he manifestly was well prepared for it. In a moment and unexpectedly the end came, and he was transferred from the earthly to the heavenly service. Well may one associate write of him, "Physically, mentally, and spiritually he was of a grand and noble type." May the Lord raise up other helpers as true and faithful as was this young servant of Christ!

BULGARIA. — SOME CONTRASTS OF TWENTY-FIVE YEARS.

BY REV. HENRY C. HASKELL, SAMOKOV, BULGARIA.

In returning, after an absence of over fifteen years, to the missionary work here in the section where my missionary life began twenty-five years ago, I am strongly impressed with some contrasts between the condition of things then and now.

I. Political Changes. — These were the first to attract our attention in coming into the country. During the ten years we were here before, Bulgaria was a component part of European Turkey, as she had been since 1389. All government officials, from the soldiers to the guard-houses who sold us cups of coffee and looked at our traveling papers, to the highest rulers in the land, were Turks. True, the Bulgarians were discontented, but they did not consider it prudent to make any outward display of their feelings. In fact, they were living under great and poorly resisted temptation to hypocrisy in all their dealings with that government.

We find them now a self-governing, though not an independent people, with no Turkish officials in all the land. Sofia, our first missionary home and the present capital of the nation, may be taken as a fair representative of all this change. In 1863 it might have been called a huge, unsightly village, its buildings mostly plastered with mud, and its streets much of the time thickly carpeted with the same, though on the great postal route from Constantinople to Vienna, wretched wagon-roads were the only means of approach on any side. Now government buildings and hotels are such as would do credit to the capital of any nation of similar grade in Europe. The open space in front of the prince's residence has been made into a finely shaded park, and the surrounding streets are carefully cleaned each morning. The city is connected by railroad with Constantinople, with the exception of fifty miles, and there is hope that this link will be finished this year, thus making connection with Nisch, Belgrade, and western Europe.

Turning now to the missionary work, we find contrasts in some respects no less marked.

II. Mission Schools. — In December, 1862, we found a boys' school of seven or eight pupils taught by one of the missionaries in his private house in Philipoppolis. All were receiving board, rent, and tuition free. None were from Protestant families and none gave good evidence of personal piety. A young Bohemian woman who had been for a year and a half in the family of the missionary at Philipoppolis, went at that time to Eski Zaghra to begin a girls' school in the private house of the missionary there. That school was begun as a free school for girls from families of no religious sympathy with us, and for some years was patronized mainly by that class of people.

Now we find the boys' school expanded into the Collegiate and Theological Institute in this city, with its own large and finely arranged and equipped school building, having rooms for fifty students, and all filled. About one half these students are church members, and many others are from families in sympathy with the truth, from all parts of our field. The school has a course of study

arranged for six years, giving those who go through it an education in preparation for the ministry fully as much in advance of that of their audiences as is the education of the graduates of our colleges and seminaries in America. This school takes a large part of the time of three missionaries, and the entire time of two Bulgarian teachers, graduates of a few years ago.

A new building for industrial training, with rooms for carpenters' and cabinet-makers' work, printing, etc., is nearly completed. Fifteen of these fifty students are free, and from the rest over $1,600 a year are received towards expenses.

The girls' boarding school is also located in this city, and occupies its own building; one as well adapted for its purposes as is the one for young men just spoken of. It has two American and three Bulgarian teachers and some forty boarding, and in the primary department thirty day, pupils, from whom $1,000 a year are received for board and tuition. The girls in the boarding department are from all parts of our field except southern Macedonia, mostly from Protestant families, and many of them give good evidence of Christian character. The work done by the Bible-women, and the influence exerted by Christian wives and mothers who have studied in this school, is an invaluable element in the evangelization of this people. A girls' school is also in successful operation in Monastir, the new station in Macedonia.

III. Stations, Out-stations, and Churches. — When we first came to the work we found missionaries stationed at Philipoppolis, Eski Zaghra, and Sofia, using the Bulgarian language. For over five years we were but four missionary families at these three stations. No place was occupied as an out-station. No church was formed for some eight years after we came, and at the time of our coming no real follower of Jesus was known in all our field. The regular hearers of the Word twenty-five years ago were extremely few, and they met in private houses. In Philipoppolis they consisted of the boys of the school, with three or four others. In Eski Zaghra, of about the same number, minus the school; while in Sofia it was impossible to get any regular hearers. In fact, we were looked upon with all the suspicion and opposition with which a company of Jesuit missionaries working among the families attending Protestant churches in Boston, Cleveland, or Chicago would be regarded.

We now find some changes in the location of stations. The old Sofia field is worked from Samokov as a centre. The Eski Zaghra and Philipoppolis fields, since the almost entire destruction of the former city in the Russo-Turkish war, have been worked from Philipoppolis; while Monastir, some hundred miles northwest of Salonica, has been occupied for reaching the large Bulgarian population throughout Macedonia. These three stations are occupied by eight missionary families besides the three single ladies connected with the girls' schools.

Aside from these central stations, regular preaching services, weekly, fortnightly, or monthly, are held in some twenty-six out-stations; in some of which the audiences and the church members far outnumber those at the stations. For example, the church here in Samokov has fifty-two resident members, and an average congregation of 169; while the church in Bansko has 154 members and an average audience of 240. The church at Philipoppolis had last year less than 40 members and an average congregation of 160; while that in Yamboul had

51 members with audiences of 140. In the three stations and their outstations there are eight organized churches with three or four more soon to be formed; sixteen Bulgarian preachers in service, five of them ordained, thirteen church buildings, a church membership of about six hundred, and regular congregations, numbering over 1,600.

IV. Christian Literature. — Another great contrast is in the diffusion of the Scriptures and other Christian literature among the people. In the first part of 1863 a very imperfect edition of the New Testament, translated from the old Slavic, was in circulation, together with an edition of the Psalms and one of the Old Testament as far as the end of Job, translated by Dr. Riggs and his associates. There were also a few other religious books, with a number of tracts, but no religious paper had been started.

During all these years this religious literature has been constantly increasing. The first bound copy of the Bulgarian Bible with its New Testament revised was brought to the first annual meeting of the European Turkey Mission in 1871. Many different editions of the whole and of parts of the Scriptures have since been sold, a Commentary on Matthew, Bible Dictionary, "Evidences of Christianity," short "Introductions to the Old and New Testaments," with perhaps thirty other books — many of them small — and forty or fifty tracts, have been prepared. The last edition of the Bulgarian hymn-book has over 250 hymns and chants; while the *Zornitza*, our Christian newspaper, has been published over twenty years, and has now a circulation of 3,862 copies in its weekly edition and of 2,600 in its monthly edition. Six colporters spend their whole time in scattering these Bibles and Christian books, visiting unoccupied towns and villages, finding out those who are interested in the truth, and doing the general service of pioneers in the missionary work.

It should be borne in mind that during the period under review there have been throughout all this region unusual obstacles to the work, arising from war and civil commotions. First came the horrible butcheries in Batak and other places in 1876, followed by the Russo-Turkish war in 1877, causing an almost entire suspension of the evangelistic work for a year. The revolution in East Roumelia in 1886, and the short war which followed between Servia and Bulgaria, of course, opposed distracting influence to the labors of missionaries. Yet considering the results already accomplished, the preliminary work done, and the present standing of Christ's cause and his laborers in the eyes of the Bulgarians as a people, as indicated by the schools, the congregations, and the readers of the printed truth, is there not reason to "thank God and take courage"?

THE MISSIONS OF THE AMERICAN BOARD IN ASIATIC TURKEY. — 1831–87. A CONDENSED SKETCH.

BY REV. EDWIN E. BLISS, D.D., OF CONSTANTINOPLE.

The Country. — Of the three missions of the American Board of Commissioners for Foreign Missions which form the subject of the present sketch, that to Western Turkey occupies the region formerly constituting the Roman

provinces of Pontus Bithynia, Paphlagonia, Galatia, Cappadocia, Phrygia, Lycaonia, Mysia, Asia, and Troas; that to Central Turkey is in Ancient Cilicia, and that to Eastern Turkey in Armenia and Mesopotamia. The greater part of the whole region is made up of tablelands, having an average elevation above the level of the sea of three thousand feet, which rises to forty-five hundred in Armenia. Through these tablelands pass various mountain ranges, the principal of which and forming the basis of the mountain system are the Taurus and the Anti-Taurus Mountains, the first from ten to twelve thousand feet high, extending eastward along the shores of the Mediterranean and reaching into the interior; the second almost parallel to it on the north.

In Eastern Turkey the principal rivers are the Tigris and the Euphrates, emptying into the Persian Gulf. In Western Turkey are the Iris (the *Yeshil Irmak*), the Halys (the *Kizil Irmak*), the Sakkariah, emptying into the Black Sea, and the Hermus and Meander, emptying into the Mediterranean.

Climate and Products. — The climate varies according to latitude, elevation, and exposure, ranging from the heat and dryness of regions south of the Taurus and the Mesopotamia Plain, to the cool summers and severe winters of Armenia and other elevated regions. On the whole, the country is poorly supplied with water, for want of which many of the high plains are almost barren. Valleys and places where irrigation is possible are fertile. The mountain slopes afford good pasturage for numerous herds and flocks. Formerly the country was more fertile, but six centuries of war have almost stripped it of trees, and greatly diminished its water-supplies. The forests are few, but the beech, the oak, and the pine tree are found to a limited extent, and, where they are cultivated, the cypress, poplar, sycamore, mulberry, olive, fig, lemon, pomegranate, apple, peach, and plum. The principal productions are wheat, barley, rice, cotton, tobacco, maize, hemp, and flax. The grape-vine abounds in some parts, as do different kinds of melons.

Area and Population. — In 1820 the Turkish Empire included within its boundaries, as it still does at least nominally, large portions of Europe, Asia, and Africa, all bordering on the Mediterranean Sea, and estimated to cover more than two millions of square miles, and to have a population of forty millions. This area and this population have since, as the result of numerous wars, been much diminished. Large provinces, Greece, Servia, Roumania, and Bulgaria, have become independent, or, as in the case of Bulgaria, acknowledge only a nominal connection with the empire, while Egypt and other African provinces pay an annual tribute to the Sultan as their sovereign, but practically are self-governing. The empire, including all its dependencies, may now, according to the Statesman's Year Book, be regarded as covering 1,263,542 square miles, and as having a population of 33,268,361; an area equal to about one third that of the United States, including States and Territories, and a population equal to a little more than one half that of those States and Territories. The provinces under the *immediate* control of the Sultan measure 793,000 square miles and have a population, in the absence of an accurate census, supposed to be nearly twenty-one millions.

Of these twenty-one millions of the immediate subjects of the Turkish Empire, about fifteen millions are Mohammedan in their religion; a large proportion of the remaining six millions profess Christianity in various forms. Within this general

division there is a large diversity of race and language, making up a most heterogeneous population. The large proportion of the Mohammedans are Ottoman Turks, found for the most part in the northern part of the empire; next are the Arabs, restricted principally to Syria, Arabia, and the African provinces; then the Koords, in the eastern and central portions of Asia Minor; and then the Albanians in European Turkey, about two thirds of whom are Moslems and the remaining one third Christians. Along with these are Turcomans, Tartars, and Gypsies, and also a large number of Circassians, — immigrants from Russia, — with Yezidees and Druses and other semi-pagan tribes.

The Christian population is made up largely of Armenians, numbering about two and a half million, and having their home in the northeastern portion of the empire, but found also throughout Asia Minor; of Greeks, some two million in number, and found along the northeastern shore of the Mediterranean and on the adjacent islands; then Bulgarians, Syrians, Nestorians, Chaldæans, and Maronites. In many parts of the empire, and especially in the large seaport towns, are found a good many Jews.

This mingling of races and religions is found to such an extent in Turkey, that even in small cities and towns there are frequently to be found three or four distinct races, each with its own language, its own religious and social peculiarities, living on together generation after generation, never commingling beyond the necessities of business relations. These are carried on in the Turkish language, which each man learns to an extent in addition to his own race-tongue used in the family. There are places with a homogeneous population, Turkish, Armenian, or Greek, but the mingling of races without fusion is characteristic of the country.

The Turks. — The Turks came originally from the high plateau of Central Asia, having China for its eastern border. They have been known in history under various names, as Mongolians, Scythians, and Tartars. Chinese annals, dating back to before the Christian era, speak of a powerful people threatening their empire from the west, calling them *Hiong-nee* (vile slaves), and also afterward *Thiukiu*, or Turks. Numerous tribes of Turanian stock, using dialects akin to the Turkish, and some of them professing Buddhism, are still found widely scattered in that region. In early times the tide of emigration and conquest, forced back from China, poured towards the west, as early as the fifth and sixth centuries of the Christian era. Turkish tribes became known in Europe from their connection with the Greek and Roman Empire at Constantinople. Advancing slowly, with great hordes of cattle, through the vast region now bearing the name Turkistan, some of these Turkish tribes entered Persia, and there encountering the Saracens (Mohammedans coming from Arabia), they themselves in the tenth century embraced the religion of Mohammed and became from that time its zealous propagators. One of these tribes, called Seljuk, from the first known chief of the tribe, moving on by a southern route through Bagdad, established a kingdom which at one time extended from the borders of China to the shores of the Mediterranean. For 224 years (1075–1299 A.D.) it had for its capital Konia (the ancient Iconium) and waged frequent wars with the Crusaders and the Greeks of Constantinople. When this Seljukian Turkish Empire began to wane, other Turkish tribes, advancing by a more northern route from the pro-

lific hive in Central Asia, by the Caspian and Aral Seas and through Armenia, completely subverted the dominion of the Seljukians and established in its stead that of the Ottoman Turks, so called from Othman, their chief. Under him and his successors this new Turkish power extended into Europe, even to the walls of Vienna, and in its reflux wave captured Constantinople in the 857th year of the Mohammedan Hegira, and the 1453d year of the Christian era. Since that time these Ottoman Turks have ruled the land. They assume to themselves as Mohammedans and conquerors all the higher offices of government, and designating the Christian part of the population as *rayahs* (subjects), compel them to pay special taxes, but exempt them from military duty. These Osmanli-Turks, through the change of climate and habits of life resulting from removal from Central Asia to Asia Minor, and from the introduction of so many Circassian women into their harems, now present a physical type quite different from that still found among the Turkish tribes in their original home.

Other Races. — The Armenians are descendants of a people whose home was the mountainous region in the vicinity of Mount Ararat. They once constituted a powerful kingdom, covering a good part of Asia Minor and extending even to the ancient province of Cilicia on the Mediterranean Sea. Though subject through much of their history to foreign rule, they have all along kept themselves as distinct as the Jews from all commingling with other races. Accepting Christianity in the fourth century, they have always maintained that profession, though subjected in consequence, in common with other Christian nationalities, to much injurious treatment at the hands of their Mohammedan rulers. The Arabs, the Greeks, the Albanians, and the Koords are probably descendants more or less directly from the races which anciently occupied the regions where these nationalities are now found.

The Government. — This is an absolute monarchy, the supreme authority being in the hands of the Sultan, who bears the title of *padishah* (king of kings), and claims to be caliph also, or head of the Mohammedan religion. The oldest male member of the royal family succeeds to the throne in case of a vacancy. The Sultan has ministers in various departments, appointed by himself, whose counsel he seeks but often overrules. The head minister of religion is called the *Sheik ul Islam* and is the supreme interpreter of the sacred law. The highest minister in the civil service is called the Grand Vizier, or *Sadrazam* (the occupier of the highest seat), corresponding to the Prime Minister in other governments. After him comes the Minister for Foreign Affairs, the Minister for the Interior, for War, for the Navy, etc. All unite to constitute the Grand Council of the empire, and are designated by the Sultan as his *viziers*, or representatives. Religious and judicial magnates of different ranks bear the general title of *ulema* (learned men) and have as their head the *Sheik ul Islam*. For them the book of the law is the Koran. Of late years the French code of laws and methods of procedure by commissions are coming into use in place of what is called the *sheriat*, or ancient sacred law. The empire is divided into provinces called *vilayets*, over which governors, called *valis*, are appointed by the Sultan and have provincial councils to assist in the administration. Provinces are divided and subdivided, each district having its own local government subject to the one above it. In some parts of the empire Christians are admitted to positions on

various councils, but controlling authority is always retained in the hands of Mohammedans. The various Christian communities have each its own national organization to which the supreme government accords limited authority and privileges, subordinate to itself, and constituting an intricate system, wheels within wheels, of civil and ecclesiastical administration.

MISSIONARY WORK.

The missionary work of the American Board of Commissioners for Foreign Missions in Turkey began in 1820. Pliny Fisk and Levi Parsons were appointed in 1818 to labor in Palestine, but did not leave America till the close of 1819, and reached Smyrna only in 1820. From that place Mr. Parsons went on alone to Jerusalem in 1821, but was soon obliged on account of illness to retire; and he died at Alexandria in Egypt, February, 10, 1822, his associate, Mr. Fisk, being with him at the time. The next year the Rev. Jonas King joined Mr. Fisk, and the two proceeded to Palestine.

The missionary work of the American Board in the parts of Turkey under consideration in this sketch began at Constantinople on the arrival there in 1831 of Rev. William Goodell. It had been preceded since 1822 by the publication in Malta in various languages of portions of the Bible and other books for schools and for religious reading. There had been also as early as 1826 some efforts in the line of schools for Greeks at Smyrna. The previous year (1830) Messrs. Smith and Dwight had made an extensive tour of observation and research through Asia Minor, Armenia, and Persia, reaching Constantinople on their return a little after Mr. Goodell's arrival there.

First Period. — The first period in the history of the mission thus established, extending from 1831 to 1846, may be called the period of preparation. During this period five stations were successively formed: Constantinople in 1831; Smyrna, 1833; Broosa, 1834; Trebizond, 1836, and Erzroom, 1839. At first the missionaries were mainly occupied in the study of the languages of the country, making the acquaintance of the people and establishing schools as opportunity offered and teachers could be secured. Subsequently as they acquired the ability they secured the translation of the Bible into the spoken languages of the country, with the preparation, publication, and circulation of religious books and tracts, and of textbooks for schools, at the same time preaching the gospel as their tongues were loosened to individuals and small audiences. They had been instructed to regard themselves as missionaries to all the people of Turkey, but soon discovered that the door of access most widely opened was that to the Armenians, and accordingly devoted their labors for many years mainly to that people. It was, however, no part of their scheme to labor to bring about any secession from the Armenian Church, but simply to secure a reformation within the Church from the serious errors in doctrine and practice which had crept in during long years of ignorance.

Their hopes in this respect were disappointed. The ecclesiastics and other leaders among the Armenians, seeing after awhile that those brought under missionary influence began to forsake the confessional, neglected to pray to the saints, abandoned the use of pictures in worship, and appealed to the testimony of the Word of God on all questions of doctrine, set themselves to the work of opposing the missionaries and of persecuting all who yielded to their influence.

This persecution began in 1839 and continued with varying degrees of severity for years. This was a period of great religious interest in the intercourse between the missionaries and the gospel brethren, as those were called who favored the new views. The Christian experience of many of the latter was very remarkable; the persecution suffered often seeming to stimulate rather than repress their spiritual life. Allusion has already been made to the authority accorded by the Turkish government to the different national organizations among the Christians. Availing themselves of this authority the ecclesiastics and other chiefs of the Armenian community inflicted all manner of hardship upon the gospel men. They were bastinadoed, thrown into prison, fined, put out of employment, deprived of permits to trade, or sent into exile. The ecclesiastics had but to denounce a man as an unruly member of their flock, disobedient to their orders, when the Turks would deliver him into their hands, giving their own police orders to punish the offender. Then, too, the anathemas hurled in the churches against the heretics, as they were called, made them outlaws. No one in the Armenian community might give them salutations or sell them even the necessaries of life. Of course they were deprived of all church privileges and in case of death were cast out to the burial of dogs.

Rejected thus from their own national Church, the gospel brethren naturally sought a church organization for themselves in which they and their children could enjoy the ordinances of the gospel. The aid of the missionaries was invoked in this matter, and was granted, for it was obvious that it was impossible for the excommunicated brethren to return to the national Church except by subscribing to doctrines and conforming to rites that would violate their consciences. At the request, therefore, of the native converts a plan of church organization, including a simple creed and covenant, was prepared by the missionaries, and, having been examined and accepted by the native brethren, on its basis forty individuals, including three females, united in forming (July 1, 1846) the first Evangelical Armenian Church of Constantinople. They chose one of their number named Apisoghom Hatchadoorian to be their pastor, who was ordained to that office during the following week. Churches on the same basis were formed during the summer at Nicomedia and Adabazar in the neighborhood of Constantinople, and in the autumn at Trebizond on the Black Sea. This may be regarded as the termination of the first period of the work in this part of Turkey, during which, in connection with preparations for larger operations, the gospel had been already extensively preached in the vicinity of Constantinople, and to some extent in more distant places. The zeal of the native converts and the evidence they gave of the power of the truth upon their hearts, their cheerful endurance of the persecutions laid upon them, attracted the attention of many and brought numbers to the places where the missionaries preached, and thus laid deep foundations for work in the future.

[To be continued.]

Letters from the Missions.

East Central African Mission.

A CLOUDED PROSPECT AT KAMBINI.

MR. RICHARDS, of Mongwe, reports that on returning from Natal he finds all matters at his station in fine condition and the religious work well kept up by the native laborers, and that he is now busily engaged in printing an edition of five hundred copies of the first twelve chapters of Matthew's Gospel.

Mr. Ousley, of Kambini, is much tried by the prevalence of intemperance. The Portuguese have taught the natives how to distill rum and, as the apparatus is cheap, each kraal has its still. Even those who have heretofore attended the Christian services have fallen a prey to this vice, and at present the attendance at these services is small. A murder has recently taken place at Kambini, but no attention was paid to the crime and no adequate punishment was given the criminal. Yet Mr. Ousley expresses the hope that this is the darkness which precedes the dawn. He wrote February 7: —

"Now that the people, undoubtedly, are beginning to understand our business here, we are convinced that the school should be conducted on its own merits, offering no extra inducements to those who attend. Those who come solely through a mercenary spirit are not likely to secure any real benefit from any religious teaching. We have noticed the desire, on the part of a number of the pupils, to absent themselves from the religious part of the schoolwork. One would not suspect small children of such a spirit, but we have noticed it too prominently of late to continue to offer a little work to those who come regularly to school, whereby they may earn a wrap or garment, at the close of school.

"As yet very few appreciate the value of clothes, even after they have secured them. We naturally thought that the parents of the children would be glad to have us furnish their children with work sufficient to earn something to wear. But it is the reverse. They prefer, seemingly, to have their children about them in an almost nude condition, rather than that they secure garments or wraps, by working for them. In view of our desire to help them get something to cover their bodies, we have required of our scholars only three full hours' work per day for five days, which is the equivalent to about one fourth or one fifth of the market value of such articles in this part of the world. To our surprise and disappointment the parents of some of the children ceased to come to our services, as also to the school exercises, and their excuse is that we have not given them any clothes or anything to eat for coming. One in a hundred of the girls and the women would not wear clothes if given outright to them. And the men who really desire clothes can generally find a way to buy them from the traders.

"I have made inquiry of a number of men, at different times and places, as to the extent of territory in which Sheetswa is the predominant dialect. There is no large tract of territory of which one can say all the natives speak only Sheetswa or Gitonga or Shilengi; that is, it cannot be asserted that either dialect prevails to the entire exclusion of the other two. Hence the difficulty of ascertaining the number of people who may speak the prevailing dialect in any given territory, unless a census is taken with this point in mind. To illustrate, we find in the Kambini district three dialects, Sheetswa (which predominates), Shilengi, and Gitonga — people of other tribes who have come from other parts. The Sheetswa is spoken, or is the prevailing dialect, over a wide and rather long stretch of country; the natives say from the Limpopo on the south to and beyond the Sabi on the north, and in the Makwakwa country west of us."

West Central African Mission.

THE NATIVES IMPRESSED.

In our last number we reported that Mr. and Mrs. Sanders and Mr. Currie had come to Benguella, and that Mr. and Mrs. Fay were alone at Bihé. Before leaving for the United States, Mr. Walter reported that the school begun by Mrs. Walter at Benguella numbered some twenty lads, large and small, who with other children came to the mission-house on Sabbath mornings and Thursday evenings for scriptural lessons and for singing. These hymns which are sung are so attractive to the natives, that in a Portuguese school of the town, having about forty pupils, the sessions are opened and closed by using these same Christian hymns.

Mr. Currie reports that there are rumors current in circles fairly well informed that a Portuguese official has received a government grant with the view of settling a colony in Bihé, and that there is already an engineer in Caconda, sent by the government, planning for a railroad from some point on the coast to Bihé.

In a letter written before Mr. Currie came to the coast, and referring to explorations he had made into the region east of Bailundu, he says: —

"An effort has been made in almost every place visited to sow some seeds of gospel truth. Many people have thus heard for the first time about Jesus and his love. Many have learned that there are white men in the country who seek to do them good and not evil. One of my boys, while on a journey for the first time, took his stand for Christ; and he has since shown that he was in earnest about what he then did. One of the men, on my last trip, refused to drink beer when it was presented to the carriers, and attended worship every night. Two others attended worship regularly, and frequently lingered, after the exercises were over, to ask questions about what they had heard. Often, while on the march, I could hear some of the men trying to sing the hymns they had heard us sing at worship. In one place, almost seven days' journey from here, I found that some of the people, while on their way to the *ombala*, had stopped at our schoolhouse and learned a few truths from the preaching of one of the brethren, which they carried back to their own village and made known to others. These are small items, but they all have a bearing on the future of our work; and while we look for a large crop from bountiful sowing, it is not impossible to get a good plant from a single mustard seed."

BAILUNDU. — ATTRACTIVE PEOPLE.

From Bailundu Mr. Stover writes that the Portuguese *pádre* is acting in a very friendly way, sending regularly to the mission milk from his cows. From Dr. Webster's letter, dated February 25, we have the following extracts: —

"You will be interested to hear that we are trying our hand at school teaching. Yesterday we finished the fifth week. I can hardly believe it is so long since we began, so absorbing is the work. And when I see what the scholars have accomplished under such unfavorable circumstances, I am surprised again. With a teacher who could understand and speak their language perfectly and with appliances for school teaching, such as are enjoyed by the young people of America, I am sure these natives would make the most surprising progress.

"The fact that the language is a natural one, and that even those very young in years use the best grammatical constructions in their speech, and pronounce correctly, and with ease, the long and difficult words, accounts for their success in learning the written language.

"And yet on the other hand one is often almost discouraged in trying to teach them certain things; as, for instance, the use of punctuation in reading. We have no names for punctuation marks, and the difficulty of making them comprehend abstract ideas makes it almost impossible to explain the subject to them. The need of printed matter in the school is great. Two of the boys are already beyond the primer, so recently completed,

and at least two more will be beyond it very soon.

"Mrs. Webster has a large class of girls who seem interested to learn, but it seems hard work to get them started. But patient effort will accomplish something, and she is courageous and will succeed at last, if her strength holds out. School hours from 1.30 to 4.30 P.M. I shall begin to work on the frame of our new house in a few days. For although things seemed to move very slowly at first, I can now see that there is a good prospect of being able to finish our house during the dry season.

"I cannot help speaking in strong terms of the growth in grace that these young people are making. I believe every passing day leaves them more firmly rooted and grounded in the truth. I never took more pleasure in associating with human beings in any place than I do now with these young Christians. Our daily prayer and effort is that we may so conduct our lives as to be a help to them and not a hindrance or stumbling-block. We like the country, climate, and people, and it is a never-failing joy to us that we are permitted to have a part in this the Lord's own work. You will be glad to hear of the good health that the mission, as a whole, can now report. I say good health, and in this connection you understand the implied modifications of the adjective. We all have aches and pains the same as our friends across the ocean, but no sickness worthy of mention for a long time. This is a good report for six months, considering the sad bereavements our Baptist brethren and neighbors on the Congo have suffered."

BIHE. — STEDFASTNESS.

Mr. Fay writes from Bihé, February 11: —

"Although we are here alone, yet a part of the work is kept up. My wife succeeds finely with the school, in view of her short time here. The school keeps about the same, even though some of the most promising girls, who attended while Mrs. Sanders was teaching, are off 'on a strike.' We do not know why they have turned back, and hope they may return soon. We now have in our family fifteen boys and two girls, thus bringing them more under our influence. Our services are kept up about the same. At prayers for the boys some evenings as many as forty or fifty come from the village, but this is only two or three evenings in the week. The Sunday morning service is quite well attended for a beginning. Often we have twenty-five or thirty, and I think that number will increase as the people get accustomed to coming.

"A few weeks ago I began a service in the afternoon and have not had less than thirty, I think, and once about sixty. We plod on, hoping and praying for an outpouring of the Spirit upon us and our work. We need all the prayers of the Lord's people at this time. The needs of the work overburden us, and we cannot do half that presses upon us. Alone in the medical line I have as many patients as many a doctor well worked into practice.

"In all the work and weariness our Christian boys give us much pleasure and encouragement, although, sometimes, they give us anxiety. They seem to try hard to do just what they think is right, and to overcome some of the old habits, when they realize that they are not right. We rarely speak outright of their faults, but expound the Word as to how they should live, and it is surprising to see how readily they change. It would do your heart good to hear them pray in their prayer-meetings. Their deep confessions of sins, not in general, but in particulars, show us how deeply the Spirit has touched them, and I truly believe He is teaching them."

European Turkey Mission.

THE COLLEGIATE AND THEOLOGICAL INSTITUTE.

DR. HOUSE, who during a needed vacation has visited the mission at Prague

and returned to Samokov, writes from the latter place, March 10: —

"Looking at the work in the Collegiate and Theological Institute, from some points of view at least, this year may be called the most remarkable in the history of the institution. The number of scholars, which is one third more than last year, and at least twice as many as the average of several years past, is certainly encouraging. It shows an increasing appreciation of the work we are trying to do in this institution. It is a distinctively evangelical institution, and religious instruction and influences are made prominent everywhere, and yet many outside of our Protestant communities desire to send their boys to us. One of our Bulgarian preachers wrote me a letter some time since in which, while speaking of the corruption and infidelity on every side, he said: 'The eyes of our nation are turned to you.' Now this is perhaps altogether too large a statement, and yet there seems to be this grain of truth in it, that many of the people are becoming tired of the corruptions and blatant infidelity on every side, and are looking around for relief. It is not unnatural that some of these people should look to us.

"This large number of students is also significant of the growth of evangelical Protestant communities. The large majority of our students are avowed Protestants, and some of them are of the second generation of Protestants. This marks an epoch in the history of our institution and mission.

"The increase in money receipts is largely due, undoubtedly, to the establishment of the Industrial Department. Students who have but little money can, by helping out that little with remunerative work, carry themselves through the school year, sometimes, it is true, with difficulty, but always with self-respect."

Dr. House speaks warmly of the work accomplished in the Industrial Department specially under the care of Dr. Kingsbury, the new building for which is situated at the rear of the main building, where a small stream furnishes water-power for the workshop. The students during the hours of work form a busy and interesting sight. Of the spiritual interests of the school, Dr. House says: —

"These claim and have our greatest interest and efforts. The first term of the current year was discouraging in this respect. But the day of prayer for colleges was observed by both schools, and was of solemn interest to us. We sincerely hope that several, perhaps many, of the boys took a decided stand for Christ on that day. The sermon in the morning was by Mr. Haskell. The afternoon prayer-meeting was one of remarkable interest, and many confessions of sin seemed hearty, and hopeful for the spiritual interests of those who made them. Almost, or quite, every one who had not been supposed to be a Christian before this, rose as expressing a decision to live for Christ. While we have been disappointed in not seeing the interest enlarge and spread to the church and city, yet we can but rejoice that both schools have had this shower of grace."

Western Turkey Mission.

SMYRNA-GREEK EVANGELICAL ALLIANCE.

Dr. Constantine in the early part of the year was absent on a preaching tour, visiting a great number of towns and villages where the Greeks reside. He was absent forty-eight days, and preached thirty times, besides holding many inquiry-meetings; and he reports having had a rich harvest of souls. In a letter written on his return to Smyrna he speaks of the annual meeting of the Greek Evangelical Alliance, which has had a prosperous year. All its receipts are given to the support of local preachers and teachers. At the three stations, Bindere, Manisa, and Smyrna, there has been much persecution, yet continued prosperity. Of the work at Smyrna, in the Evangelical Hall, Dr. Constantine writes: —

"I am happy to say that this hall has been open, except a short time, and the gospel has been preached and will be

preached till the thirteenth of April, when the rent expires. For eight years the blessed gospel has been preached in this hall both on Sundays and weekdays by sermon, lecture, and the magic-lantern, to crowded audiences, crowded often almost to suffocation. The audiences have been made up of all classes of people, educated and ignorant, rich and poor, of both sexes, young and old, from the city, from the interior, and from the islands. The last day alone can reveal its widespread influence for Christ. If we take two hundred as the average attendance, we have reached in eight years as many as one hundred thousand people, equal to the number of the whole Greek population in this city.

"The influence of this work has been both direct and indirect. A Greek evangelical church has been formed, and the Greek Evangelical Alliance, uniting the Manisa and Bindere brethren with Smyrna, and by aid of the American Board, maintains three preachers, in three different towns, and three schools, to which a fourth post has now been added, while other places are waiting to unite. The pecuniary transactions of the Alliance for 1887 reached to 700 liras, of which 222 were contributed by the American Board. Its indirect influence is seen in the preaching, and that, too, of a practical character, that has been introduced in the Greek churches; also, in the formation of a society that has been maintaining a regular preacher, who holds services twice every Sunday during the whole year. There is more preaching in the churches here and more Bible teaching in the schools than there is in any other section in the East. Many Bibles and religious books have been sold; religious talks held in the family, the office, the shop, the coffee-room, and other public places; and there are many who approve and recommend our work who do not attend our services. God be praised for all he has allowed us to do for Jesus through this hall. The services at the church have been well attended through the year. The persecution has toned up the character of the Christian people and added sixteen persons to the church by profession, while four more are waiting to be added at the next communion.

"The woman's branch has contributed in all the sum of forty-six liras, while five of its members have gone to distant posts to teach and to help in Christ's work."

OUT-STATIONS OF MARSOVAN.

Mr. Riggs sends an account of a rough winter's journey through Pontus and Paphlagonia, from which we are able to give only the report of the spiritual work: —

"This trip was peculiar in my experience for the number of times that I had occasion to administer the church ordinances, and the number of persons who were waiting for an opportunity to unite with the church. On four of the five Sabbaths embraced in my tour I held such services, the fifth being spent in Ordoo, beyond the bounds of our field, where, however, I enjoyed a delightful visit with the warm-hearted Greek brethren, and I had deeply interesting Sabbath services.

"My first Sabbath was spent in Ala Cham, fifty-four miles to the northwest of Samsoun. The enlightened Greeks here have recently been subjected to very severe persecution; but it has, as is so often the case, only intensified the devotion of the believers and attracted increased interest and attention from outsiders. A communion season of rare tenderness and pathos was the occasion for six persons to profess their faith in Christ, under circumstances where such profession involved no small degree of probable self-denial. This little group, in connection with the seven others previously received, form a large majority of the adult Protestants in the place; and it is unique in this respect, that, as in the apostolic days, a person's outward acceptance of the truth is taken as presumptive evidence of a change of heart. There was an effort on the part of the opposers to have their persecutions culminate at the time of my visit; and a plot was laid to carry off and marry by force a young woman, one of those received to the church, her own father, a priest, and

her mother conniving at it. But it was frustrated by the girl herself bravely refusing to leave the house, even though a policeman attempted to arrest and take her before the government.

"The next out-station visited was Fatsa, on the Black Sea coast, east of Samsoun. In the three years since my last visit to this place great progress has been made. The brethren have increased from half a dozen to fifty-one, and on this occasion nine persons were received to church membership. The administration of the ordinances of the Lord's Supper and baptism attracted great attention, as it was the first time these services, according to our simple rites, had taken place in the town. The impression made seems to have been very favorable, though the building and its furnishings were peculiarly rough and unecclesiastical looking, and a plain glass tumbler and china plate and bowl had to serve in place of sacred vessels of massive plate. The people here are all Greeks, but they are much attached to their young preacher, who is an Armenian and a member of our last theological class, that graduated in Marsovan last October. . . . After spending a couple of days at Unieh, where also we had an interesting baptismal service, I spent the next Sabbath in Samsoun, our seaport. Full as this town is of the corrupt influences so common in such localities, we have yet a most promising work there and a charming example of the harmony and affectionate coöperation of different nationalities in Christian effort. Morning and afternoon the neat little chapel was crowded with very intelligent and attentive audiences. In the solemn morning service we celebrated the Lord's Supper, and seven persons stood up publicly to profess their love for Christ in the presence of their former companions in sin. In the afternoon the little ones were brought for baptism, and many hearts were touched at the beautiful scene.

"The next Sabbath found me in Kastamouni, the capital of a large province lying to the northwest of Marsovan. The story of the work here is a romantic one, the chief opposer of its progress being no less a person than the governor-general himself, an ex-prime minister and a man of great power. He still refuses to recognize the preacher or his congregation, but has recently, for the most part, withdrawn the police, who used to form a cordon about the house at the time for Sabbath services. Despite the fear of spies and police, over ninety persons gathered for worship in a large upper room, where we commemorated the Lord's death with the few faithful souls, who have endured much tribulation."

Central Turkey Mission.

THE FAMINE.

ACCOUNTS received from various sections of Central Turkey indicate that while some are finding work, and so are able to support themselves, in other sections the distress is still great. The following letter from Mr. Montgomery, dated Adana, March 31, has reached us by way of Constantinople: —

"I have just been making a tour to the east side of our plain, to the towns of Uzerly, Chorkmerzmen, and Osmania, and home by Missis. Much of the plain in that direction is strewed with the carcasses of dead sheep and Angora goats, sometimes as many as fifty on a half-acre. Hundreds of thousands of them have perished for want of food. It is said that ninety-five per cent. of all the cattle on the plain have died.

"At Uzerly and Chorkmerzmen are about three hundred people calling themselves Protestants, and most of them have become so this year. I made careful inquiries of our preacher there as to the reason of their coming. He says that before any money was given him for the relief of sufferers, thirty-three houses sent word to him (he was living in another village) that they had become Protestants, and that of their own accord, without his prompting, they went to the government and enrolled themselves as such. The way once open, others soon joined them. He says that until the order forbidding

the general relief, he gave whatever was given without distinction of sect, and that he has done what he could to hinder any coming simply for relief. I have talked with very many of the new Protestants in the villages and here, and all declare that they became Protestants because convinced of the truth, and not to get more aid. Some of them, because receiving aid from Protestant sources, came to the church to hear what the Protestants preached, and became convinced thus. It is hard, however, to resist the feeling that some of them were shrewd enough to foresee help from the ever-helpful Protestants, and so were led to cast in their lot with them. Two hundred and eighty people in these two villages are supported from the famine fund at a cost of eight Turkish liras per week. The rest of the poor get their living by begging from door to door and by eating boiled grass and roots. Some of them said that they could get along with boiled grass very well if they had salt for it, but this they have not.

"As the season advances the distress from want of food is becoming more general, especially throughout the Marash field. We were in hopes that by this time here in Adana there would be work for many of the poor. But thousands of poor folks from the north and east, having left their families '*with the Lord!*' as a pious Marash man said the other day, are pouring in here for work and are willing to work for their daily bread, so that wages are kept down to four and five cents per day, and men here with families are deprived of the means of earning anything for them. I hope the new grain will be ready for the sickle in about six weeks, and that then there will be a change.

"But our difficulties are not likely to end then. The pastor of the church in Shar in the Taurus Mountains, five days to the north of us, arrived yesterday, saying that the nearly two hundred families in his village had shared their provisions with each other and eaten up everything there is in the village, and now he has come here hoping for aid. I have already sent them over fifty liras. Their harvest will not be ripe until July. This will be the case in all the mountain villages, and until then I do not know what they are to do. When we began the relief work we planned only for Adana and vicinity, supposing that these mountain villages would get along without aid; but now their case is, if possible, worse than that of Adana. I sent fifty liras to Mr. Marden this week, seventy to Hadjin, twenty-three to Tashjy, fifteen to Gurumza, ten to Bagchejuk, ten to Kissennet, fifteen to Sis, fifteen to Yerabakanand, twenty to Chorkmerzmen. All but the last of these places are in the Kozan district of the Taurus mountains."

Madura Mission.

SIVAGUNGA. — A BIBLE-WOMAN. — CASTE.

MR. GUTTERSON writes of one of the out-stations of Mana Madura: —

"Sivagunga is the chief town of a great landed estate of some 2,800 square miles. It is a fertile tract and supports some 450,000 souls, yielding a revenue of nine lacs of rupees ($300,000), yet the petty prince who rules over it is so inefficient that he has been obliged to lease his province to a syndicate of English bankers for a term of twenty-two years. They will clear off all encumbrances, pay him a stipend, and realize a good profit. Such is English thrift. There are many such estates in southern India, and the majority of the petty chiefs who rule over them are rude men, with no enterprise except in sin, who content themselves with effectually wasting all their opportunities and hindering all civilization among their subjects.

"Mission work here is much hindered by the intrigues and corruptions of court-life. The palace is but a short distance from our schoolhouse, and as I sit at my dinner of rice and currie I can hear the gong striking the hours and a little later the deep boom of the evening gun.

"The Sivagunga Bible-woman gave me a long and interesting account of her work. Some of the women of the palace had called her to read the Bible to them, while another had asked her to pray in the

Christian manner. On going to the house of another she had found her engaged in worship. The idol was made of mud and stood near the door. 'Won't the next rain injure that god?' said the Bible-woman. 'Yes; but so I 've been taught to do, and I know of no better way; what is your way?' replies the woman. 'For a long time many of the high-caste Hindus have objected,' said the Bible-woman, 'to my teaching their wives to read, it being the custom to teach only the temple dancing-girls.' Such has been the state of society for generations; the idea of female education has been associated with the temple service, which was not that of a vestal. No wonder that civilization lags in the East. In England a woman takes a senior wrangler's prize in Greek, nor are American girls behind. In India men think it a disgrace to educate their daughters, and point with scorn to the life of those who have been taught to read.

"I had made preparations yesterday afternoon to hold a baptismal service; when the people began to assemble, I learned that the parents wished me to include their caste title in the name to be given. This I refused to do, consequently no service, and considerable feeling on the part of the parents, and a very animated discussion on all sides, the loud tones coming from the other side of the compound into my quiet study. It seems an absurdity to speak of 'their caste' as applying to Christians, when both by our standard as well as that of their Hindu neighbors, they have absolutely none, yet many of our people — yes, some of the best — are still in the bondage of caste. They have not come out into 'the liberty wherewith Christ hath made us free.'"

Ceylon Mission.

WELCOMING A RETURNING MISSIONARY.

Rev. Thomas S. Smith and family, after their visit in this country, reached Tillipally on the twelfth of February. Mr. Smith writes: —

"We had a most cordial welcome from all sections of the local community, the village headmen and leading heathen, as well as the native Christians and the pupils from the schools coming out half a mile with banners and mottoes and a band of native musicians to meet us and escort us home, where we found the gateway, and the drive thence to the house, and the front veranda, all decorated with garlands of flowers and leaves and appropriate mottoes. There was a stream of callers from the other stations for the next few days, and as nearly every one brought one or more limes or oranges or a comb or a cluster of plaintains, we soon had a superabundant supply of fruit. Nearly a bushel of oranges were brought in this way, and very delicious they tasted after the stale fruit of the voyage.

"We found plenty of work waiting for us. The next week came the annual grant examination of the practising and industrial schools, and the examination of candidates for the new class in the same; and the following week the graduation of the seniors in the Training School. Each Sunday since the first I have preached twice at the station or at out-stations, or in English for the Wesleyans in town, who are away attending their annual conference. After the moonlight began, every evening not required for some other duty was devoted to a moonlight meeting in the school-houses at the out-stations. I attended four of these before the moon waned, and in each instance was met by a large and very attentive audience of adult heathen, as well as a houseful of children."

Foochow Mission.

SHAO-WU AND VICINITY.

Mr. Walker writes from Shao-wu, February 13: —

"I wrote you about receiving to the church a school-teacher whose native place is in a village of over one thousand families, about twenty-five miles from here.

It is one of the most important places in the Shao-wu district, the Shao-wu prefecture being divided into four districts. I find that this teacher is a literary graduate of the first degree. Past experience in China does not show that literary graduates are good material for Christian converts, but this man, I hope, will prove an exception. He is not living at home now, but goes wherever he may find a school to teach; yet I trust that he may be the means of introducing Christianity into another important section of this district. Already we have seven such centres that ought to be visited regularly. There are several others where no beginning has yet been made, but, as in the other cases, the beginnings were in ways unforeseen, so we cannot tell when or how soon our work may expand in other directions.

"At the village of Ta-chuh, on the river about twenty miles below here, two or three inquirers have been enticed away by the Catholics. I would not judge harshly the conduct of persons who have had so little light, yet the motives which draw them away are so selfish, such as foreign power, help in money, license to work on the Sabbath, and no (?) contributions, that it is probable they left us because they were not of us."

SUPERSTITION.

"One morning recently I had a call from three young men from Kuang-tseh. One of them remarked on my wonderful eyes, that I could *see into the ground!* I replied: 'The eye cannot see without light, and mine are the same as yours. If you would think a bit, you would perceive that water is transparent and the ground opaque, so that you and I can both see into the water but not into the ground.' 'True,' he replied, 'that is so.'

"This ridiculous idea that we can see into the ground but not into the water has wide credence in this region, and is really a hindrance to our work. With it goes the belief that we are trying to spy out the hidden treasures of the land, and this tends to produce suspicion and dislike wherever we go. Some years ago we were talking of buying the premises which we have just purchased, and a man who would have acted as go-between, had we made the purchase, told me, as a bait to draw me on, that once a rich man had buried a great jar full of dollars somewhere on the premises, and it had never been found.

"It is now the first week of the Chinese New Year, and for the first time the Christians are having a week of prayer *at their New Year*. One would not suppose that they would have manifested any reluctance to such a step, but it involves some innovations on their ways of spending their New Year, and is a good long step in advance. We have always had a week of prayer at *our* New Year."

North China Mission.

CHEERING letters come from many members of this mission. Dr. Blodget reports that his revision of Bishop Burdon's half of the New Testament in *Easy Wên* is now completed, and he regards the new translation "as intelligible and grammatical throughout, and it can be readily understood in all parts of the empire." It is to be printed at Hong Kong, under the supervision of Bishop Burdon and others.

Dr. Merritt, of Pao-ting-fu, who has recently visited Pang-Chuang, found there the largest native congregation he had seen in China. He saw evidence that the superstitious notions of the people are yielding, and that the way is opening rapidly for enlarged work. The chapel at Pao-ting-fu is more than full of interested listeners. He reports that the pagan temples in Shantung and in many parts of Chihli are in a ruinous condition, while in Pao-ting-fu they are mostly in good repair and some of them imposing.

Miss Grace Wyckoff, of Pang-Chuang, reports that her sister and herself are giving six hours a day to the study of the language, and sometimes even more than this. Yet they are in perfect health and greatly anticipating the time when

their tongues shall be loosed to speak the message of the gospel.

Miss Evans, of Tung-cho, writes of the schoolwork in which she is engaged: —

"We have more than fifty students in the three schools here in our courts, over forty of them living here. First comes the theological class, composed mostly of graduates from the High School, young men who have been with us for years, formerly 'my boys,' and I take not a little pride in watching them prepare for greater usefulness. Many hopes are centred in them. The High School is where I expend the most of my strength. It numbers more than last year, new scholars coming in to more than make up in number for those who graduated. They are a hard-working class of young men and boys. More than half of them are over nineteen years of age. All of my classes in school this year are Bible classes. Five of our theological students have each a class, either in the Bible, mathematics, or geography, thus relieving the teacher and myself. We are trying this year the experiment of monthly examinations, which makes much work for Mr. Sheffield and myself, but proves a good thing for the school. The day-school is also in our courts. Our great hope is with the young, and I am glad to throw so much of my time and strength into schoolwork."

Shansi Mission.

CHEERING TOKENS.

Mr. Price reports that they had succeeded in purchasing property for mission premises at Tai-ku at a very reasonable rate. He says: —

"We had no trouble about getting it, and received the papers in perfect order, paying over a part of the silver without any hard talk, and, so far as we know, without creating any talk in the city. This is certainly a very encouraging sign. Four years ago, when brothers Atwood and Tenney first came to this city, it was thought to be hostile to foreigners, and probably was. These brethren found it difficult to make a beginning here, and Mr. Atwood at one time was followed by a crowd when he came into the city late one evening, although he came in by a quiet way, and he could scarcely restrain them from doing him violence until he reached the inn, which, fortunately, was not far from the gate.

"Now all this is changed. We are never followed by a crowd, and no one, except small children, ever uses insulting language in our presence. The fact is, we are greeted everywhere we go most kindly, and I seldom go on the street now without having a pleasant and friendly conversation with some one I meet. The time that has been spent here has not been in vain. It takes a certain length of time in every new city to disarm prejudice and win the confidence of the people. My teacher says that when I was here before and he came at first to teach me, his friends feared for his life, asking him if he was not afraid that the foreigners would do him some serious injury. But now the prejudice and fear are fast passing away and our name is good for any reasonable amount of money in the city. Our teachers walk with us into any part of the city, and seem to consider it an honor to be associated with us. Our recent work has done much to accomplish this. We have had open chapel and many different people have heard the gospel; probably over five hundred different persons have been in the chapel during the year, and many more have been in the dispensary for medicines and medical treatment. The more direct results of this work are sure to come."

Of the other station of the mission, Fen-chow-fu, Mr. Thompson writes: —

"It is now fully a month since I took up my residence in this city. I am quite pleased with the change. I am living in Mr. Stimson's family, and find it very pleasant indeed to be with them. Fen-chow-fu has a population of about eighty thousand, but the people are much poorer and more illiterate than the inhabitants

of Tai-ku. The houses here are not well built, and business generally is somewhat dull. Still there are hopeful signs of encouragement in our Christian work. The people are quite willing to hear the gospel, and many of them listened with considerable interest. We get good audiences on Sundays, and there are now five candidates for baptism. Thus the leaven of the gospel is beginning to work."

Japan Mission.

ADVANCE AT OKAYAMA.

Two brief letters from Mr. Pettee, dated February 27 and March 6 respectively, are full of interesting items. At the first date he gives a condensed report of a tour into the country, as follows: —

"Gone from home six days and four hours; traveled by jinrikisha 110 miles; visited six places, four of them for the first time, so far as I am concerned, and one of these four for the first time so far as any Christian, Japanese or foreign, is concerned. Assisted in holding three theatre meetings, and eight other services; preached every evening, also Saturday P. M. and Sunday A.M. and P.M.; baptized eleven men and boys and three women; held two communion services; made plans for still further enlargement of the work. I lived in my overcoat all the week, and a part of the time in two overcoats. I lived mainly on Japanese food, and came home with cold feet but a warm heart, rejoicing that my lot falls in the midst of such a stimulating work.

"The two leading places visited were Kasaoka and Onomichi, both beautifully situated on the shore of the Inland Sea. Missionary work was begun in the latter place only last summer, and it now has nineteen baptized Christians, and one regular mission station at a large village five miles away.

"On Sunday morning my helper and I were invited to call on a wealthy old gentleman in Kasaoka. He called in his friends and neighbors, and we talked to them about the law and love and leading of the true God, till twelve o'clock. There is practically no limit to this sort of work that can be done."

At the latter date, March 6, Mr. Pettee says: —

"I had the pleasure of baptizing thirteen people here in Okayama last Sabbath, and two others were received into the church by letter. An old lady nearly eighty, from a farming village eight miles away; an official of some prominence, who has led a very corrupt life; one of the carpenters employed for a time on our houses, and several medical students were among those baptized. A physician of good standing in the city, who is dying of consumption, also received the rite at his own house one day last week. This makes thirty-four adults and one infant, whom I have had the privilege of baptizing during the forty-five days since reaching Okayama."

KOBE.

Mr. Atkinson reports that the "Judges' Class," to which reference was made in a letter from him in the last *Missionary Herald*, continues to increase in interest, and that not only the natives but the foreign community are quite impressed by the fact that such prominent men are studying the Christian religion. Other items received from Mr. Atkinson concerning Kobe will be found in the following letter: —

"To-day the Tamon church has a thanksgiving service over the wiping-out of a debt that has been upon them since they built. They had more than enough to pay the debt, and so intend to spend a little in a thanksgiving entertainment. Singing, prayer, and several addresses are always a feature of these services. The church is prospering under the care of Mr. Osada, the pastor.

"This week we have examined and approved of two men for evangelistic work. One of them is to labor in connection with Pastor Havada, of Kobe; the other with Mr. Osada, of the Tamon church. This local association has a committee for this purpose. The examining was done in my study. We select a course of study for the men, and they are

to be examined by the committee once in three months.

"In the three Sunday-schools that are within a mile and a half of my house, we have now about eight hundred scholars. I hope that during the year this side may be brought up very considerably. The work of our ladies is telling wonderfully. The progress of mission work in Japan would not have been half what it is without them."

OSAKA. — DISASTROUS FIRE.

Mr. Allchin reports that, on the morning of March 9, a thief entered his study, which was a detached building, by cutting a hole through the mud-wall, and, either by accident or in order to cover up his tracks, set fire to the place, and very little of what the building contained could be saved. The room contained not only Mr. Allchin's library, but also the pastor's library, of which he had charge, the former valued at $1,000, and the latter at $400. There was no insurance, as it is difficult, if not impossible, to obtain insurance there. Aside from his own sermons in English and Japanese which were burned, Mr. Allchin specially deplores the loss of some manuscripts which he had prepared for a hymn-and-tune book, of which he says: —

"The tunes for the new hymn-book, upon which I had worked so hard for the past year, are all burnt. Many of these tunes cannot be reproduced as they were written. No one but myself knows even what the tunes are. The books from which I took the greater part of the tunes are all burnt. Fortunately, I have preserved a record which will help me to bring back most of the tunes. The hymn-book itself, with full indices, is most of it safe, being in the hands of the printer. The pressure put upon me to finish the book as soon as possible has been almost more than I could bear. Probably 15,000 people who regularly attend church in the three denominations are anxiously waiting for it. No Presbyterian nor Congregational books can be bought anywhere — having been out of print for some months — and yet the Christian bookstores are besieged with orders. One of the first things a person who attends church does is to buy a hymn-book. Do you wonder then at my intense grief over the loss of these tunes?

"Three events of some importance have occurred this year in connection with this station. In January the Christians in Sakai formed themselves into a self-supporting church of thirty-seven members. (I am now writing from memory, for all records are burnt.) In February the tenth anniversary of the Osaka Girls' School was celebrated in the Y. M. C. A. Hall. Fully 1,500 people were present. Three hundred and forty girls appeared on the platform. The third event was the opening of the new building of the Osaka church. It will seat comfortably 800 people — the largest Protestant church edifice in Japan. The church cost 1,500 and the ground 1,600 Japanese dollars. It is not yet dedicated, as there are still about sixty dollars lacking before the bills are all met. The pastor says he cannot consent to its dedication until these sixty dollars are paid, and of course they will soon be forthcoming."

Northern Japan Mission.

LETTERS from this mission are brief but cheering. There are some signs of hostility to missionaries and missionary influences in various sections, doubtless arising in some degree from the disappointment felt at the delay in the revision of the treaties with foreign nations. At Sendai there has been a slight disturbance in the boarding department of the school, and many criticisms are made against the school on account of its Christian character. Yet it is hoped that the disturbance is only temporary. Dr. H. M. Scudder writes from Niigata that both he and his wife are in excellent health, and that he is hard at work upon the language. The field is spoken of as intensely interesting, "with prospects of glad harvests." Mr. White, of Sendai, writes: —

"It would delight you to have seen our new church filled last Sunday, both at the Bible school and at preaching service. If

public sentiment is temporarily against us in school matters, the people are at least manifesting an awakened interest in hearing the gospel. If there is a slight falling off in attendance at the voluntary Bible classes in the school, there is a great increase in those who seek instruction on the Lord's day. We are full of cheer, though at the same time the cheer is slightly tinged with apprehensions as to the future. But there is One above who loves this work better than we do, and with so little to discourage we cannot but be cheerful."

NIIGATA.

Mr. Albrecht reports that the lawyers of Shibata have sent a request to him and to Dr. H. M. Scudder for some lectures on the "Corner-stone of Civilization" and "Theism and Atheism," an invitation tion which will be accepted.

Mr. Albrecht writes: —

"Much religious interest is felt in our Boys' School. Three of my brightest boys have applied for baptism at the next communion, one of them the nephew of the secretary of the Buddhist association of this city, and until recently a strong opposer of Christianity. This gives me now seven young Christians in a class of seventeen. Three others are on the eve of giving themselves to Christ. I shall start a weekly inquiry-meeting at my house for Christians and those who wish to become such. In Miss Graves's class there are likewise three new candidates for baptism; in the Girls' School two. The Christians of the Boys' School have a daily morning prayer-meeting, and our school has come to be known all through the province as 'the Christian school.' It is such, and while we aim to make it more and more thoroughly Christian, we aim likewise at thorough and high scholarship, showing to the people that Christianity does not belittle learning.

"Dr. H. M. Scudder, by invitation from the chief justice of this district and other influential Japanese gentlemen, will soon begin a course of bimonthly lectures on Christianity. This will give him a total of six lectures per month, while before leaving his pastorate in Chicago he was able to preach only four times a month, a good testimony at once for the tonic, salubrious climate of Niigata, the great opportunities for work offered here, and above all the Doctor's readiness and ability for such work.

"Last week we all were invited for dinner by the vice-governor of this province. The house was transformed into a 'foreign' house; the dinner was elaborate and excellent, and the whole evening most pleasant. Oh, that we might be able to win such men for Christ!"

Micronesian Mission.

FROM PONAPE.

A BRIEF mail has reached us from this station by way of Yokohama. Captain Garland of the *Star* reports a prosperous voyage thus far. He was to sail from Ponape March 2, and hoped to leave Ruk on March 7 for Honolulu. We may be able to announce in this number the arrival of the *Star* at the latter port. The following extracts are from the brief letters of Messrs. Doane and Rand. Under date of March 7, Mr. Doane writes: —

"I am just now at the old Kenan home, rebuilding my home, repairing the church. The blow given us by the Spanish was a terrible one. Many have lost almost all faith; they expect future troubles and they respond slowly to calls to rebuild. But our hearts are strong in the Lord. We had great trouble from a black Portuguese, recently returned from Manila, sent there because of gross sins; but he gave the authorities to understand he was a great friend of Señor Possadillo, furnishing him food in time of trouble. This atoned in their eyes for many huge sins; he is allowed to roam about on the island doing Satan's work most completely. But we neither fear him nor are our hearts faint in rebuilding the breach made in the Lord's work. His word is: 'Arise, build.' We are at it now.

"At one of our mission meetings a vote was taken to urge on the Board the

taking of Yap in the Lord's name. I am willing to take some native help, strike for the island, and hold it till a good, strong force can come. Ponape has now some twelve churches, and eight or ten teachers. She might get along for a year or two, till Yap is really taken possession of."

Of the training school at Ponape Mr. Rand says: —

"Of course the influence of the Spanish has been bad on the school in an indirect way, at least causing some of the best pupils to drop out, and three we have been obliged to expel. Still, their places have been filled, and we close the year with as large a number of boarding pupils as we have ever had, namely, thirty-four. And we not only have as many as ever before, but we have a more promising set of pupils. This is what we desire, not quantity but quality; and we rejoice to be able to report an improvement in this direction each year. We are also pleased to report that while all the mission work on Ponape has been in imminent danger of being crushed out, the pupils have accomplished more of evangelical and educational work than ever before. Two of them have preached every Sabbath, and on some Sabbaths four of them have been out. Five of them have taught at out-stations, averaging about seven weeks each. The gospel boat *Rodney Hyde* has been doing good service, carrying the pupils to their preaching-places and other gospel work."

Notes from the Wide Field.

AFRICA.

The Mission in Uganda. — The English Church Missionary Society has received letters from Mr. Gordon, who took Mr. Mackay's place at Uganda. It seems that the station was left without a missionary for but a single month. The new missionary, Mr. Gordon, is a nephew of Bishop Hannington; and he proposes to occupy the station only temporarily, returning to his previous post at Wasukuma, at the south end of the lake. Mr. Gordon reports that he had a courteous reception from Mwanga, who asked him all about Mr. Makay, and especially if he was to return to Uganda. The evidences that the Holy Spirit has been working among the people are very clear to the new missionary. He finds the people willing to be taught and gladly reading and hearing the New Testament, but apprehensions as to what the king may do have not been relieved. Most of the members of the church are still in hiding, and dare venture out only under cover of darkness. Still they hold meetings occasionally, and are very firm in their faith. Mr. Gordon, whose letter is dated September 22, reports that he has no news whatever from Mr. Stanley. Mwanga has great fears as to what Emin Pasha may do, and he still believes that the English will avenge in some way the murder of Bishop Hannington. A letter from Bishop Parker, at the south end of the lake, reports that many of the chiefs in that region seemed anxious that the missionaries should remain with them; but evidently the desire arises from a love of their cloth, and not the love of their teaching. The exactions of the native chieftains are heavy, and as yet there is no relief from the trouble arising from these sources. The bishop mentions a case where the wife of the chief of Mwanangwe, during the absence of her husband, refused to accept a shawl and other gifts proffered her, so that he was compelled to add "a colored cloth, then a silk shawl, then on the next morning three more white cloths, and lastly some spades and some beads, and then the missionary party was allowed to leave." This *hongo*, which is demanded so universally by African chieftains, is giving the Church Missionary Society in equatorial Africa an immense deal of trouble.

P. S. — A report has been telegraphed that Bishop Parker and another missionary have died of fever, but the story lacks confirmation and we trust is without foundation.

The French Mission among the Basutos. — The awakening at Thaba-Bossiou, in the French mission to the Basutos, continues to give fresh interest to the pages of the *Journal des Missions Evangéliques*. Under date of February 1, M. Jacottet writes that the number of pupils at the station school has risen from ninety in 1887 to more than two hundred. The Sunday audiences have increased proportionately. More than two thousand pagans were present, with various motives, at the dedication of a new chapel. Special appeals have been made to them, and on one occasion, five or six hundred being present, they were all so moved that it was impossible to go on with the service. One hundred and ten adults and one hundred boys and girls have been received into a catechist's class at the village of Massoupa alone. Many remarkable conversions are mentioned. At Morija four hundred and fifty candidates for baptism were present at a meeting held for them, January 22, although heavy rains kept many away. Counting at that time all the Christians of Morija and its out-stations, they were found to number six hundred and twenty, of whom three hundred and seventy-three were converted in 1887. The meeting was held in the open air. The members of the church gathered around the new converts, and three evangelists addressed them with fervent exhortations to perseverance. Afterwards the Lord's Supper was celebrated, and nearly six hundred persons sat down to the table. Since last August nearly seven hundred have expressed their desire to be Christians, not a faint wish, but in many cases a purpose which enables them to endure menaces, blows, and persecutions from their heathen friends. In many out-stations, as well as at Morija, great numbers of children also seem to be turning to the Lord.

The Troubles on Lake Nyasa. — An important meeting was held in London, April 24, to consider the question of the responsibilities of Great Britain for the defence of British commerce and missions on Lake Nyasa. Among those present were Lord Balfour, Lord Rosebery, Lord Aberdeen, Professor Henry Drummond, and Bishop Smythies. The facts connected with the revival of the slave-trade, the hostility of the Arabs to the presence of English missionaries and commercial men, and the claims of Portugal to territorial rights in the interior were considered, and it was agreed that the British government should have pressed upon its attention the duty of securing free transit for British goods in British vessels from the coast into the interior, and that the government should take action for the suppression of the slave-trade and for the advance of British interests in Nyasaland. Such an expression from men of influence will, it is hoped, lead to active interference on the part of English authorities in behalf of the missions now in peril.

Death of an Explorer. — We regret to learn of the death of the Hon. W. Montagu-Kerr on the 23d of April. It will be remembered that Mr. Kerr, who has won a good name as a successful explorer in Africa, had undertaken an expedition from Zanzibar first to reach Emin Pasha, and then proceed to the west coast, possibly by way of the Niger. He was prostrated by fever at Mombasa, and was obliged to dismiss his porters; thence he came by way of Egypt and had reached France when he died.

From Emin Pasha. — A telegram from Zanzibar, May 1, reports the receipt of letters from Emin Pasha dated Kibero, November 2. He had been reconnoitring for Stanley but had obtained no trace of him. Further search was to be made on the west side of Albert Nyanza. Tippu-tib has sent a number of men to the camp on the Aruwimi, which was established by Stanley, by which way it may be hoped that some traces of Stanley's expedition can be obtained.

Items. — *Nachrichten* for the East African mission, a new journal of Berlin, announces the arrival at Zanzibar of reinforcements for Mr. Greiner. He has secured as an assistant an Abyssinian who had been laboring among the Gallas. The agents of this mis-

sion had sent to India for cattle and other supplies needed in their work. The English consul-general had requested these German missionaries to receive the slave-children who had been released by an English cruiser.

The report which we gave in the *Missionary Herald* for March of the massacre at Matebele Land by the order of Lobengula is now contradicted on the authority of Mr. Selous.

The *Movement Géographique* reports that a telegram had confirmed the tidings that the queen of the Amatonga has recognized the sovereignty of Portugal over the territory claimed by the latter, so that the rights of Portugal are thus admitted to the whole bay of Lorenzo Marques. We confess that we somewhat dread the extension of Portuguese authority on the east coast, though we gladly admit that this authority, as exercised at Inhambane, has been friendly to our mission.

FOREIGN MISSIONARY SOCIETIES OF GERMANY.

Dr. R. Grundemann published in several numbers of the *Allgemeine Missions-Zeitchrift* for 1885 elaborate statistical reports of evangelical missions throughout the world. Those tables were remarkably complete, but they cover nothing more recent than the reports of the years 1883 and 1884. From British and American missionary societies we have given in our pages statistical reports of a later date than those in Dr. Grundemann's tables, but nothing has come to hand from Continental societies. In response to a request for information, Dr. Grundemann now kindly sends us in manuscript a statistical table of German societies covering the year 1887, and we gladly give the table here.

STATISTICS OF GERMAN EVANGELICAL MISSIONARY SOCIETIES FOR THE YEAR 1887.

Societies.	Stations.	European Missionaries.	Baptized Persons.	Communicants.	Baptized during last year.	Schools.	Pupils.	Expenditures in Dollars.
Moravian	107	147	83,052	29,283	590	208	17,407	$101,261
Basel, Evangelical Mission	42	120	19,187	9,497	1,057	208	7,486	199,507
Berlin, Evangelical Mission	48	60	17,764	8,400	1,225	53[1]	3,377	71,611
Rhenish Mission (Barmen)	53	66	29,125	9,666	1,100	66[1]	5,370	88,440
North German (Bremen)	4	8	556	325	114	5	199	20,389
Gossner Mission	13	19	34,000	11,868	1,775	80[1]	1,685	42,431
Evangelical Lutheran, Leipzig	23	22	14,014	4,500[1]	796	129	3,993	67,596
Hermannsburg	61	71	11,196	5,000[1]	....	63[1]	2,000[1]	63,713
St. Chrischona[2]	1	15	400	20	5	1[1]	120	8,132
Jerusalems-Verein	3	2	150	40[1]	....	4[1]	200	6,585
Brecklum (Schleswig-Holstein)	4	8	....	....	....	2[1]	43	14,914
Berlin Woman's Mission for China	1	1	81	....	17	1[1]	40	3,773
New Church Mission	5	5	305	80[1]	77	3[1]	74	2,523
East African Verein (Berlin)	1	2	....	....	....	....	....	3,239
Bavarian Verein for East Africa	1	2	....	....	....	....	....	3,000
General Prot. Mission Verein (for Japan)	1	2	20[1]	....	....	....	2	3,000
Totals	368	550	209,850	78,679	6,756	823	41,994	$700,114

[1] Estimated. [2] Statistics of Syrian Orphan Home only.

RUSSIA.

Increasing Intolerance. — We referred last month to the restrictions put upon the agents of the American and the British and Foreign Bible Societies in Russia in the matter of Bible distribution. It now looks as though the agents of these societies would be expelled from the czar's dominion. At the same time the pastors of the Lutheran churches in the Baltic provinces are objects of special hostility, four of them having been exiled to Archangel, and sixty of them having been arrested for violating the decrees of the government, designed to enforce conformity to the national church. It is ordered that the Bible shall be read only in Russ, whereas the German people, as

well as the pastors of the Baltic provinces, are ignorant of this language, and the pastors therefore cannot conduct services before their congregations in this tongue. For the time being the Russian authorities are able to suppress the truth, but "the Lord shall have them in derision."

CHINA.

An Opium Den. — We find in *The London Times* an account drawn from the *North China Herald* describing the *Nan-gin-tsin* at Shanghai, the largest opium den in China. We reproduce the sad story that our readers may not he unmindful of the terrible desolation which is caused throughout China by this curse of opium. "This den," the report says, "is known throughout the length and breadth of the empire to the Chinese, and it helps to make Shanghai regarded as a city affording the same opportunities for pleasure and dissipation that Paris does the typical Frenchman. It is situated in the French concession in Shanghai, within a stone's-throw of the wall of the native city, within which no opium shops are supposed to exist. The character of the place could not be guessed from its external appearance, although the air of the people passing in and out might suggest it. The throngs visiting it represent all stations of life, from the coolie to the wealthy merchant or the small mandarin. It is with difficulty that one gets inside through the crowds of people hanging round the door. Those who have not the requisite number of copper cash to procure the baneful pipe watch with horrible wistfulness each of the more affluent pass in with a nervous, hurried step, or totter out wearing that peculiar dazed expression which comes after the smoker's craving has been satisfied and his transient pleasure has passed away. One requires a strong stomach to stand the sickening fumes with which the air inside is thickened. The clouds of smoke, the dim light from the numerous colored lamps, the number of reclining forms with distorted faces bent over the small flames at which the pipes are lighted, cause the novice a sickening sensation. But as soon as the eye becomes accustomed to the scene, it is noticed that the place is got up on an expensive scale. In the centre of the lower room hangs one of the finest of Chinese lamps, the ceiling is of richly carved wood, while the painted walls are thickly inlaid with a peculiarly marked marble, which gives the idea of unfinished landscape sketches. Numerous doors on all sides lead to the smokers' apartments. In the outer portion of the building stands a counter covered with little boxes of the drug ready for smoking, which a dozen assistants are kept busy handing out to the servants who wait upon the *habitués* of the place. The average daily receipts are said to be about $1,000. The smoking apartments are divided into four classes. In the cheapest are coolies who pay about fourpence for their smoke. In the dearest the smoke costs about sevenpence. The drug supplied in each class is much the same both in quality and quantity; it is the difference in the pipes that regulates the price. The best kinds are made of ivory, the stem being often inlaid with stones and rendered more costly by reason of elaborate carving; the cheapest kinds are made simply of hard wood. The rooms also are furnished according to class. In the most expensive the lounge upon which the smoker reclines is of fine velvet, with pillows of the same material; the frames of each couch are inlaid with mother-of-pearl and jade, and the whole air of these rooms is one of sensuous luxury. There is also a number of private rooms, In the poorer section will be seen many wearers of the tattered yellow and gray robes of the Buddhist and Taoist priests. Women form a fair proportion of the smokers. The common belief is that the opium sleep is attended by a mild, pleasurable delirium, with brief glances of Elysium; but this is the exception, not the rule. People smoke to satisfy the craving begotten of previous indulgence. There is accommodation for 150 smokers at a time, and there is seldom a vacancy very long. The stream of smokers goes on from early morning till midnight, when the place closes; the clouds of smoke go up incessantly all day long. Europeans do not often visit the place, but the seamen of American men-of-war visiting Shanghai sometimes seek solace in the drug."

Miscellany.

BIBLIOGRAPHICAL.

Foreign Missions of the Protestant Churches: Their State and Prospects. By J. Murray Mitchell, M.A., LL.D. London. 1888.

Dr. Mitchell calls this little book a tractate. In size (pp. 115) and aim it is not unlike the "history primers" by Freeman, Green, Mahaffy, and others. It is a fine specimen of clear and successful condensation. After an introduction, the general topics treated are: What missions have done; State of the chief pagan religions; Modes of missionary action; What next? Conclusion, followed by an appendix. The method, style, and accuracy are what might be expected from a writer who has before made well-known and valuable contributions to missionary literature.

Emin Pasha in Central Africa; being a Collection of his Letters and Journals. Edited and annotated by Professor G. Schweinfurth, Professor F. Ratzel, Dr. R. W. Felkin, and Dr. G. Hartlaub. With two portraits, a map, and notes. Translated by Mrs. R. W. Felkin. London: George Philip & Son.

One of the most remarkable facts connected with this book is that though the author, so far as is known, is not only alive but in most active service, he is not even aware of the existence of the volume. In the centre of his Equatorial Province Emin Pasha has been practically shut away from the world, and for years at a time he has received no communication from without. But he has nevertheless been able to send to his special friends, Professors Schweinfurth and Ratzel, and Doctors Felkin and Hartlaub, letters which have reached them, and which they feel to be of such value to the world that they have arranged and presented them in this comely volume of 547 pages. The journals cover the period from 1877 to April 17, 1887, although there are many gaps. No one can read these records without increasing admiration for this man in his most singular position. The contributions to natural history contained in this volume would be sufficient to give fame to any man, but when we add to this the services of Emin Pasha as a military leader and governor, and his protracted and energetic efforts for the suppression of the slave-trade and the amelioration of the condition of the people of the Equatorial Province, we are constrained to admit that he is one of the most wonderful men of our times.

The story of his life is briefly given, from which we learn that his real name is Eduard Schnitzer, the son of Protestants, born in Oppeln, Silesia, in 1840. After obtaining a medical education at Berlin he sought practice in Turkey, traveling through Armenia, Syria, and Arabia. He entered the Egyptian service in 1876 and became chief medical officer of the Equatorial Province under General Gordon. It was there that he assumed the name of Emin Effendi, for the purpose of removing all obstacles to his intercourse with the natives, at the same time assuring his friends that "an honest German is disguised behind the Turkish name. Don't be afraid; I have only adopted the name, I have not become a Turk." Aside from his extraordinary gifts in scientific studies, Dr. Emin has remarkable ability in the acquisition of languages, so that he not only speaks the principal languages of Europe, but has mastered several Slavonic tongues as well as the Turkish and Arabic. His acquisitions in the line of language in Central Africa must be a matter of conjecture.

It was in 1878 that Gordon made Dr. Emin governor of the Equatorial Province, and the new ruler immediately undertook to redeem the district from the domination of the slave-traders. With great energy and patience he wrought until he had trained up a native soldiery and had banished the slave-traders from the province; and in 1882 he was able to show a net profit through his administration of $40,000 in place of the preceding annual deficit of not far from $160,000. Regarding his administrative duties as of prime importance, he never suffered his

intense love for scientific investigations to interfere with his work as a ruler. While throughout these letters to his friends there is a singular mingling of records of his administration with accounts of the wonderful flora and fauna of the province, it is clear that his heart is first of all fixed upon securing good government for the people over whom he is placed. Dr. Hartlaub, referring to the zoölogical collections and observations which Emin Pasha has made, declares that they are astonishing in the highest degree. But they cannot be more astonishing than are the results of his administration among the people. To be sure, in the troubles that ensued after 1882, and in the enlargement of his domain, the slave-trade was again revived, and Dr. Emin, having no help from without, found it impossible to restrain the rapacity and lust of the slave-dealers in the new districts committed to his care. But he has patiently wrought at his work, dealing with the people in wise and just ways, and has won their regard to a surprising degree. And now this wise and brave man stands at his post, unwilling to leave it even were some broad way opened for him to flee from a trust which he would gladly lay down if a stern conviction of duty would allow him so to do.

Some of his observations in regard to the people of Central Africa seem especially wise as well as interesting. He believes that there is a great future before the beautiful country in which he now resides, but he does not believe in the "regeneration of negroes by negroes;" not that he has not a good opinion of them, for he says that as soldiers they deserve nothing but praise, but they need another guiding power behind them. That guiding power must not be Mohammedan, for Dr. Emin bears witness to the fact that "during the twenty years there have been scarcely ten proselytes in the whole of our provinces to Islam;" and he adds: "A greater proof of administrative failure could hardly be furnished." That he has a sincere regard for the work of Christian missionaries is shown by the fact that he offered to support a missionary party for three years at his own expense. It is interesting also to see his testimony to the fact that a man who wished to live and work in that region had better leave his spirit-bottle behind him in Europe. We recommend this volume as one of the most fascinating as well as valuable books relating to Africa.

Evangelization of the World. A Record of Consecration and *An Appeal.* London: Morgan & Scott.

This volume is an enlargement of the remarkable book which we noticed some year and a half ago entitled "A Missionary Band," which gave an account of the seven young Englishmen from the universities who united for service in China. About one hundred pages are added, giving brief but spirited utterances from a great number of writers bearing upon the evangelization of the world. There are also further tidings from the Missionary Band now at work in China. Altogether it is one of the best books to put into the hands of young men or for a minister's library. It may be obtained of the Congregational Sunday-School and Publishing Society. Price, $1.25.

Yankee Girls in Zululand. By Louise Vescelius Sheldon. New York: Worthington Company, 747 Broadway. 1888.

A lively story of South African residence and travel; beautifully printed, and illustrated after sketches from life.

Days of Blessing in Inland China; being an Account of Meetings held in the Province of Shansi. With an Introduction by J. Hudson Taylor, M.R.C.S., F.R.G.S. London: Morgan & Scott, 12 Paternoster Buildings, E. C. 1887.

In this volume we have reports of the conferences held by Mr. Hudson Taylor with missionaries under his charge, on his recent visit to Shansi. The themes were, the trust, the spiritual power, the living union with Christ necessary for missionary success. Among those present were the young Cambridge men who went out to China in 1885. At the close of the book we learn something of the joyous and prosperous life they have since led in Shansi; of their goodly number of converts, for example, 245 being received in April and May, 1887, alone; and of

individual cases of special interest. Mr. Stanley Smith and his comrades make earnest appeals to Christians for more help in the missionary work. "Thrice," say they, "are we the debtors of the heathen world. Debtors — for we possess what they have not. Debtors — for we have kept back for centuries what should have been given them with generous hand. Debtors — for instead of a loaf we have given them a stone; instead of a fish, a serpent."

Stories about Japan. By Annie E. Butler. The Religious Tract Society, 56 Paternoster Row, London.

A small, illustrated book for children, suitable for mission circle use.

BOOKS RECEIVED.

The Children for Christ. Thoughts for Christian Parents on the Consecration of the Home Life. By Rev. Andrew Murray. New York: A. D. F. Randolph & Co., 38 West Twenty-third Street. Price, $1.25.

Holy in Christ. Thoughts on the Calling of God's Children to be Holy as He is Holy. By Rev. Andrew Murray. New York: A. D. F. Randolph & Co. Price, $1.

The System of Theology Contained in the Westminster Shorter Catechism Opened and Explained. Part I. Belief Concerning God. By Rev. A. A. Hodge, D.D. *Part II. Duty Required of Man.* By Rev. J. Aspinwall Hodge, D.D. New York: A. C. Armstrong & Son, 714 Broadway. 1888.

Palestine in the Time of Christ. By Edmond Stapfer, D.D., Professor in the Protestant Theological Faculty of Paris. Translated by Annie Harwood Holmden. Third edition. With map and plans. New York: A. C. Armstrong & Son.

My Mother's Enemy. A Story for Girls. By Lucy C. Lillie. Philadelphia: Porter & Coates. Price, $1.50.

Ten Years of Massachusetts. By Raymond L. Bridgman. Boston: D. C, Heath & Co., Publishers. 1888.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the "General Missionary Conference" convening in London, June 9 to 19: that the representatives of missionary societies as they come together from many lands may be baptized and led of the Holy Spirit; that their deliberations may be marked by wisdom, truth, and harmony; that as a result of this convocation there may be a better understanding of the methods by which God would advance the interests of his broad kingdom; and that there may come to the whole Church of God a fresh missionary impulse, leading to the fuller consecration of men and means for the evangelization of the world.

ARRIVALS IN THE UNITED STATES.

April 22. At San Francisco, Rev. Ireneus J. Atwood, of the North China Mission.

May 6. At New York, Rev. Otis Cary and wife, of the Japan Mission.

May 11. At New York, Rev. H. J. Bruce and wife, of the Marathi Mission.

DEATHS.

April 28. At Auburn, New York, Rev. Silas McKinney, in the seventieth year of his age. Mr. McKinney was a missionary connected with the American Board, laboring in Natal, from 1847 to 1863, when he returned to this country on account of physical infirmities.

March 10. At Berlin, Germany, Mrs. Lucy M. Mitchell, wife of Rev. S. S. Mitchell, daughter of the late Rev. Austin H. Wright, M.D., of Persia, and herself a missionary in Syria from 1867 to 1868, in connection with the American Board.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. The people of West Africa. (Page 257.)
2. The Greek Evangelical Alliance at Smyrna. (Page 259.)
3. The famine in Central Turkey. (Page 261.)
4. The work of a Bible-woman in India. (Page 262.)
5. Chinese superstitions. (Pages 242 and 264.)
6. Friendly people in China. (Page 265.)
7. Items from Japan. (Page 266.)
8. News from Ponape. (Page 268.)
9. Twenty-five years in Bulgaria. (Page 248.)
10. The General Missionary Conference. (Page 244.)

Donations Received in April.

MAINE.

Aroostook county.
Houlton, Cong. ch. and so. 10 75
Cumberland county.
Brunswick, Rev. Wm. P. Fisher, for Tabor House, Bohemia, 10 50
No. Yarmouth, Cong. ch. and so. 6 20
Portland, Miss E. L. Libby's Sab. sch. class, for use of Miss Lord, Smyrna, 10 00—26 70
Lincoln and Sagadahoc counties.
Bath, Winter-st. Ch. (of wh. 9.10 m. c. and 10 a memo. gift from a daughter), 311 10
Penobscot county.
Bangor, 1st Cong. ch. and so. 24 00
Lincoln, Cong. ch. and so. 1 32—25 32
Piscataquis county.
Garland, Cong. ch. and so. 3 50
Monson, Rev. R. N. Emerson, 5 00—8 50
York county.
Eliot, Cong. ch. and so. 8 24
Lyman, Cong. ch. and so. 13 74—21 98
404 35

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Alstead, Cong. ch. and so. 9 26
Fitzwilliam, Cong. ch. and so. 1 45
Marlboro', Cong. ch. and so. 11 80
Rindge, Cong. ch. and so. 6 25—28 76
Grafton county.
Littleton, John Farr, 5 00
W. Lebanon, Cong. ch. and so. 3 07—8 07
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, H. O. Aiken, for house of Mr. S. C. Bartlett, Jr., Kyoto, 5 00
Goffstown, Samuel Kidder, 25 00
Nashua, 1st Cong. ch. 50 00—80 00
Merrimac county Aux. Soc.
Sanbornton, Cong. ch. and so. 17 75
Rockingham county.
Kingston, A friend, 5 00
Seabrook and Hampton Falls, 1st Cong. ch. 5 37—10 37
Strafford county.
Laconia, Cong. ch., to const. C. W. Tyler, H. M. 125 00
Tamworth, Mrs. Amanda M. Davis, with other dona., to const. herself, H. M. 50 00—175 00
319 95

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Cabot, Cong. ch. and so. 30 00
E. Hardwick, Cong. ch. and so. 22 [illegible]
St. Johnsbury, A friend, 10 00—62 19
Chittenden county.
Williston, Cong. ch. and so. 3 63
Essex county.
Granby and Victory, Cong. ch. and so. 3 33
Franklin co. Aux. Soc. C. B. Swift, Tr.
Fairfield, Cong. ch. and so. 2 71
East Fairfield, Cong. ch. and so. 4 45—7 16
Rutland county.
Danby, Rev. Moses Patten and wife, *extra*, 10 00
Washington county Aux. Soc. G. W Scott, Tr.
Northfield, Cong. ch. and so. 11 95
Windham county Aux. Society.
Brattleboro', Cent. Cong. ch., 37; H., 17, 54 00
Windsor county.
Springfield, Cong. ch. and so. 571 25
——, A friend, 20 00
743 51

MASSACHUSETTS.

Barnstable county.
Hyannis, Cong. ch. and so. 8 10
No. Truro, Cong. ch. and so. 4 00
Sandwich, Cong. ch. and so. 41 01
West Yarmouth, Cong. ch. and so. 4 57—57 68
Berkshire county.
Sheffield, Cong. ch. and so. 8 00
Williamstown, 1st Cong. ch. 48 83—56 83
Bristol county.
Norton, Cong. ch. and so. 107 28
Taunton, Rev. and Mrs. S. H. Emory, a memo. thank-offering, 20 00—127 28
Brookfield Asso'n, William Hyde, Tr.
Brookfield, Rev. C. P. Blanchard, 100 00
Hardwick, Cong. ch. and so. 5 50
No. Brookfield, 1st Cong. ch., to const. G. H. Rockwood, H. M. 100 00—205 50
Essex county.
Andover, Chapel ch. and cong., 132; G. W. W. D. (25, for school bldg., Sirur; 25 for do. and dispensary, Rahuri; 25 for school bldgs. in Marathi Mission; 25 for Mr. Allchin's loss by fire), 100, 232 00
Essex county, South.
Beverly, Dane-st. ch., m.c. 25 36
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Conway, Cong. ch. and so. 11 00
E. Charlemont, Mrs. A. P. Leavitt, to const. Mrs. M. M. Hillman, H. M. 100 00—111 00
Hampden co. Aux. Society. Charles Marsh, Tr.
E. Longmeadow, Cong. ch. and so. 37 50
Ludlow, Cong. ch. and so. 10 33
Palmer (33.76 ack'd in March *Herald* from Ludlow should have been from Palmer). 2d Cong. ch. and so. 22 00
Springfield, 1st Cong. ch., 75; A friend, 5. 80 00
West Springfield, Cheerful Givers, for the orphanage at Sholapoor, 30 00—189 83
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. 50 00
Chesterfield, Cong. ch. (for Smyrna, 10), 25 00
Goshen, Cong. ch. and so. 10 00—85 00
Middlesex county.
Arlington, Cong. ch. and so. 50 00
Cambridgeport, Pilgrim Ch. 34 84
Dracut, Central Cong. ch. 11 00
Everett, Cong. ch. and so. 17 00
Lowell, L. Kimball, 10 00
Newton Centre, Cong. ch. and so. 157 75
Reading, Cong. ch. and so. 10 00
Somerville, Franklin-st. Ch. 186 09
Waltham, Trin. Cong. ch. 30 00
Waverly, Cong. ch. and so. 130 18
Winchester, 1st Cong. ch. and so. 585 89—1,012 75
Middlesex Union.
Fitchburg, Rev. J. M. R. and Mrs. H. D. Eaton, 15; Y. L. Ms. Soc., for Mrs. Ballantine's work, 15, 30 00
Littleton, Cong. ch. and so. 17 00—47 00
Norfolk county.
Brookline, Harvard Ch. and so., 215.25; Two mites, 20c. 215 45
Sharon, Cong. ch. and so. 48 75
So. Weymouth, Union Ch. 150 90
Wellesley, A friend, for Austria, 1 50
Weymouth, 1st Cong. ch. 50 18
Wrentham, Jemima Hawes, 50 00—516 78
Old Colony Auxiliary.
Mattapoisett, Mrs. P. G. Hubbard, 2 00
Plymouth county.
Campello, A friend, 20 00
Suffolk county.
Boston, Park-st. ch. (of wh. 1,000 *extra*) 1,500; Mt. Vernon ch., A. B. and L. T. B., 200; do. J. S. Ellis, 20; Shawmut ch., 100; Pil-

grim ch. (Dorchester), 35; South Evang. ch. (West Roxbury), 32.52; Walnut-ave. ch., 5; S. D. Smith, for organ for "the Home," 100; Mrs. C. A. Spaulding, 99, 2,091 52
Chelsea, Central ch. 33 36--2,124 88
Worcester co., Central Asso'n. E. H. Sanford, Tr.
East Princeton, chapel, 5 15
Sterling, Cong. ch. and so. 38 85
Webster, W. J. Larcher, 5 00
Worcester, Central ch. and so., 75; Plymouth ch., Mrs. A. H. Wilder, 10; Mr. and Mrs. T. E. M. Eaton, 20, 105 00——154 00
——, A friend, 6,108 22
——, F. F. F. 11 00
11,087 11

Legacies.— Boston, Hollis Moore Memorial Trust, by E. K. Alden, Residuary Legatee, for Pasumalai Institution, 1,000 00
Springfield, Charles Merriam, by H. Merriam, H. C. Lee, and C. Marsh, Ex'rs, 10,000 00
Taunton, Betsey Perkins, interest, 4 04
Woburn, Mrs. Mary Jane Keyes, by Ruth M. Leathe, Ex'x, 1,000 00-12,004 04
23,091 15

RHODE ISLAND.

Central Falls, Cong. ch. and so. 69 65
Providence, Pilgrim Cong. ch. 200 00——269 65

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch. 86 25
Hartford county, E. W. Parsons, Tr.
Enfield, Cong. ch. and so. 89 40
Hartford, Park Cong. ch., 122.11; Theolog. Seminary, 120; Mrs. Roland Mather and Mrs. F. P. Bowen for Smyrna, 20, 262 11
New Britain, 1st Ch. of Christ, 154 00
South Windsor, 1st Cong. ch. 28 10——533 61
Litchfield co. G. M. Woodruff, Tr.
Norfolk, Cong. ch. and so. 100 00
West Torrington, A friend, 5 00
Winsted, Mrs. J. C. Spring, 10 00——115 00
Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch., 19.87; Rev. T. A. Emerson, 10; Mrs. F. H. Emerson, 10, 39 87
East Haddam, A friend, 8 50
East Hampton, 1st Cong. ch. 43 76
Killingworth, Cong. ch., m. c. 15 47
Millington, Cong. ch. and so. 1 50
Old Saybrook, Cong. ch. and so. 32 27——141 37
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. 27 00
New Haven, Centre ch., m. c., 6.67: Rev. J. Y. Leonard, for Bible-women, Marmose, 25, 31 67
Prospect, Cong. ch. and so. 14 35——73 02
New London co. L. A. Hyde and H. C. Learned, Trs.
Lisbon, Cong. ch. and so. 6 00
New London, 1st Ch. of Christ, m. c., 16.26; do. to const. Joseph S. Boss, H. M., 102.50, 118 77
Norwich, Broadway ch. in part, 200 00——324 77
Tolland co. E. C. Chapman, Tr.
Union, Cong. ch. and so. 4 63
Windham county.
Abington, Cong. ch. and so. 19 00
——, ——, 5 00
1,302 65

Legacies.— Rocky Hill, Rev. A. B. Smith, by Rev. Elijah Harmon, in part, 850 00
2,152 65

NEW YORK.

Brooklyn, Ch. of the Pilgrims, add'l Mrs. H. L. Packer, 150; South Cong. ch., 61.30; Park Cong. ch., 11.20, 222 50
Carthage, Cong. ch. and so. 5 00
Churchville, Cong. ch. and so. 39 00
Clinton, Mrs. George K. Eells, 10 00
Flushing, Cong. ch. and so. 61 14
Howells, Cong. ch. and so. 9 00
Keesville, Mrs. R. B. Tomlinson, 100 00
Morristown, 1st Cong. ch. 10 86
Mt. Sinai, Miller's Place ch., m. c. 21 50
New York, Y. P. M. Soc. Taber. Ch., for school building, Marathi, 75; for laboratory at Kyoto, 100; Mrs. L. N. Buell, 25; Charles E. Pierson, 25; A friend for Africa, 1.50, 226 50
Riverhead, Cong. ch. and so. 50 00
Smyrna, Cong. ch., F. W. Avery, 10 00——765 50

PENNSYLVANIA.

Miners, Welsh Cong. ch. 10 00

NEW JERSEY.

Jersey City, 1st Cong. ch. 46 88
Orange, Hillside Presb. ch. 250 00
Plainfield, Mary E. Whiton, 30 00——326 88

SOUTH CAROLINA.

Cheraw, "Part of the Tithe," 10 00

LOUISIANA.

New Orleans, University ch. 15 10

TENNESSEE.

Pleasant Hill, Y. P. S. C. E. 1 00

ALABAMA.

Legacies.— Montgomery, Mrs. Sarah B. Merrill, by E. P. Morrissett, Ex'r, 599.81, less expenses, 498 31

ARKANSAS.

Little Rock, Cong. ch. 5 15

OHIO.

Bellevue, Cong. ch. 10 40
Cleveland, Euclid-ave. Cong. ch., 93.42: E. W. Morley, 100, 193 42
Garrettsville, Cong. ch. 12 00
Hudson, Cong. ch., 19; W. C. Webster, 10, 29 00
Lenox, Cong. ch. 6 00
Lodi, 1st Cong. ch. 10 20
New London, Cong. ch. 1 00
Oberlin, 1st Cong. ch., 86.18; 1st Cong. Sab. sch. and other friends, for primary Sab. sch. room, Samokov, 25, 111 18
Pittsfield, Cong. ch. 4 00
Rochester, Cong. ch. 1 00
Springfield, Woman's Miss. Soc. of 1st Cong. ch., for Bible reader, 12 50
Wakeman, A friend, 5 00
Windham, 1st Cong. ch. 20 32——416 02
Legacies.— Mad River, Frances J. Snodgrass, add'l, by Henry Neff, Trustee, 500 00
916 02

ILLINOIS.

Chicago, 1st Cong. ch., to const. H. D. P. Bigelow, H. M., 237.96; U. P. ch. m. c., 25.75; West-ave. Cong. ch., 20.13; Soc. Inq. Theol. Sem., 15.60; E. W. Blatchford, for house of Mr. S. C. Bartlett, Jr., Kyoto, 100; A friend, for Rev. C. F. Gates, for teachers and pastors, 50; for Rev. J. K. Browne, for Bible readers, 25; W. H. Rice's Bible class, for house for Mr. S. C. Bartlett, Jr., Kyoto, 25, 499 44
Griggsville, J. D. Philbrick, in memory of Mrs. Elizabeth H. Philbrick, 200 00
Kewanee, Cong. ch., add'l, 70 00
Lacon, 1st Cong. ch. 25 00
Lawn Ridge, cong. ch. 21 00

Lyonsville, Cong. ch. 4 31
Odell, Mrs. H. E. Dana, 10 00
Ontario, Cong. ch. 32 00
Polo, A young friend, 4 00
Providence, Cong. ch. 11 72
Roseville, Cong. ch. 13 12
Sandwich, Cong. ch. 29 50
Winnetka, Cong. ch. 37 53—957 62

MISSOURI.

Bonne Terre, Cong. ch. 8 65
Springfield, A friend, for Africa, 1 00
St. Joseph, Tabernacle Cong. ch. 71 62—81 27

MICHIGAN.

Addison, Cong. ch. 15 00
Almira, Cong. ch. 2 00
Coloma, Cong. ch. 6 46
Frankfort, A friend, 2 00
Grass Lake, Cong. ch. 1 00
Hillsdale, J. B. Underwood, 5 00
Manistee, 1st Cong. ch. 27 79
Oxford, Cong. ch. 3 25
Vernon, 1st Cong. ch. 3 59
Watervliet, Plymouth Cong. ch. 15 07—81 16

WISCONSIN.

Clinton, Cong. ch. 30 75
Evansville, Cong. ch. 23 00
Green Bay, Presb. ch. 1 00
Lake Geneva, ——, 5 00
Madison, 1st Cong. ch. 90 23
Sparta, 1st Cong. ch. 30 61—180 59

IOWA.

Creston, Pilgrim Ch. 3 00
Hull, Cong. ch. 21 10
Kellogg, Cong. ch., 8.63; W. Mis. Soc., 2.90, 11 53
Lewis, Cong. ch. 5 40
Maquoketa, Cong. ch. 24 20
Muscatine, Cong. ch. 75 50
Ottumwa, 1st Cong. ch. 51 75
Sheldon, L. W. Brintnall, 5 00
Waverly, Cong. ch. 6 25—203 73
Legacies. — Des Moines, J. P. Foster, by Ira Cook, Ex'r, 200 00
403 73

MINNESOTA.

Glyndon, Cong. ch. 8 26
Minneapolis, Plymouth Cong. ch., 109; 1st Cong. ch., 52.56, 161 56
Morris, Cong. ch. 20 00—189 82

KANSAS.

Manhattan, Cong. ch. 27 69
Wakarusa Valley, Cong. ch. 1 35—29 04

NEBRASKA.

Blair, Cong. ch. 7 73
Exeter, 1st Cong. ch. 5 50
Plymouth, Cong. ch. 4 00—17 23

CALIFORNIA.

Los Angeles, H. Patten, 10 00
San Diego, Mrs. L. C. Gunn, 70
Westminster, Cong. ch. 5 00—15 70

OREGON.

Albina, 1st Cong. ch. 60

COLORADO.

San Luis Obispo, Rev. E. N. Bartlett, 5 00

WASHINGTON TERRITORY.

Olympia, Friends in Cong. ch. 2 25
Tacoma, J. Arntson, 50 00—52 25

DAKOTA TERRITORY.

Lake Preston, Cong. ch. 10 00
Vermillion, J. T. White, 1 00—11 00

INDIAN TERRITORY.

Vinita, Cong. ch. 3 20

DOMINION OF CANADA.

Province of Ontario.
Toronto, Rev. John Logie, deceased, 10 00
Province of Quebec.
Montreal, Am. Presb. Sab. sch. towards miss. boat, "Montreal," 15 00—25 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For personal expenses of Rev. W. T. Currie, add'l, 133 33
For expenses of exploration of new station, 166 81—300 14

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Evan. ch. for India, 8.08; for Micronesia, 8.08, 16 16
Sophia, Sab. sch., Shoomkoff, for church, 2 00—18 16
Turkey, Ak Serai, m. c., collection for Bibles for Japan, 2 29
——, ——, Friends, 25 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions in part, 8,488 92
For Girls' School, Smyrna, 50 00
For schools in Madura Mission, 532 00—9,070 92

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 4,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter-st. Y. P. S. C. E., for a student, care Mr. Washburn, 20; Bremen, Union Sab. sch., 3.50; Phillips, "The Glad Helpers," 1; Princeton, Cong. Sab. sch., 4, 28 50
NEW HAMPSHIRE. — Littleton, Cong. Sab. sch., for David Teretsian, 30 00
VERMONT. — Johnson, Cong. Sab. sch., for girl, Harpoot, 5; Rutland, Cong. Sab. sch., 51.96; Swanton, Y. P. S. C. E., 50c. 57 46
MASSACHUSETTS. — Boston, Village Sab. sch. (Dorchester), for Rev. R. Winsor's school, India, 25.20; Buckland, W. B. M. Aux., for scholars under care Rev. L. S. Gates, Sholapur, 24; Lakeville, Precinct Sab. sch., 8.20; Newburyport, Belleville Mission Band, for students at Marsovan, Mardin, and Kyoto, 107; West Newton, G. B. Putnam's Bible Class, for students Kyoto, 20; Worcester, Union Cong. Sab. sch., for pupil at Marash, 75, 259 40
CONNECTICUT. — Abington, Cong. Sab. sch., 5; Cromwell, Cong. Sab. sch., 115.60, 120 60
PENNSYLVANIA. — Scranton, Ply. Ch. Reapers, for two Chinese children, 15 00
OHIO. — Fort Recovery, Mite Society, 5 00
ILLINOIS. — Winnetka, Cong. Sab. sch. 2 75
MISSOURI. — Springfield, Ger. Cong. Sab. sch., for Africa, 2 00
WISCONSIN. — Appleton, Cong. Sab. sch., 10.41; Kaukauna, Cong. Sab. sch., 5.33; Stockbridge, Y. P. S. C. E., 1.60, 17 34
MINNESOTA. — Glyndon, Cong. Sab. sch. 73
IOWA. — Denmark, Y. P. S. C. E. 5 00
CANADA. — Colquhoun, Cong. Sab. sch. 7 00
550 78

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Calais, 1st Cong. Sab. sch., 5; New Gloucester, Mrs. Green's class, 4.14; Searsport, Cong. Sab. sch., 2.12,		11 26
VERMONT. — Northfield, Cong. Sab. sch.		4 15
MASSACHUSETTS. — Boston, Village Cong. Sab. sch. (Dorchester), 16; Georgetown, 1st Cong. Sab. sch., 15; Hubbardston, Cong. ch. and so., 1; Tewksbury, Cong. Sab. sch., 1.20,		33 20
CONNECTICUT. — New Haven, 1st Cong. Sab. sch., 25; Windham, Cong. Sab. sch., 5,		30 00
NEW YORK. — Brooklyn, Puritan Cong. Sab. sch, 30.71; Clinton, Mrs. George K. Eells, 3; Owego, Cong. Sab. sch., 10,		43 71
OHIO. — Ravenna, Cong. Sab. sch.		5 44
ILLINOIS. — Chicago, Union Park Sab. sch.		50 00
IOWA. — Tyrone, Payne children,		70
NEBRASKA. — Friend, Cong. Sab. sch.		2 50
CALIFORNIA. — Westminster, Cong. Sab. sch.		1 27
NORTH CAROLINA. — Wilmington, Cong. Sab. sch., primary classes,		4 00
TURKEY. — Cesarea, Friends,		4 88
		191 11
Donations received in April,	31,688 48	
Legacies received in April,	14,052 35	
	45,740 83	

Total from September 1, 1887, to April 30, 1888: Donations, $258,004.11. Legacies, $109,206.38=$367,210.49.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN TURKEY.

MAINE.		
Bangor, Mary F. Denen's Sab. sch. class,	1 00	
North Yarmouth, Cong. ch. and so.	6 21	
Portland, W. B. M. Aux.	135 26	
Rockland, A friend, for Mardin,	1 00	143 47
NEW HAMPSHIRE.		
Concord, West Cong. ch.	18 00	
Gilsum, W. B. Adams,	1 00	
Hanover, Two friends,	2 00	
Moultonborough, W. H. Mason,	5 00	
Plaistow and No. Haverhill, N. H. Miss. Soc.	25 00	
——, A friend,	3 00	54 00
VERMONT.		
Barton, Cong. ch. and so.	17 56	
Burlington, Two brothers for Adana,	1 50	
Danby, Rev. Moses Patten,	3 00	
Hubbardton, A friend,	1 00	
Post Mills, Friends,	20 00	
St. Johnsbury, E. M. Stone, for use of Rev. G. F. Montgomery,	22 24	65 30
MASSACHUSETTS.		
Amherst, Fast Day Union collection,	16 00	
Andover, H. K. Satikian, 1.10; Herbert Snell, 1,	2 10	
Athol, Sab. sch. class, Easter offering,	6 50	
Beverly, Dane-st. ch.	7 60	
Boston, Highland Cong. Sab. sch., 6; For Syria, 4; A member of Central ch., 2; A friend, 10; A. P. M., 1; A friend, 1,	24 00	
Boxboro, Cong. ch., add'l,	7 00	
Boxford, A friend,	5 00	
Cambridge, A friend, 20; A friend, 15,	35 00	
Chelsea, A baby's first missionary money	6 00	
E. Longmeadow, Cong. ch. and so.	10 00	
Enfield, L. A. Smith and others,	5 75	
Everett, Cong. Sab. sch.	15 00	
Gardner, Mrs. J. C. Bryant,	2 00	
Grafton, Friends,	3 00	
Hawley, H. Seymour,	1 00	
Housatonic Cong. Sab. sch.	25 00	
Hubbardston, "My birthday,"	2 00	
Jamaica Plain, Central ch.	5 00	
Lakeville, A friend, for Eastern Turkey,	2 00	
Longmeadow, Cong. ch. and so.	20 00	
Natick, John Eliot ch.	5 16	
Newburyport, Belleville Cong. Sab. sch.	50 00	
Newton, J. W. Davis,	10 00	
Roxbury, Two friends in Eliot ch.	10 00	
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KO-THAH-BYU, THE KAREN APOSTLE.

In the year 1827 the Karens of Burma were a poor, despised, and scattered people, without a written language, often enslaved and cruelly abused by the Burmans. They were children of the forest, the mountain, and the jungle, hiding at times from their oppressors. Those who dared to live in the cities were seized as slaves for even a trifling debt. They were held together by race traditions and by a religion distinct from any other about them, having no idols nor any Buddhist beliefs. They said that their ancestors came from the northwest "across the running river of sand;" and they claimed to have had religious

A RED KAREN VILLAGE.

books which had been lost by their forefathers. They retained traditions of the creation, the fall of man, and the flood, which correspond most wonderfully to the Old Testament history. They handed down from father to son the assurance that there was a God and that he would yet save them. "Hence," wrote the Karen San-qua-la, after he became a Christian teacher — "hence, in their deep affliction, they prayed: 'If God will save us, let him save speedily. We can endure these sufferings no longer. Alas! where is God?'"

The Karen elders also taught their children many excellent moral precepts. So remarkable is their likeness to the divine commandments given to the Jews that some have thought the Karen race must have descended from the lost tribes of Israel. San-qua-la says: "We were instructed never to forget God, to pray to him every day and every night. A prophet also told us that white foreigners would come, who were our younger brethren, and that they were righteous and had the words of God, and that with them happiness would arrive."

To this wretched and waiting people came at length the promised deliverance. They heard rumors that the white foreigners were coming and prayed diligently for their arrival. It was in April, 1827, that Mr. Judson, of the American Baptist Mission, notes among hopeful enquirers a Karen, Ko-Thah-byu by name, a man of very ordinary abilities, exceedingly ignorant, passionate, and immoral. He accepted the truth of Christ, but it was a year before he gave such evidence of a change that the little Burman church ventured to receive him. At his baptism in 1828 he was forty years old, had recently married, and had studied enough to read the Burman Bible. Three Karen visitors in Tavoy witnessed his baptism, and they urged him to go back with them and teach their people. He consented, and from that day he ceased not to travel up and down the land, preaching Jesus. The Karens listened eagerly. Was not this the God who could deliver? Ko-Thah-byu often returned to Tavoy, bringing companies of natives for further instruction. One day he found a very interesting young Karen in the niche of a a Buddhist temple, where he had been fasting two days. He had heard of Buddha's rules from the Burmans, and thought he would try this austerity in hope of future reward. He listened to the Christian teaching, took a Christian book, and returned to his forest to impart the knowledge he had gained to others. Soon he was back in Tavoy, where Ko-Thah-byu spent nearly a whole night in telling him the way of God more perfectly.

Ko-Thah-byu was now always devising new and judicious plans of doing good. His wife was with him on one long tour, and when he had preached awhile in a certain place he said to his host: "Brother, it is very pleasant staying with thee, but my wife wishes to go to Tshiekku." So he took his wife to tell the good news in Tshiekku, while he went over the mountains to another village. December 16, 1830, he returned to Tavoy with nearly forty in his train, who had all come to receive baptism. In the rainy season, when it was impossible to travel, this diligent Christian would teach school. But preaching was his ruling passion. He was once out in a boat with a missionary when they were in great danger of drowning. He cried out in distress, but not merely in fear for himself, or in grief at parting from his family. "Teacher," he said, "we shall all be drowned, and I shall never more preach the Word of God to the Karens!"

The Karens repaid his toil. The missionary, Mr. Mason, visited the eastern Karen settlements where Ko-Thah-byu had labored most, and he wrote thence: "I date no longer from a heathen land. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and look like Christians. I see no dwellings but those inhabited by Christian families."

In 1833 Ko-Thah-byu began to travel through northern Burma. Fifty Karens soon sought further instruction from the missionaries at Rangoon, saying that

their neighbors were coming soon. And they did come in throngs. Sometimes for months together nothing would be heard of Ko-Thah-byu, until companies of Karens converted by his labors would arrive for baptism, or a missionary would

KO-THAH-BYU MEMORIAL HALL.

be sent for to visit new churches in the wilderness gathered under his preaching. One such visit, in 1836, is recorded, when 167 persons were found in one place, all of whom were received into the church, "sustaining as good an examination

as an equal number of converts in America would do." One hundred more stood ready for baptism.

Ko-Thah-byu was in love with this gospel work. In other matters he was inefficient: in this he was all alive and seemed nerved with more than mortal energy. He would not pass a person on the road without a few words about the great things of God, and if the person consented, would sit down by the wayside and preach to him by the hour. He knew little else save the way of eternal life, but this he knew perfectly and preached powerfully.

But how came it that such a man, dull to a proverb on other subjects, should show such surprising power and force of illustration the moment he touched his favorite theme? One of his assistants answered the question thus: "Ko-Thah-byu was an ignorant and stupid man, *but God was with him.*" He knew that he was nothing and could do nothing, and this drove him to prayer. When not preaching he read the Bible and prayed. This he did aloud, though in a low tone, and was known to spend whole days in this way. After evening worship he would keep on until nine, ten, or eleven o'clock, and he seldom spent a whole night in sleep, praying as many as three times. Here was the secret of his power.

A KAREN PREACHER

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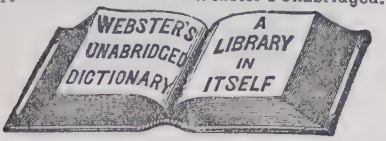

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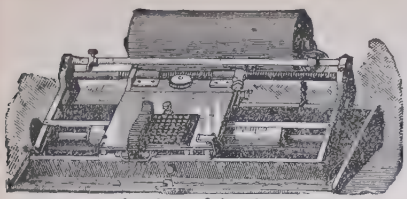

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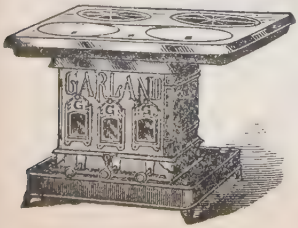

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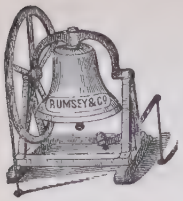

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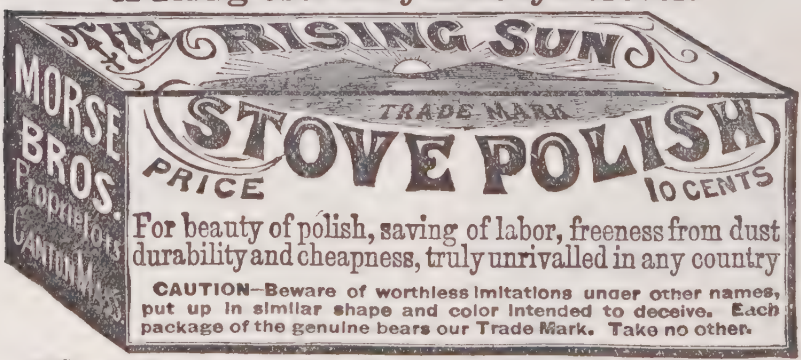
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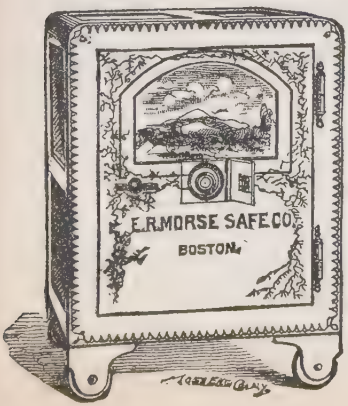

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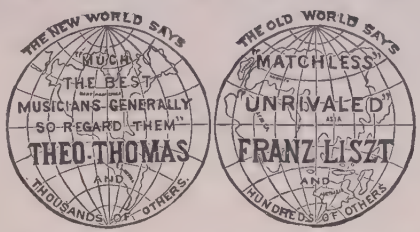

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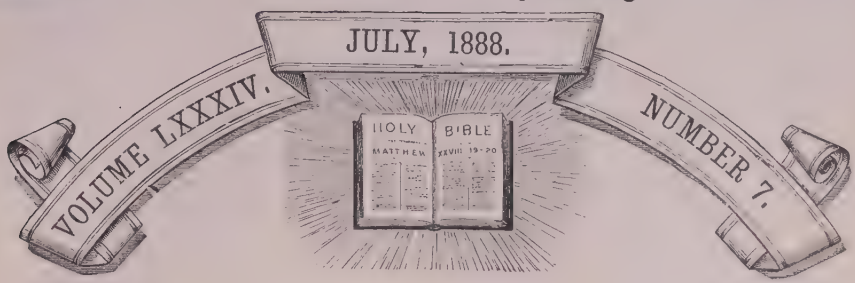

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THE

MISSIONARY HERALD.

VOL. LXXXIV. — JULY, 1888. — No. VII.

NINE MONTHS. — The receipts for the month of May fell below those of the corresponding month in 1887, from donations by about $2,300, and from legacies by about $2,500. This reduces the amount of the increase for the first nine months of the financial year, so that the advance from donations is only about $21,000, and from legacies not much over $51,000. We need, therefore, for the remaining three months, special additional contributions beyond the ordinary regular gifts of churches and individuals from as many sources as possible. The urgent call from the missions for important grants-in-aid of the native churches for evangelistic and educational work, amounting, beyond the utmost which the committee feels authorized to appropriate, to not less than $25,000, still continues. Would that a few generous men would unite together and add this sum to their regular contributions. It would send gladness all over our missionary fields. Let no one forget that it is the abounding blessing of God upon our work abroad which gives emphasis to the urgency of this call. This urgency will continue so long as He continues to open the door of opportunity. Such special additional gifts may therefore be well called "thank-offerings."

AMONG the letters from the missions and also in the Young People's Department will be found extended extracts from letters from Micronesia. The mail brought up by the *Star* reached the Mission Rooms May 19, and was very voluminous. We are compelled to put over to a future issue the reports from Ponape and Kusaie. The *Star* is expected to sail from Honolulu early in July, on her return voyage to Micronesia. She will carry upon this voyage, as reinforcements for Ruk, Rev. Alfred Snelling and wife, and for Kusaie, Miss Alice C. Little. Mr. Snelling is a graduate of Chicago Theological Seminary, and will take the place made vacant by the death of Mr. Logan. Miss Little is from Janesville, Wisconsin, a member of the graduating class at Oberlin, and will be associated with Miss Smith in the care of the Girls' School on Kusaie. The *Star* will remain in charge of Captain Garland, who is warmly commended by the missionaries and by all who sail under him. Let the vessel and those she is to carry be remembered in the prayers of the young and the old.

WE are not sure that a number of the *Missionary Herald* within the past generation has gone out, as does this one, without some letter from Turkey. It is not because there are not plenty of letters from Turkey in our pigeon-holes, but because other missions crowd our pages so that there is no room left.

By arrangement with Secretary Smith, now in London, we have received, just as we go to press, a despatch by cable, reporting the opening sessions of the General Missionary Conference. On Saturday, June 9, a reception was given the delegates in Exeter Hall, at which the Earl of Aberdeen gave an address of welcome, to which responses were made by representatives from several countries, Rev. Dr. A. C. Thompson speaking in behalf of friends in the United States. The Conference opened most auspiciously, ninety-four missionary societies being represented, and five thousand persons being present at the earlier sessions. On Monday, June 11, the topic was "The increase of Islam, and the social, political, and religious influences of Mohammedanism." The principal speakers on this theme were Dr. Schreiber, of the Rhenish Missionary Society; Rev. Dr. Bruce, of Persia, and Rev. Dr. Taylor, of New York. At the evening session Rev. Dr. Pierson, of Philadelphia, spoke upon the Progress of Missions. In our next number we shall hope to give some extended report of this most important conference.

The Woman's Board of Missions, Boston, has lost a devoted friend and a faithful official in the death of Miss Emma Carruth, who has for fifteen years, first as Assistant Treasurer and afterwards as Treasurer, freely given her time and energies to the care of the financial department of the Board. She fulfilled her trust with marked ability, and even during her prolonged sickness, when suffering most keenly upon her bed, she still kept watch of her accustomed work. May the Lord raise up other helpers as faithful and devoted.

The telegram received from London, which appeared in daily papers of May 29, stating that Mr. Stanley had been heard from, claims to be based on a letter from Major Bartelott, dated October 25. But from other sources we have had news from Bartelott's camp on the Aruwimi of a much later date, and nothing had then been heard from the explorer. Sir Francis De Winton, of the committee in London, and others who are acquainted with the circumstances, do not express any great anxiety in regard to the expedition, thinking that if anything serious had happened to Stanley's party some word would have been brought to the camp on the Aruwimi. While this is probable, it certainly is strange, if the expedition is prospering, that some message has not been sent back. We have heard from Emin Pasha at a much later date than from the expedition that is on the way to relieve him. All this is certainly singular and is suggestive of some trouble.

It is proposed by the Zulu Mission to send some of its members to Umganu's kraal, formerly Umzila's, for the purpose of establishing a station at that point. The mission calls loudly for six new missionaries with their wives, both for the extension of the work to the regions beyond, and for the assistance of those who are growing aged and feeble. Mr. Robbins is suffering from serious physical infirmity. Mr. and Mrs. Rood are, after long absence from their native land, to take a period of needed rest, while on account of broken health it seems necessary for Mr. Goodenough and his family to return to this country. The mission in its crippled condition calls for the sympathy and prayers of Christians and for speedy reinforcements.

With great thankfulness may we record the fact that in Central Turkey there has been abundance of rain, and the prospect of good crops is excellent. Moreover, it now seems probable that the rain has destroyed the grasshoppers, which have in recent years produced such desolation in Eastern Turkey, and which have threatened to destroy any crop which might promise well.

From the report of the engineer of the *Morning Star* we find that during the last voyage from Honolulu and back, which covered nine months and thirteen days, the engine worked 1,239 hours, or fifty-one and a half days, consuming 161 tons of coal. The engine and boilers, he says, "work fairly well, and give fair results for the fuel consumed." Mr. P. C. Jones, of Honolulu, chairman of the committee of Hawaiian Board on the *Morning Star*, reports that the vessel came into port after her voyage "looking extremely well."

Whatever has been done for Japan is done for a people who are not in danger of being pauperized by aid given them, but are ready to do whatever they can for themselves. In April last a public meeting was held in Kyoto in the interests of the Doshisha, the governor of the province giving the principal address. As a result of the meeting a native editor of one of the leading papers made a gift of two hundred dollars to this training school, and a poor student, who had to sell one of his garments to raise the money, gave fifty cents. One of the Osaka churches has just dedicated an edifice with a seating capacity of eight hundred, the largest Protestant church edifice in Japan, built entirely at its own cost. This city of Osaka has also the largest Christian girls' school in the empire, having over 370 pupils, to which the Board gives nothing except the services of its foreign teachers.

Tidings have been received of the death of Dr. Mackenzie, of the London Mission at Tientsin, China, who died in that city April 1. Dr. Mackenzie is well known in connection with the Tientsin Mission Hospital, which was originally a Chinese temple, but in 1879 was converted into a hospital at the expense of the Viceroy, Li Hung Chang, in gratitude for medical aid afforded Lady Li by Dr. Mackenzie. The circumstances under which the hospital was built, its relation to many eminent Chinese officials, and the ability with which it was conducted by Dr. Mackenzie make it one of the most noted institutions of the kind in the East. The missionaries of our American Board express great sorrow over the loss that they and all missions in China have sustained in the death of Dr. Mackenzie. They speak of him as a remarkable man whose life ought to be written and studied by the world. He was eminent as a winner of souls, thirty-nine persons having been brought into the church the last year through his labors.

A volume of sermons in Bohemian, preached by our missionary, Rev. A. W. Clark, of Prague, has been published, at the request of those who first heard them. It is entitled "Cena Duse," or "The Worth of the Soul." The sermons are printed with the thought of reaching not only many in Bohemia, but also natives of that land now in the United States. The volume can be secured through the American Tract Society of New York, or of Rev. E. A. Adams, 670 Throop Street, Chicago.

We regret to note the action taken by the American Baptists in their recent convention held in Washington. The committee to which had been referred the much-mooted question as to a Baptist mission among the Armenians did not recommend the adoption of this mission by their Missionary Union. This, we believe, was in accordance with decided opinions on the part of the management of the Union, and was clearly, in our judgment, in accord with just principles of missionary comity. But the report recommended that the Baptist *Publication Society* continue to collect and transmit funds for this work among the Armenians. This strikes us as a singular course of action; for if there is good reason for the maintenance of this Baptist mission in Turkey, it should be conducted by their Missionary Union. If reasons of comity would prevent this work being done by their Missionary Union, is it any less a breach of comity to have it undertaken by a publication society? The whole movement is one, as all testimony shows, which cannot strengthen, but must divide, the evangelical forces in Turkey; and we could wish that all Baptist Christians in the United States viewed in the same light as does their own Missionary Union this intrusion, not merely into territory occupied by others, but into churches well organized and at work, where the inevitable result must be division and weakness.

The recent riotous conduct of the students connected with the Madras Christian College, the missionary institution of the Scotch Free Church, because of the report that one of the students there was to become a Christian, is a sad commentary on the religious character of much of the higher education in India. It is bad enough that the gospel is ignored in government institutions, but still worse when, out of deference to Brahman prejudice, it is not made prominent and controlling in the life of so-called Christian institutions. Better do without students than employ heathen teachers and defer to a heathen sentiment in the instruction that is given. While we profoundly regret, on missionary grounds, the course adopted so largely in the English colleges and universities of India, we cannot but feel grateful for the success that has attended the effort to maintain thoroughly Christian colleges at Jaffna, in Ceylon, and at Pasumalai, in our Madura Mission — grateful for the young men brought to the knowledge of Christ in them; grateful for their zealous labors in the neighborhood while students; and, if possible, more grateful still for their fidelity to their Christian profession in subsequent life. Friends interested in the spiritual welfare of India may well contribute to sustain these institutions and enlarge their means of usefulness.

The American Committee for the General Conference of Foreign Missions reports that the delegates from this country to the Conference number one hundred and sixty-eight, of whom seventy-four are from general missionary societies, forty-six from women's societies, and forty-eight delegates at large. The investigations of this committee have revealed the fact that there are in America forty-six evangelical foreign missionary societies, and thirty-six women's societies. We trust that the special prayer which has been offered for this Conference, and which will be ascending through its sessions from the ninth to the nineteenth of June, will continue after its adjournment, with earnest supplications that the blessing of God may follow its deliberations.

Renewed men are the best evidences of Christianity. It is not difficult to believe in the miracles of the Bible when one sees miracles wrought in the transformation of character. To make a saint out of a savage is more than to open the eyes of the blind. Professor Henry Drummond, in his new volume on "Tropical Africa," accepts this line of evidence in regard to the value of missions as he tells the story of an African convert connected with the Scotch Free Church mission on Lake Nyasa. "I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not 'pious'; he was neither bright nor clever; he was a commonplace black; but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march was nor how tired the men. I make no comment. But this I will say, Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions for one thing, because I believe in Moolu."

What Sunday-school or individual would like to maintain a Christian colporter on the island of Ponape, Micronesia, who is now laboring among the Spaniards and the waifs from other lands who are drifting to that far-off island? One of these waifs from New York City, after wandering long in sin, was converted to Christ on Ponape, and has since then been doing such excellent Christian service as a colporter and Bible reader among the foreigners that Mr. Doane is now paying out of his own pocket one hundred dollars a year, all it costs to support this man. Who will take this sum and relieve the faithful missionary who cannot well pay it?

A correspondent of the *Indian Witness* reports that, under the leadership of Babu Protap Mazoomdar, the three or four sections into which the Brahmos of Bengal have been divided have formed a union, to which union all persons who call themselves Brahmos are eligible. These divisions are the Adi, or Conservatives; the Sadharan, or Constitutionalist; the disciples of Keshub Chunder Sen, or the New Dispensation; and the followers of Mazoomdar. The principles on which the union is based are the following: (1) The unity of God; (2) The catholicity and unsectarian character of the Brahmo-Somaj; (3) The preservation of the purity of character in all our reforms and developments; (4) Spiritual culture through definite processes; and (5) The consolidation of the Brahmo community by physical and moral improvement. This correspondent of the *Indian Witness*, as a theist, objects strongly to this union, inasmuch as it incorporates into it the pantheism of Vedantism. The doctrine of the unity of God is indeed maintained, but that of his personality is surrendered; and this correspondent enlarges upon frightful moral effects of Vedantism. There can be little hope for India from any of these systems which do not exalt the Saviour of the world.

Basing the estimate on the comparative value of a day's labor in the United States and in Harpoot, Eastern Turkey, the contributions of the people in the Harpoot mission field last year were equivalent to about $100,000 in this country. Of this amount more than one third was paid into the treasury of Euphrates College. This is a remarkable record, showing that the people appreciate the Christian and educational work done among them. Apart from missionary salaries the Board expended in this field last year $5,181. The fine and much-needed college building described by Mr. Barton in the *Missionary Herald* for January last, built for $5,000, would have cost at least $30,000 in Massachusetts. Aside from the cheapness of labor, Yankee tact aided in its economical construction, for lime was burnt and standing trees bought when the unusual demand for building materials had created "corners" in the market. It was built, as Mr. Barton says, "on faith," because it must be in this way or not at all. Had there been any delay on the part of the college in availing itself of the permit to build, which was suddenly granted and which the Turkish superintendent of public instruction very soon regretted having given, the construction would have had to be postponed indefinitely, possibly forever. And now this building, so imperatively needed, and so providentially secured, calls loudly for the $5,000 which it cost. This sum ought to be in hand at once. Who will make an extra gift of this amount? Or, are there many who will aid in this work? Any gift, large or small, sent to the Treasurer of the American Board, and designated for this object, will be gladly appropriated according to the wishes of the donors.

We have received an interesting pamphlet on "The Arab in Central Africa," by James Stevenson, who has heretofore written a good deal in reference to philanthropic and commercial enterprises in Central Africa. He brings together many facts which show that within the last five years the ravages of the Arabs have increased in area and intensity, so that a territory west of the Great Lakes, one thousand miles by four hundred, has been devastated. It is a sorrowful story of the growth of the slave-trade, and the statements here brought together give force to the representations made to the British government, urging it to interpose in the defence of the rights of commerce in the interior of Africa. Mr. Stevenson's pamphlet is accompanied by a fine map of Africa, showing the lines on which the slave-trade is now prosecuted.

It is reported that the emissaries of Russia are now in Macedonia inciting the people to rebellion, this being a part of its scheme for disturbing the existing state of affairs in the region of the Balkans. A rising of the people in Macedonia would inevitably involve Bulgaria, and any serious political disturbance in Bulgaria would give Russia an opportunity for interference. In the meanwhile Prince Ferdinand is securing the affection and admiration of the people who have chosen him as their ruler, and there seems less and less probability, as time goes on, that the Great Powers of Europe will join Russia in opposing the will of the Bulgarian people. At the present moment the outlook for the prince and his realm is more hopeful than it has been hitherto, and we trust that Bulgaria will be left to the autonomy and the peace which she has well earned.

MANY pastors are painfully aware that they have not succeeded in stimulating and guiding the missionary interest among their people as they should, and they would gladly welcome any practical suggestions as to better methods. Such pastors will find help in a twenty-four page leaflet issued by the American Tract Society, entitled "Ministers and Missions," prepared by Rev. Dr. Kincaid, of New York. This branch of "pastoral theology" calls for far more consideration than is ordinarily given it, and Dr. Kincaid gives some excellent hints as to the way in which ministers may wisely kindle and direct the zeal of their people in missionary lines. In these days variety and entertainment are demanded from the pulpit, and within certain limits it is proper to meet this demand. It is undoubtedly true, as Dr. Kincaid says, "that to the average man the Acts of the Apostles is more interesting than the Epistle to the Romans;" and if ministers only knew their opportunity they would find in the treatment of missionary themes something that is remarkably adapted to awaken interest in the minds of their hearers as well as to help forward the kingdom of God on earth.

THE resignation of Count Ito as Prime Minister of Japan awakens some concern as to the state of political affairs in that empire. It will be remembered that Count Inouye, a leader among the officials of Japan, resigned a few months ago because of his inability to carry out his arrangements with western nations. Now Count Ito, who is one of the ablest of Japanese statesmen, and who has been specially connected with the movement for the establishment of a representative assembly to be inaugurated in 1890, has laid down his portfolio. As yet no definite information has been received as to the reasons for this step, but it would seem to indicate a serious crisis in the political affairs of Japan.

MR. NEWELL, of Northern Japan, has been spending the winter months at Nagi-oka, an out-station of Niigata. He reports that for two months the snow was six feet deep on a level, and nowhere through the city streets was there anything more than a single narrow footpath. During the first thirty-five days of his stay it snowed thirty-three days. Mr. Newell says, however, that "the weather had not been very severe." While the storms were about them the sunlight of truth was entering some hearts, and over one hundred pupils of the school have been attending Christian services each morning, though only last autumn they were quite indisposed to come.

A MISSIONARY of the Baptist Board, just going to Japan, who is to be supported by a single church in Illinois, asks if it would not be quite as well for many churches to sustain each a missionary in the foreign field, as to have a thousand-dollar choir singing in an unknown tongue?

THE diamond trade of South Africa has come to be of great importance. In 1887 the value of diamonds exported was over $21,000,000, while within the last five years the value is about $79,000,000. But there are souls in Africa of infinitely more value than are these precious stones; would that men were as willing to go to Africa to seek for these souls as they are to seek for diamonds.

OUR WEST CENTRAL AFRICAN MISSION.

MANY of the missionary societies laboring in Africa are just now experiencing serious trials in connection with the sickness and death of several of their missionaries and also from newly awakened hostility on the part of the native chieftains. It is with great regret that we see the confirmation of the rumor, to which we alluded last month, of the death of Bishop Parker, of the English Church Missionary Society, and of his associate, the Rev. Mr. Blackburn, both of whom died of fever at their station at the southern end of Victoria Nyanza. Following so soon upon the murder of Bishop Hannington, the death of his successor will be a sad blow to the Church Missionary Society. Moreover all the stations of this Society in East Africa, as well as of the London Society on Lake Tanganyika, have experienced great trials of late in connection with the *hongo*, or claims for tribute, made by the native chieftains. Recently also the Free Church of Scotland's mission on Lake Nyasa has been compelled to suspend

MISSION STATION OF KAMONDONGO, BIHE.

its missionary operations, and to attend solely to self-defence against the assaults of Arab slave-traders, who have entered anew and with great vigor upon their infamous traffic. The losses by death of our English Baptist brethren on the Congo have been so numerous as to be wellnigh crushing.

With profound sorrow for what our brethren of other societies are called to endure, we are reminded by contrast of the gratitude due our heavenly Father for his leadings of our mission in West Central Africa. We have had losses and trials, and we know not what may be before us in the future, yet we have great occasion for thanksgiving. God evidently guided in the choice of the region which our mission now occupies. The climate is salubrious, the soil fertile, and the people, while rude and wholly uncivilized, are yet vigorous and enterprising. They have received our brethren with as much kindness as could have been expected from them, and they are responding to the appeals made to their reason and conscience more quickly than have most of the tribes of Africa. The stations occupied are sufficiently removed from the coast to escape most of the unfavorable influences arising from close contact with the corrupt side of civiliza-

tion, and yet they are not so far inland as to allow the intervening of hostile tribes between the stations and their base of supplies. The people of Bihé and Bailundu are the travelers and traders of that portion of the continent, and their language is spoken far into the interior. These are favorable points in connection with our mission for which we should be devoutly grateful.

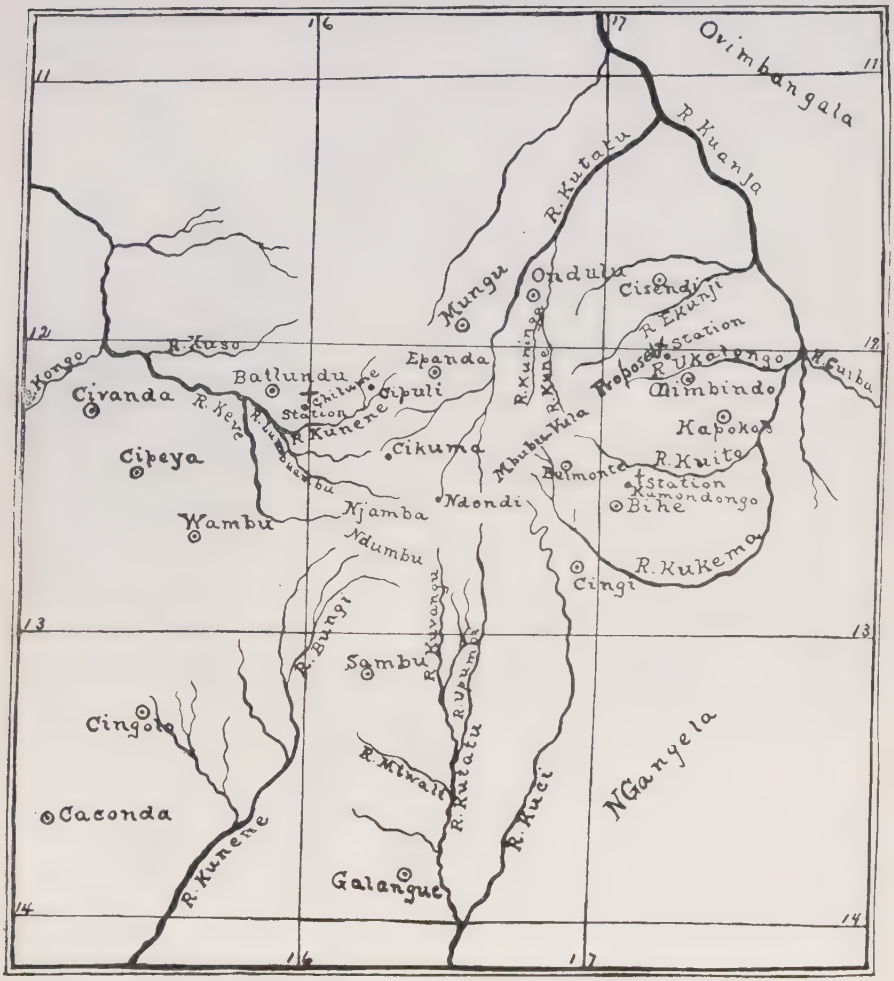

CHART OF BAILUNDU AND BIHE.

We are glad to give here a map of the district about Bihé and Bailundu, made from a rough drawing of Mr. Currie's, whose reports of recent explorations while searching for a site for the new station have been given somewhat at length in recent numbers of the *Herald*. We give also an engraving, made from a photograph taken by Mr. Fay, of the new mission station at Bihé. The building at the left is called the Sanders House, occupied by the Fays during the absence of Mr. and Mrs. Sanders at the coast. The large building at the right is the schoolhouse. Of the place Mr. Fay writes on the tenth of March: —

"The longer we are on our present site the better I like it. I think with comparatively small outlay it is going to become a very pretty place. The people are near. The garden ground is quite rich and will readily become more so from careful treatment. The spring of water which we did not find till after we had begun our camp has turned out a perfect treasure. Even in the driest weather it puts out a stream sufficient for our use. A few days ago I received a lot of trees for which we had sent to Lisbon. They are doing nicely and in a few years we hope to have oranges, grapes, apples, peaches, plums, cherries, apricots, figs, and some other tropical fruits. These cost us comparatively little and will in the future be of great good to us in every way."

Our readers will be glad to see the reproduction of a photograph of Chikulu, the chief man of Chilume, the village nearest our station in Bailundu, who will be remembered, by those who have watched carefully the story of this mission, as the man who had so much to do with expelling the missionaries at the time they were driven out in 1884. The lads connected with the mission, and who have been faithful in their confession of Christ, were all under the authority of Chikulu, and he has sometimes used them very cruelly. It must not be supposed that the costume in which he was taken in Mr. Currie's photograph is the ordinary costume of an African *sekulu*. The vain man had arrayed himself gorgeously for the occasion. And since our engraving was made, tidings have come of his death. By the last mail Mr. Stover writes that Chikulu died in March last, after a short illness, and he says of the event: —

CHIKULU, LATE CHIEF OF CHILUME.

"It will be a relief to the boys, although they did not seem to think of that, but were kind and attentive to all his wants during his illness, notwithstanding the fact that on the very day of his death the king interfered on their behalf in the case of a fine which Chikulu had put upon them falsely out of sheer malice."

The recent tidings from the young church at Bailundu are encouraging. The members, none of whom are over twenty years of age, are not only standing stedfastly but seem to be growing in knowledge and in grace, and our brethren write of these youth as giving them unspeakable comfort by their kindness and fidelity. Let this mission in Africa, so well planted and so graciously favored of God, be continually remembered in the prayers of the friends of missions.

THE MISSIONS OF THE AMERICAN BOARD IN ASIATIC TURKEY. 1831–1887. A CONDENSED SKETCH.

BY REV. EDWIN E. BLISS, D.D., OF CONSTANTINOPLE.

MISSIONARY WORK. — CONTINUED.

SECOND PERIOD. — A second period in the history of the missionary work under consideration, covering twenty years, from 1846 to 1866, was a period of *growth and organization*. The stations occupied by missionaries increased in number from five to twenty-four. Aintab, in what is now called the Mission to Central Turkey, was first occupied in 1849; Mosul on the Tigris in 1850; Diarbekir, also on the Tigris, and Marsovan, in the centre of Asia Minor, in 1857; Arabkir, in Eastern Turkey, in 1853; Tocat and Cæsarea in 1854; Marash, Aleppo, Sivas, and Harpoot in 1855; Oorfa, Nicomedia, and Antioch in 1856; Mardin, Bitlis, and Adrianople in 1858; and Adana in 1863; the work thus spreading to all parts of Northern Turkey.

DIVISION INTO THREE MISSIONS. — At first all the stations occupied constituted but one mission, which held annually a meeting of delegates from each station for the consideration of all plans and estimates for the coming year. But at length the expense of time and money involved in attendance upon these annual meetings became so great for delegates coming from remote places that in 1856 the stations of Aintab, Marash, Antioch, Aleppo, and Oorfa were constituted a separate mission, having the Taurus Mountains for its boundary on the north. This is called the MISSION TO CENTRAL TURKEY.

Again in 1860 the delegates to the annual meeting of the remaining stations, finding that some of their number had been obliged to travel seven hundred and fifty miles, requiring more than a month of time, and finding other difficulties in the care of so extensive a region by one mission, decided upon another division, by which the stations of Erzroom, Harpoot, and Arabkir, uniting with Mosul, Mardin, and Diarbekir (stations of the Assyria Mission, which had been carried on for eleven years in Southeastern Turkey), should constitute a separate mission, to be called the MISSION TO EASTERN TURKEY, having for its boundary on the west the forty-second degree of east longitude, and for its eastern limit the borders of Persia. The remaining stations, Constantinople, Adrianople, Smyrna, Broosa, Nicomedia, Trebizond, Marsovan, Sivas, including Tocat and Cæsarea, are within the bounds of what is called the MISSION TO WESTERN TURKEY. These three missions, all acting under the supervision of the Prudential Committee at Boston, now carry on the work entrusted to them, holding annual meetings independently of each other, but securing unity of plan and operation by an interchange of representatives at their meetings.

The persecutions, already mentioned, continued with but little abatement till 1850, when through the kind intervention of the English ambassador, Sir Stratford Canning, afterwards bearing the title Lord Stratford de Redcliffe, and others, the Sultan issued a royal firman, giving to his Protestant subjects all the rights and privileges of a distinct civil organization, putting them on an equality with the Armenians, Greeks, and other non-Moslem communities. The provisions of

this firman have been imperfectly carried out, but have secured the cessation, to a great extent, of former persecutions. During these twenty years, the number of evangelical churches increased from four to forty-seven, with 1,913 members in all, the number on their rolls from the beginning having amounted to 2,337.

Evangelical Unions. — In 1864 eight of the churches in the vicinity of Constantinople formed an ecclesiastical association called, from the ancient name of the Roman province to which they belonged, the *Bithynia Union*. It carries on its work independently of the missionaries, who, however, attend its meetings and take part in their exercises as honorary members. The object of the union is to take oversight of the churches, provide pastors, attend to cases of complaint, and promote the prosperity of the evangelical work in the region. A similar union was formed in 1865 among the churches in the mission to Eastern Turkey, and was called the *Harpoot Union*. This union has carried on an important missionary work for years for the Armenians living among the Koords in that region. Another union has been formed among the churches of Central Turkey, and bearing the name of the *Cilicia Union*, and still another called the *Central Union*, among the churches centring about Marsovan, Cæsarea, and Sivas in the Mission to Western Turkey. There have been established native evangelical societies also in the regions of Erzroom and Bitlis for the promotion of home missionary work. Besides the meetings of these associations, repeated conferences were held during these twenty years, sometimes extended for days, and attended by missionaries and representatives of the churches, pastors, and others, to secure harmony in action and progress in the work. Extensive tours on the part of native pastors and of missionaries helped in the same direction. During the same period there was continual advance, though at first not very rapid, in the contributions of the churches to the support of their own institutions. The habit of giving tithes to the service of the Lord was adopted in many of the communities, especially in the interior.

Theological Seminary and the Press. — Early in the history of the station at Constantinople, a seminary was established there for the education of young men preparing for the ministry, such as gave promise for that work. This seminary, long under the care of Dr. Cyrus Hamlin, was removed in 1865 to Marsovan in the interior, and has been continued there as the theological seminary for the Mission to Western Turkey. In its place has arisen Robert College, which, though having no organic connection with the mission, is in full sympathy with its work. Robert College opened in 1862, and graduated its first class in 1868. A theological seminary was started in 1859 at Harpoot in Eastern Turkey, and sent out its first class of eighteen men in 1863. Schools for the training of preachers and teachers were also early established at Tocat, Mardin, Marash, and Aintab.

The Mission Press, which had been transferred in 1833 from Malta to Smyrna, was again transferred in 1853 to Constantinople, where it has ever since continued its operations. The books, tracts, and newspapers printed have been in Armenian, ancient and modern, for the use of Armenians speaking their own language; in Armeno-Turkish (Turkish printed in the Armenian character), for Armenians using only the Turkish language; Arabo-Turkish (Turkish in the

Arabic character), for Turks; Greco-Turkish (Turkish in Greek character), for Greeks using the Turkish language. The Scriptures in these different languages and characters were at first published under the auspices of the mission, but since 1858 this work has been under the care of the agents of the American and of the British and Foreign Bible Societies. The general publication work of the three missions is done principally at Constantinople on account of facilities found there, and is about equally divided between publications of Christian literature and textbooks for schools.

Third Period. — A third period, covering the remaining twenty-one years (1866 to 1887) of the history of the missions in Turkey, may be characterized as the period of decided *advance in educational work, and in the establishment of cordial relations of coöperation between the native evangelical churches and the foreign missionary laborers.* During this period the number of organized churches increased from forty-seven to ninety-seven, and the membership from 1,913 to 8,618.

One of these churches, organized by the Bithynia Union in 1867, was composed entirely of evangelical Greeks. In other cases Greeks and converts of different nationalities, Turks, Jews, Bulgarians, have become members of the local evangelical church. In 1872 Van was added to the list of stations in Eastern Turkey. The theological seminary at Marash graduated its first class in 1871. The erection of a large and commodious Bible House (dedicated in June, 1872, by means of funds collected, mainly in America, by Rev. I. G. Bliss, D.D., and placed under the care of trustees) marks an era in the Bible and general publication work.

Educational Work. — From the beginning, common schools to teach reading (especially the Bible), writing, and other primary studies had been established at all stations and out-stations. During this twenty-one years these schools were multiplied, improved in character, and graded schools introduced. High schools for boys, and seminaries for the higher education of girls, were established in almost every important city in the three missions. Industrial departments were added to some of the high schools for boys, to teach the pupils to some extent useful trades, form habits of industry, and aid in their pecuniary support. "The Home," a boarding school for girls, established at Constantinople in 1872 under the auspices of the Woman's Board of Missions, for the higher education of pupils gathered from the various nationalities in the surrounding region, began to send out its graduates in 1875. In the same year Central Turkey College commenced operations at Aintab, and soon added its medical department. The Normal School established in 1872 at Harpoot became Armenia College in 1878. Its name has been changed to Euphrates College, and it has normal, female, and theological departments; and now in 1887 the high school for boys at Marsovan has become Anatolia College.

Self-support and Self-government. — It is a principle early accepted on the part of missionaries and of the churches formed in connection with their labors that an evangelical work once begun in any region should pass, as soon as may be, into the hands of native Christians; that the work should be primarily regarded as belonging to their churches, and that the missionaries from abroad

should be regarded as their helpers. Hence the efforts to establish self-supporting and self-governing churches and to induce them to take upon themselves as fast and as far as possible the responsibilities of pushing on the work. Sometimes missionaries have forgotten their true relation and have undertaken to do what should have been left to the churches, and sometimes the churches, feeling their own weakness and poverty, have desired to leave a main responsibility on the missionaries. Meetings were often held to discuss questions relating to mutual relations, notably a conference of native pastors, lay members, and missionaries, lasting for three days, held in 1872. Looking at questions from different points of view, differences arose which, though sometimes harmonized, still continued to some extent, and finally culminated in a state of things that, coming to the knowledge of the Board in America, led in 1882 to the appointment of a special committee and the sending out of a deputation to examine the facts in the case, and propose remedies. In connection with the visit of this deputation, a conference of natives and missionaries was held at Constantinople at which full opportunity was given for the presentation of all matters in debate, and a free expression of opinion from all parties was sought. Two of the Secretaries and one member of the Prudential Committee from Boston were also present and took part in the discussion. The deputation for the Board, Rev. A. L. Chapin, D.D., President of Beloit College, and Rev. C. M. Mead, D.D., carried on its work of investigation independently, but took part also in the conference. The result of the whole was the adoption by the churches, the missions, and the Board of a plan of coöperation by which the different departments of the work are placed under the direction of mixed committees, composed of equal numbers of missionaries and natives, and reserving to the churches their own rights, and to the missionaries, as representatives of the Board, the final decision respecting the use of foreign funds.

Departments of Work. — In the three missions to Turkey, as in most missions of the American Board of Commissioners for Foreign Missions, the work divides itself into three general departments, the evangelistic, the educational, and that of publication. Individual missionaries sometimes devote themselves exclusively to one or the other of the departments, or change from one to the other according to the exigencies of the case, and sometimes, though rarely, undertake to carry on work in all at once. Work in the evangelistic department consists in preaching and hand-to-hand labor for the conversion of men in the places occupied by the missionary or in those he visits on tours. Sometimes he associates with himself on these tours a native pastor or other helper, and has for his object to start the work in a new place or develop it when already begun. Being much of the time absent from home, he does not undertake the care of one particular church, but labors successively in many, giving counsel and stimulus when needed, helping to heal difficulties, so that in connection with the native pastors there comes upon him, as upon the apostle Paul, "the care of all the churches." In this department the wives of the missionaries, and in many cases unmarried ladies, render most important service.

In the educational department are those missionaries and assistant missionaries (unmarried ladies appointed to the work), who have charge of schools and seminaries, laboring in them personally or having the superintendence of them.

The publication department consists of those missionaries who are annually appointed by the Mission to Western Turkey to carry on the work of preparing and issuing from the press the books, tracts, and newspapers needed in the three missions. They are called the Publication Committee. With them is associated what is called the Committee on the Press, whose business it is to decide what publications are to be issued, and in what order, to examine manuscripts, etc., and thus take the general superintendence of the publication work. Members of this committee are appointed, one half by the three missions at their annual meeting, and one half by the ecclesiastical unions representing the churches. Books and tracts may be prepared by others than the members of these committees, but must pass under their scrutiny before publication.

The work of these three missions has been, through its whole history, to a very great extent, among the Armenians, but has extended also to other nationalities of the empire, especially to Greeks in Western Turkey, to Koordish-speaking and to Syrian Christians in Eastern Turkey, and somewhat in all the three missions to the Turks. Few of this latter nationality have publicly professed acceptance of Christianity, but judging from the increasing sale of Scriptures and portions of the same in the language used by them, and from the not infrequent attendance upon evangelical worship by individuals of this nationality, many among them are giving attention to its claims.

STATISTICS OF MISSIONS IN ASIATIC TURKEY FOR 1887.

Missions.	Stations.	Out-stations.	American Laborers.							Native Laborers.					Total of Laborers.
			Ordained.	Physicians. Males.	Physicians. Females.	Others.	Wives.	Other Women.	Total.	Pastors.	Preachers.	Teachers.	Helpers.	Total.	
Western Turkey	8	111	23	..	..	1	19	23	66	16	38	172	42	268	334
Central Turkey	2	40	8	1	..	1	8	9	27	16	14	85	21	136	163
Eastern Turkey	5	118	14	1	..	..	15	12	42	26	35	151	40	252	294
Total	15	269	45	2	..	2	42	44	135	58	87	408	103	656	791

Missions.	Churches. Number of Churches.	Members.	Additions.	Education. Seminaries, Col., & High Sch'ls.	Pupils.	Girls' Boarding Schools.	Pupils.	Common Schools.	Pupils.	Total under Instruction.
Western Turkey	25	2,574	143	9	504	8	432	134	5,331	6,267
Central Turkey	33	3,740	249	6	275	4	142	85	3,466	3,883
Eastern Turkey	39	2,304	145	16	789	4	178	138	4,675	6,215
Total	97	8,618	537	31	1,568	16	752	357	13,472	16,365

Letters from the Missions.

Micronesian Mission.

THE ARRIVAL OF THE MORNING STAR.

As announced in the last number of the *Missionary Herald*, telegraphic news was received of the arrival of the *Star* at Honolulu April 18. The mail brought up reached our Mission Rooms May 19, and is so voluminous that if printed it would cover not less than two hundred pages of the *Herald*. We can give only a portion of the reports in this number, and must reserve some of the matter for subsequent issues. The *Star* returns in good condition and reports having experienced during the voyage a remarkable series of calms, during which the auxiliary steam-power proved very serviceable. The most cheering portion of news relates to the happy settlement of affairs at Ponape, so that no apprehensions are felt as to the relations between the natives and the Spaniards. Mr. Doane speaks of his great pleasure in the deliverance which has been granted them, so that he sings for joy after the passing of the storm. Letters from Ponape and Kusaie must be put over until next month. Some further accounts from Ruk will be found in the Young People's Department on page 323.

FROM RUK. — MR. LOGAN'S JOURNAL.

Among the papers brought by the *Star* was the last journal of our beloved and lamented missionary, Mr. Logan. Its first date is March 11, 1887. It will be remembered that when the *Star* left Ruk a year ago in February, she took Mr. Logan and Moses, a native preacher, to the Mortlock Islands, for the annual visit to the churches, which for several years have had only native pastors. Mr. Worth was to follow in a little schooner to bring Mr. Logan back to Ruk. At the time of his leaving Ruk, February 10, 1887, the journal says: —

"There were threatening rumors afloat as to the hostile attitude of the natives of the various districts of Ruk, threats to exterminate the whole missionary party. Then too it has seemed to require great care in diet, etc., to keep my strength up at home, and this trip meant three weeks of very hard work and 'roughing' it among the natives, both as to food and sleep. So it was very hard for Mrs. Logan to let me go, but she bore herself bravely. Such partings are hard, however."

THE MORTLOCKS.

Mr. Logan was "even more miserably seasick than usual" on the two days' passage to the Mortlocks, but rallied and went through his usual round of inspection. He visited ten islands, sailing in a little native canoe tossed upon the roughest seas. Of one of those trips he says: "The rolling, pitching, and tossing on one of these canoes at such a time is indescribable; often a canoe a half-mile ahead of us, with its sail more than twenty feet high, was completely out of sight and again seemed lifted high into the air." We give samples of these visits among the Mortlock churches: —

"At Lukunor Moses and I took the church roll and went over it, name by name, trying to find out how each one had been doing. There are about 150 members, so this work is a heavy one. They have been four years without a teacher, and we find much that is wrong, but on the whole the Christians have held on. We began last year a vigorous campaign against the use of the *taik*, the reddish-yellow paint with which they disfigure themselves, the long hair of the men, and the *tabuing* of the land. The deacons and chiefs put in an urgent request for Joram the teacher we brought from Namaluk, and as that was the result I hoped for, I was easily persuaded. Monday and Tuesday were spent in hard work at Lukunor. We had a communion service, baptized two adults and many children, and then, with many earnest exhortations, we left them to go to Oniop.

"We did not reach Oniop until long after dark, and it was late before we could get settled for the night. We slept in the

house in which we formerly lived at Oniop. I had only a native mat, softened up a little by cocoanut leaves procured by Moses' thoughtfulness, and old memories were strong upon me, but I contrived to sleep considerably. My bones are so sharp that they grow painful when there is nothing soft under them.

"The canoe ride to Oniop was rather exciting, as there was quite a sea in the lagoon and we had to watch closely to keep from capsizing. A boy was put upon the outrigger to act as a sliding balance, dodging in toward the canoe when the outrigger went under, and out to the outer verge when it went up into the air. But we got safely through.

"There has been no teacher living regularly at Oniop since we left in 1881. We found the church and the school, however, in a better state than at Lukunor. We made arrangements here to have Jimna, the young man we took to our training school last year, acknowledged as their teacher. He is a fine young fellow and we hope much from him.

"At Mor we had the usual roll-call of the church, with not a few cases of discipline to attend to. The women here cling most tenaciously to the use of the taik. Two years ago a canoe from here went to Ruk for taik, and drifted off and was more than two weeks at sea, the men suffering everything from hunger, thirst, and anxiety. They at last found Ruk again (it was on their return that they drifted away), and as the trade-wind season was over they had to remain there many months. All this time their friends were in suspense as to their fate. Yet with such a lesson as this before their eyes, and the fact that such cases are not uncommon, and also that the taik is very costly, the women still cannot forego the satisfaction of making themselves hideous and disgustingly filthy with the stuff. The men could give it up, but the women, especially the young ones, are very obstinate. Such is the power of fashion. We had a special service setting apart our two pupils to their work, not of course ordaining them, but solemnly setting them apart for the Lord's work. We hope both will do good work for a year or two, and then come back to Ruk for another term of study.

"Satoan has been the black sheep of our Mortlock fold, but this year we were delighted at the great change. Opatia and Opatinia have lived here the past year. Saturday afternoon we spent examining the school and attending to the church members. The school numbered about 130, of whom more than fifty had Testaments or portions, and could read somewhat in them. There were large classes of young men, an especially hopeful feature, as at many of the islands the schools are composed very largely of girls and young women. There was not one long-haired man among the church members; and nearly every young man in the school had also cut his hair.

"On Sunday, at the communion, six were restored and nineteen baptized and received into the church. The people seemed eager to hear and promised to give heed to our exhortations and warnings."

RETURN TO RUK.

After finishing this faithful work, Mr. Logan returned to Ruk, taking with him for his training school three couples and leaving behind four more couples who wished to go. The schooner was too small, and it was a very hard passage for those who were. "There were eighteen of us, including five children. The only cooking facility was a half-barrel lined with tin, in which a fire could be built, water boiled, and food cooked in a pot." As to their arrival, Mr. Logan wrote: —

"You can hardly imagine how good it seemed to us all to be at home and together again. Mrs. Logan had kept up all the services, morning, evening, and Sunday, and everything had gone along well. She was, however, very tired, as the strain of responsibility at such a time is great.

"It seems to me," adds Mr. Logan, "that the work at the Mortlocks, etc., is in better condition than last year. It is going to be a struggle with taik and

long hair, but I believe that by patiently pushing the matter we shall get the victory. And they will grow spiritually by becoming willing to give up for Jesus' sake such bad customs. I think I never realized so fully before what a hand-to-hand struggle with the powers of evil it is.

"Yet the gospel has taken root and does grow, although slowly. What folly to expect that these races can take on pure morals and Christian civilization in a few years! Souls can be saved, morals and manners improved, the seeds of all progress planted and nourished; but the century-plant grows quickly in comparison with true civilization. If we could only have help enough to have good schools everywhere, and teachers with characters to command universal respect, and sufficient enlightenment and force to push forward reform in all directions, making Christianity tell in all ways, bettering the life that now is and leading to the life to come, it seems as if very much might be accomplished; but now we can only strike a blow as it were here and there. Yet, as I said, the progress is on the whole encouraging."

FOOD-SUPPLY. — THE TRAINING SCHOOL.

In the spring of 1887 there was a time of scarcity over all the Ruk group. It has been the custom of the natives to rely almost wholly on the bread-fruit, so when that falls short there is a famine. There could be abundance of taro and bananas raised. The mission plantation yields a fine supply of these, the taro tubes weighing fifteen pounds or more. The training scholars begin to take a pride in the work. Better still, the people about are beginning to copy the example set them. Mr. Logan had very fine yams last year, with excellent sugar-cane and papaya, and bananas in abundance.

The Mortlock pupils gave much anxiety during the following season. They were very homesick and at one time it seemed as if they would all go home when the *Morning Star* should return. "Johnny" and his wife were exceptions, as their hearts were fixed. The others were not enough in earnest to endure, although their Mortlock Islands are overpopulated so that the people are often hungry, while food may be had in plenty at Ruk. The missionaries talked and prayed, and hoped that the tide was turning.

The school as a whole had been prosperous. The boys worked and studied well and some of them desired to become teachers. There were eighteen in Mr. Logan's own family, six of whom have been received to the church. The care and cost of clothing and feeding them was borne by the Logans, Mrs. Logan cutting out most of the clothing for fifty persons and overseeing the making. Many of the girls can now sew very well and can cut also, but not so economically as their teacher. At the close of the year the Logans naturally found themselves in debt, but when the *Morning Star* arrived, August 7, a letter informed them that an allowance for the school had been granted them, exactly enough to meet their debt. The *Star* also brought Mr. and Mrs. Treiber to their help. Of this Mr. Logan writes: "We feel very thankful and are very happy."

The Girls' School had suffered from the fall and the consequent sending back to Ponape of the native woman who was at its head. Some of the girls were placed in Mr. Worth's family, and others in Johnny's family.

THE CHURCHES.

Besides the church at Anapauo, the mission station, there are three out-stations in the Ruk group manned by Ponape teachers. Moses was at Uman, where there was "a growing interest in good things," and where "a number were added to the church." At Kutua, where David was, a new church building was dedicated and between twenty and thirty candidates for baptism were on probation awaiting the organization of a church. At Kuku, Manassa was ordained as pastor, and a number were added to the church. In September the general meeting of the Ruk teachers was held. Mr. Logan wrote: —

"The reports from all the churches are favorable; not unmixed good, but on the whole satisfactory growth. Johnny, of the

training school, was examined for license, and passed a good examination. We had somewhat formal services, making it a kind of halfway ordination. It seems wisest to consider license as an admission to an inferior order of the ministry, and those who enter this rank may continue in it for life, or at a subsequent period may be fully ordained. It was an occasion of great interest to us, as we hope it may be the first of many such occasions, until we have a teacher for each district on Ruk and the neighboring islands. Johnny promises to make a very useful man, and his wife is like-minded. I baptized them both the year we lived at Mortlock."

These helpers were stationed at Metito. A Ruk pupil was also stationed at the island of Utet, where the people had asked for a teacher. As to the attitude of the neighboring islanders, there were during the year, with general quiet, occasional fights and a few murders. Mr. Logan acted as peacemaker and his gentle but firm intervention will now be sorely missed.

SICKNESS AND DEATH OF MR. LOGAN.

After this last entry of Mr. Logan in his journal, Mrs. Logan continues the record of what happened, giving some account of the last labors and of the sickness and death of her husband. She says: —

"After the last date Mr. Logan again visited the three stations in the Ruk lagoon, where the three Ponape teachers are located. He spent a Sabbath at Uman with Moses, and spoke with much satisfaction, on his return, of the growing interest in good things there. A number were received into the church.

"In Mr. Logan's journal he speaks of some people who came from Utet in the western part of the group asking for a teacher. After the Mortlock scholars refused to go, he proposed to one of our boys to go, not permanently but for a few months, until some other way should open. The young man consented, although his wife was not very willing. In locating him and arranging matters satisfactorily, Mr. Logan made two trips to Utet. During one of these trips he encountered so severe a squall that he got thoroughly wet, notwithstanding the protection which waterproof and umbrella afforded. He did the best he could, after reaching Utet, to get dry and warm, and then gave the matter little thought at the time; but later, when the fever was upon him, he remembered that exposure and felt that the seeds of disease were perhaps sown at that time.

"The last trip before his illness was to Kuku, where Manassa lives. As the communion was to be observed, Mr. Logan went over by canoe Tuesday afternoon that he might have opportunity to meet the church members and those who were to be received; and we followed next morning with the boat. When I met him at Kuku he said that he was not feeling well, but he thought he should get through the day all right. It was a busy day, as Manassa was to be examined and ordained, and a number were also to be baptized and taken into the church. It was late in the afternoon before we were started for home; but the day was pleasant and the sea quiet, so that the ride was restful rather than otherwise. Mr. Logan was suffering from headache and weariness, but as always, forgetful of self, he was the brightest and cheeriest of us all. Some of us, I am sure, can never forget that homeward ride.

"During the early part of his illness we both tried to be hopeful and to expect a speedy and favorable termination, but I know that there was a terrible fear tugging at my heart from the first. The fever was not high but was very persistent. Quinine or any other medicine which we had seemed to have no favorable effect upon it. O dear friends, you who have watched eagerly the face of the physician as he sat by the bed of a loved one, try for a moment to think what it would be if you had no physician and no adviser or helper; if you had no cooling drinks for the fever-stricken one! No one but God knows the agony of those weeks! The pain, the suffering for him; the anxiety, the dread, the despair for me. He longed

to get well and was ever ready to hope and be of good courage, but in the dark hours there was a quiet submitting to God's will and a resting down upon Christ. Once I asked, 'You have no doubts or fears?' He replied: 'Why should I look for them? I trust in Christ only for salvation. He cannot fail me.'

"The night before Christmas he said: 'I should like to go home Christmas day, but I am willing to wait God's time.' The last three days were days of constant and intense suffering, suffering so great that I could almost pray the dear Lord to take him. His release came on the morning of the twenty-seventh of December. We buried him in a pleasant spot on the ground which we together had chosen as a cemetery for our Christian people, and which had already been consecrated by several burials."

THE GRIEF OF THE PEOPLE.

"It would be impossible to describe the mourning among the natives; not only among our own people just about us, but also among the heathen and people at a distance. Moses told us that as he was returning home from the funeral the Toloas people, who had been fighting with the Japatis people, beckoned him to stop; so he drew up his boat, and they asked, 'How is Mr. Logan?' Moses said, 'He is dead.' They said, 'Are you speaking truly to us?' He answered, 'Yes, God has taken Mr. Logan from us.' He said quite a number had been standing about, perhaps twenty or thirty in all, but then they all sat down, and for a moment no one said anything. Then one man said: 'What shall we do? Our father is gone; if a man-of-war comes we may be taken and killed, for there will be no one to help us now.'

"Moses said: 'I went on home, and my people gathered together, and the church was full. I tried to tell them about Mr. Logan, but I could n't talk much; and we all wept together, Christians and heathen.' I was particularly touched one day, when I was called to see a man who had come, bringing a number of bracelets and other ornaments such as they are fond of wearing, and which they prize highly. He lived not far from us, but had never attended meeting much, or seemed interested in good things; but the tears came into his eyes as he talked to me. He said: 'See, I have brought you these; they cannot do Mr. Logan any good, but we want you to know that we loved him greatly. I have collected them from this one and that one (none of them Christians) to whom Mr. Logan was kind. We are sorry we did not let him know when he was here how much we loved him; but we want you to know that we are grateful for his kindness; and we want you and his children not to leave us, but to stay here among us.'

"These fields are white unto the harvest. The ranks of the workers are very thin. We can at least pray to the Lord of the harvest to send forth more laborers into his harvest."

Zulu Mission.

MUCH FRUIT.

BRIEF reports have been given in recent numbers of the *Herald* of religious awakening at some of the stations in Natal, particularly at Umtwalume and Ifumi. Mr. Wilder, of Umtwalume, writes, under date of April 2, of the remarkable awakening at his station: —

"One after another have been drawn into more active work for the Master. At the close of the year there were some sixty who had expressed themselves as desirous to serve the Lord. Now that number has risen to 116; four new ones came out last Sunday. By far the greater part of the people on this station have come out on the Lord's side. The church members are aroused and are doing considerable work among the kraals. A feature new to me has come to the surface. I refer to the fact of the kraals sending requests to the church members to come to their kraals and pray for them! Old drones who seemed to be quite past reviving have been active in telling others of the risen Lord. This movement is not apparent at this station alone; as far as I can judge, all the coast from Durban

down to the end of the colony seems to be visited by the power of God's Spirit. At Amahlongwa it is truly wonderful what the church has accomplished, and at Ifumi some eighty or more have made a profession of faith At Ifafa there are twenty, and at Adams I learn there is a large number in the inquirers' class. I find there is a readiness on the part of the heathen, such as I have not seen before, to listen to the Word. I am sure this has come about of the Lord's will. We have not had anything to do with it. Indeed, I hardly had a thought of such an awakening as possible.

"In a few months, two at latest, we expect to open our new church, 70x28, toward which our people have contributed £150 and have pledged £50 more. When the gallery is up, six hundred people may be crowded into it."

IFUMI AND AMAHLONGWA.

Mr. Harris, in the *Missionary Herald* for April, reported an increased interest at these stations in connection with the Week of Prayer. He now reports that in the latter part of January the windows of heaven seemed to be opened, and converts were multiplied. At Ifumi there were, at last accounts, some eighty-five who had expressed hope in Christ; eight new members were received to the church in the middle of February. Of the work at Amahlongwa Mr. Harris says: —

"It is more encouraging than ever. Many have come in since the beginning of this year. I think we have about seventy intending communicants, twelve of whom we expect to receive into church-fellowship next Sabbath. These have been undergoing preparation for the last six months, and some for a longer time, with a view to become church members. The five helpers there are doing good work among the outside people. I took occasion to visit their places of preaching quite recently, and was delighted to find how well some of the people could answer questions which I put to them from the Scripture. These men, in their humble, childlike manner, are scattering the seeds of gospel truth, which must necessarily in time take root.

"Our work at Idududo is still growing in its extent and in the Christian character of the hearers. The church there will, I trust, be erected during the coming winter; our plans are almost completed with regard to it. The work there was begun eighteen months ago. Altogether the outlook with us is most encouraging just now, and we prayerfully hope it is but the beginning of the blessing still in store for us."

Mission to Austria.

A CHEERING DAY.

Mr. Clark, writing May 7, says: —

"Yesterday's communion service was in some respects the most interesting in the history of the Board's mission work in Prague.

"Twenty-eight persons between the years of sixteen and sixty were received to our church. The hall was crowded, although at the same hour a preaching service was held in our Weinberg-Prague chapel. A letter was read from the Bohemian church in Cleveland, Ohio, announcing the reception of some of our members dismissed to them by letter. Good cheer from our Bohemian brethren in America was very welcome. An elder from a Presbyterian church in Saint Paul, Minnesota, was present and, although not understanding the language, enjoyed the services very much, and celebrated with us the dying love of our Lord.

"An intelligent woman who had been well educated was present for the first time, coming out of curiosity to see the sect that the priests rail against so vehemently. The ignorance of this educated Romanist is revealed by the question she asked: 'What book was that from which the preacher read?' Well informed in many books, and speaking several languages, she did not recognize the one Book.

"Of the twenty-eight persons received only twelve were present; the others (received by special application and examination) live in eastern Bohemia, about

five hours distance by rail. The care of our work in four counties in eastern Bohemia will demand the full strength of a good helper, besides occasional visits from your missionary in Prague. Each brother's house in these four mentioned counties will be a centre of light and influence.

"Does this country need Bible truth and light? What an answer we had to-day in front of our dwelling as seven hundred poor, superstitious pilgrims passed! They were on their way to the so-called holy mountain, twenty miles from Prague. It was a sad sight, and sadder still to think that not one of them had the words of Jesus. To go out upon the streets and give them New Testaments would secure prompt arrest."

Madura Mission.

THE ANNUAL REPORT.

THE report of this mission for the year 1887 is a document of unusual interest. The district which is covered by the mission has a population of 1,775,000 persons, of whom 11,878 are connected with Christian congregations. There are 390 villages containing Christians, and aside from the foreign missionaries there are 421 native agents, ordained and unordained. To the 36 churches there were added last year, on confession, 365 persons, making the total number of church members 3,233. In the 154 schools of all grades there are gathered 5,666 pupils. Under the heading of self-support, Mr. Jones, of Madura, remarks: —

"We have in each congregation an offering book in which is written the name of every member of the congregation, and opposite to each name the amount contributed by that person every week in the year. The offerings made and thus noted are read to the congregation every month, and the excellencies of the one and the deficiencies of the other properly commented upon. In this way and with a great deal of vigilance during harvest time the duties and privileges of the members have been constantly brought home to them, and they have responded well. When I remember that the poor village Christians, many of whom often suffer for the necessaries of life and never taste its luxuries, have contributed during the year more than a rupee for every soul, including the children, I feel sure that it means much self-denial to them, and self-denial always signifies a corresponding attachment and appreciation of the cause in behalf of which they thus deny themselves. The contributions of these poverty-stricken village Christians amount to three rupees ($1.20) per capita for the church members only, and this amount becomes three and one-fourth rupees when we take the whole station into consideration."

STREET-PREACHING.

One of the most effective ways in which the mission labors for the evangelization of the district is through itineraries, forty of which have been conducted during the past year, and it is reported that in this way no less than 136,176 have heard the gospel message. Of this street preaching, Mr. Tracy, of Tirumangalam, says: —

"It has been engaged in regularly in all the towns and villages where catechists reside, and records carefully kept show that during six months twenty-four catechists have preached in various places to 107,777 people. At the time of the monthly gathering of the helpers, also, regular services of preaching and singing the gospel are conducted in the bazaar street to large and attentive audiences. Every catechist is required to preach once every month in each village which is within a radius of four miles from the village in which he resides. He is also expected to take with him as often as possible, at least on the Sabbath, some one or more of his congregation, who shall thus come to learn the duty and method of using for others the knowledge of Christianity which they have learned. One of the pastors speaks with much pleasure of the assistance rendered during vacations by students from Pasumalai in the work of street-preaching."

Mr. Jones, of Madura city, writing of street-preaching, says that it has been carried on at his station with unabated interest and with many tokens of its usefulness.

"We have held four simultaneous meetings every Tuesday evening, each one conducted by a half-dozen of our Christian men, under a leader. The services continue about an hour, and are devoted to the singing of lyrics and a sturdy preaching of the Word which aims exclusively at being a plain but winning statement of the gospel and its Saviour. Our audiences are usually large and very attentive. I believe I express the experience of the native brethren, when I give my own, to the effect that I never, even in our Christian audiences, find the rapt, attentive, and absorbing interest which I do in these Hindu and Mohammedan hearers, and consequently I never find elsewhere the same great pleasure and unction in delivering the message. It is interesting and encouraging to find that a number in each one of these audiences are regular attendants upon these weekly services and drink in these precious truths in a way which shows that they have a growing significance to them. At the September meeting, on the basis of these meetings, the city was one evening dotted over with eight street audiences in which there were about 4,000 people who listened to the gospel message from the lips of about fifty of the pastors and catechists of our mission. In two of these meetings the sciopticon was used by missionaries. In this way the town was, as never before, besieged by messengers of the gospel of peace, and its attention was on all sides called to the one thing needful. The attitude of the Hindus may be understood by the fact that on this occasion one of the worthiest and most respectable native gentlemen in town gave lights and seats to the preachers of one of these parties in front of his own house, and thus encouraged us by his favor and by the presence of his family. Verily the Word of the Lord is not bound nor will it return to him void."

BIBLE-WOMEN AND CASTE GIRLS' SCHOOLS.

Under this heading a number of interesting reports from the several stations are presented for which we have not room here. There are in all the mission thirty-one Bible-women, who have visited over 2,500 separate houses and have together had over 59,000 hearers. The following from Mrs Hazen's report of Palani may be taken as well illustrating this branch of work: —

"On one occasion a Bible-woman was reading to several women and one of them interrupted her with: 'Are all the things you read and tell us about Jesus written in that book?' 'Yes and much more than I have yet told you.' 'I want a book like it; will you bring me one to-morrow?' 'Yes, I will bring one, but of what use will it be to you? You cannot read it.' 'But I must have the book that tells about Jesus.' The next day when the book was given to her, she clasped it eagerly with both hands and touched it lovingly with her lips. Then opening the book she said, 'Show me the place where Jesus' name is.' As soon as it had been pointed out to her she kissed the sacred page reverently. Before the Bible-woman left the house the happy owner of the book asked that the place might be marked so that she would always find the name of Jesus.

"One woman, who has only been under instruction since September, has been much impressed with the thought that it is her duty to go from house to house, like the Bible readers, teaching and telling of the love of Jesus. She is very anxious to read in the New Testament, and has persuaded her husband to help her so that she may learn more rapidly. Not long since she came early in the morning and entreated the Bible-woman to go with her to a neighboring village to preach, saying she wished to begin to tell what she had learned about Jesus, but was afraid to teach in her own village, where she was well known, for the people would laugh at her because she knew so little. Surely God has blessed this branch of the work in answer to many earnest prayers."

MEDICAL WORK.

Of this branch of work Dr. Chester says: —

"In the Madura and Dindigul dispensaries there were 42,111 cases treated, of which number 22,074 were new cases, or those coming for the first time. Of these new cases 13,527 were males and 8,557 females; 4,995 were Christians and 17,079 Hindus and Mohammedans. These figures indicate that a large number of the sick and suffering have been relieved and appreciate the advantages of a European dispensary. They also show, from the large number of female cases treated, that the efforts made in these two dispensaries to separate the sexes among the patients, and to show to all kindness and consideration, are appreciated. While a good number of the patients were from among the native Christians, the large majority were Hindus and Mohammedans, a fact which proves that there is less prejudice and fear on their part of a European dispensary, even though it may be a mission dispensary."

Dr. Root gives the following report of her work: —

"During the two years which I have spent in Madura, I have found the houses of the high castes freely open to me. Daily I receive calls to visit the houses or treat the caste and Gosha women at my own private office. In many cases, owing to distrust of English medicine, I have had to be very strict and have declined to attend the patients because they refused to carry out my orders. As a rule I am treated most courteously, and some of my best friends are among the Brahman and other high-caste women. On the first of July I began to attend in person the daily clinics for women. The dispensary work up to that date had been carried on principally by my native assistant. Personally and professionally the work has been a pleasure to me, and the faces of some of the chronic patients have become familiar and interesting."

Hong Kong Mission.

HOI IN AND SAN NING.

Mr. Hager is about to visit the United States, and has recently made a rapid tour among his country stations. We give in an abbreviated form some of his reports: —

"At Hoi In I baptized the chapel-keeper and a young man, a barber by profession. They seemed very desirous to receive the rite, and I thought it best not to defer it because I did not know when I should have another opportunity. The young man is with me now, and has already passed through his first persecution from his father and mother, to which I was an eyewitness. He is not an educated man, but he seems desirous of learning to read the Scriptures. I have taken him with me on this journey because I wanted to teach him more perfectly the way of salvation and how to walk therein.

"The chapel-keeper, I hope, will aid the work at Hoi In. He was formerly a rough man, but has proved himself an able and efficient chapel-keeper. His relatives compose almost the entire population of Hoi In. May the Lord bless these weak lambs of his flock! How often I am reminded of Christ's words when he said: 'I am not come to send peace on earth.' So it is in China. Everywhere the gospel comes into opposition with the customs and practices of heathen life. It is a revolutionizer, a stirrer-up of strife between fathers and sons, husbands and wives, relatives and friends. But we may rest assured that Christ will win, and, notwithstanding the present evil, Christ must one day reign supreme.

"We have opened a new station at San Ning city, where one man is employed as a teacher in an ancestral hall. We have the use of the building free of rent, and at present some dozen boys are under instruction here. Our principal reason for entering upon this new field is that many of our American Chinese Christians have their homes in or near this city, and

we had no place where we could meet them. Our experience has taught us that unless something is done immediately for the Christians after their return, their love soon wanes and their Christian lives suffer. In my daydreams for our mission, I have imagined a training school here, where our helpers are trained for preaching and teaching the gospel; but whether these things are ever to be remains yet to be seen. Suffice it to say that the city of forty thousand inhabitants, with the surrounding country, would give ample employment to one foreign missionary with ten or more native helpers. The field is perhaps no easy one, but yet the people seem as well disposed as anywhere in this region."

OTHER OUT-STATIONS OF HONG KONG.

Mr. Hager writes of a village some twelve miles south of San Ning, where there are a few baptized men and a school is maintained. A large audience greeted the missionary. No helper has been secured for Shèung-chak since the robberies and ill-treatment of the chapel-keeper some two or three years ago. Of other places Mr. Hager says: —

"At Kwong-hoi matters are much as heretofore. Daily evening preaching is carried on in the chapel, though there is not that encouragement that one might wish. Many hear the truth, but their stay is so short that the Word cannot be followed up. We may be said to be sowing broadcast here.

"At the village of Chü Ok, we have a school in charge of the younger brother of Jee Gam, of California, and there are some twenty pupils studying here. This year I decided to make a free school of it and put it under different management, and the result thus far has proved satisfactory. Two California Christian fathers have sons in this school, and our treatment of late has been all that could be desired. The people all know that no sages are to be worshiped and that the Christian books are to be taught one half the time, still there is an attendance nearly three times as many as the teacher has had for the last two years.

"In Hong Kong we still maintain four Boys' Schools, with a present membership of over two hundred pupils on the roll. The same teachers are in charge as during the last year. Being very earnestly requested to open a Girls' School, I consented to do so since the aid received by the government ($819) permitted us to do so without drawing from the funds of the mission. We have curtailed the expenses in the Boys' School somewhat, so that we can take up this new work without added expenditure. All the schools are in good working order."

Foochow Mission.

SHAOWU.

Mr. Hubbard, of Foochow, has recently visited Shaowu, to confer with and help Mr. and Mrs. Walker for a time. On his return he reports, April 10: —

"My stay in Shaowu greatly increased the desire to see the station well manned and *womaned*. I am sure that the same work expended there will yield three times as many converts as here. On leaving Shaowu I took a tramp of seventy miles across the country to another branch of the river Min (Tsiang-loh), a distance wherein villages are found at short stages. I was much pleased with the people and the route. One missionary could spend his whole available time in working a circuit of which this line of seventy miles of villages would form a part. Some work has been done already in this section, but it should be followed up earnestly. Many books have been sold and the people are getting ready to believe. If we do not follow them up, many people in a few years will become half-Christian, that is, Roman Catholic. They are getting a start in the Shaowu field. Our work will surely advance theirs in any case, but I am certain that one half the work on our part will give them a much larger number. Protestantism only can successfully lay idolatry and old wives' fables: but what if we give them just enough truth to make them ready to leave their old idols and forms of heathenism, and then teach them no further?"

FOOCHOW.

Dr. Kate C. Woodhull reports a growing interest in the medical work, patients coming in numbers, though many of them she finds to be incurable. She has just performed her tenth operation for cataract. The patients receive a good deal of religious instruction, Mrs. Baldwin and Miss Hannah Woodhull devoting much time to this service. On March 8, a handsome memorial tablet was presented to the Doctor, which was hung upon the walls amid an explosion of firecrackers. The inscription on the tablet was: "She has given her whole heart." This is the Chinese way of expressing thanks. Miss Hannah Woodhull is rejoicing in the new school building, which proves to be well adapted to the uses of the school. She speaks of woman's work as opening very wonderfully in the city, some forty being in attendance at the weekly woman's prayer-meeting. Nevertheless she writes:

"I regard the masses of the Chinese as hating the Christian religion and foreigners as much as they have always done, and that the toleration which is exercised toward us is due to the fact that they have become convinced that we are harmless though misguided enthusiasts. But I believe the Word of God will at last prove the sword that shall pierce through this barrier of pride and ignorance, causing it to fall and reveal to this poor people their true condition and their need of a Saviour."

Mr. Woodin reports that thirteen persons have heen received to the church in Foochow Suburbs. Of a recent visit among the out-stations of his field, he says: —

"It has been full of interest to those on the field, with almost constant preaching and speaking, in chapels, halls, or courts of houses, and in private rooms. There has been much walking, many discomforts in lodging in native rooms without fire, without variety of suitable food, and in isolation from civilized society. One or more of the preachers have been with me in the work at each of the out-stations. A good state of interest in the truth has been manifested in all the places which I have visited; very little disputing or opposition, and often an acknowledgment that Christianity is good. A few have been received to the church. I have been constantly cheered at the advance in public sentiment in many places in regard to Christianity. There is an evident change in the attitude of many persons toward the new religion. If it were not for the fear of difficulty in keeping the Sabbath, and in regard to ancestral property and the observances connected with their ancestral worship, it would seem as if many would soon come to Christ."

Northern Japan Mission.

THEATRE-PREACHING.

Mr. White, of Sendai, reports his first participation in a theatre-preaching service, which was held at Fukashima. Some of the speeches were punctuated by interruptions from the audience, but nevertheless the majority of the people listened with intentness, especially during the address of Mr. Ichihara.

Mr. Albrecht, of Niigata, sends the following report of a missionary campaign in the province of Echigo. Writing April 9, he says: —

"We have just closed our missionary campaign through this province, rounding up with two theatre-meetings in this city yesterday and to-day. It was a season of intense activity, full of delight. March 24 and 25 we opened at Gosen, Mrs. Kendall, Misses Graves and Judson, Dr. Doremus Scudder, Rev. Mr. Naruse, and myself forming the expedition. The theatre was overcrowded on both evenings, hundreds unable to gain admission. The meetings of the ladies filled the preaching-room to overflowing. The services on Sabbath morning were very well attended.

"Returning on Monday to conduct our school examinations, we started on the campaign proper on Thursday, March 29, reinforced by brothers Yamaoka, of Wakamatsu, and Shara, of our Doshisha in Kyoto, visiting successively, in two parties, Shibata, Nakajo, Murakami, Nagaoka, Yoita, Kashiwazaki, and Takata,

closing with the meetings held here yesterday and to-day. To each of these cities we gave two evenings; to Nagaoka, where we had Mr. Newell's help, three. The ladies held meetings in all these places, with the exception of the last three mentioned, which were beyond their reach. In Shibata brother Nakai is working most effectively. The brethren there have hired a pleasant room for holding services, and are gaining in power and numbers. By giving lessons in English, Mr. Nakai is gathering twenty-three soldiers of the garrison stationed there, bringing them under the influence of the gospel. One young sergeant, the only one of all that large garrison, was recently baptized, and spends his daily hour of furlough in reading the Bible with a friend, a young merchant who, when he was converted, destroyed all wines and liquors which were a part of his stock in trade.

"Nakajo, as well as Gosen and Shibata, shows the fruits of Dr. Palm's former labors. In these cities it is surely true that 'other men laboured, and we are entered into their labours.' In Murakami we met with a most cordial reception from our Presbyterian brethren, who are now so much the better Presbyterians because originally they were Congregationalists, and who now will be so much the better fitted to be members of the United Church of Christ in Japan. We rejoiced with them in dedicating a neat sanctuary to the service of our common Master, and helped them in proclaiming his truth to two assemblies, numbering each a thousand or more. Their prospect is bright, and having seen both them and their work, we rejoice in having been brought in closer fellowship with them.

"Nagaoka grows in spiritual power under brother Newell's faithful, self-denying labors. Already Bibles are seen in the hands of not a few of the students. About half the school are attending the daily morning exercises, where he or brother Shiraishi speaks on Bible truths. A missionary family and at least one young lady are imperatively demanded to take permanent possession of this central and influential town. Yoita has as yet but few Christians; but in its postmaster and his good wife we have a good beginning, and it was a novel delight to enjoy the hospitality of their pleasant home, to feast on such Japanese dainties as bamboo-sprouts, lily-bulbs, sawfish, etc., and best of all, a real American apple. a 'William's Favorite.'

"Kashiwazaki, for the first time visited by us, a lively, go-ahead town of fifteen thousand inhabitants, has been seized upon by the Greek Church, but has so far only one Protestant Christian, a young man, a former student of our Haku Eteu Gakkwau here. We hope to be able to put a native evangelist at work here this summer, and a glorious field of labor it will be. Takata enjoys the ministry of a Presbyterian brother, who was glad to receive the coöperation of his Congregational brethren, and who, while not exactly working underground, is yet working under the snow, having actually in this month of April to tunnel his way through the piles of snow in the street.

"Wherever we went we met with audiences crowding the largest theatres in the city, listening with Japanese eagerness and responsiveness to three or four speakers each evening. At least ten thousand people must have heard the truths of the Christian religion from us during this trip. Add to this the fact that the newspapers gave large extracts from our addresses and that each subscriber represents from two to six and eight readers, and we can well say that we have been enabled to call the attention of the people of this province to Christ and his truth as has never been done before. Surely the harvest is great, but the laborers are few."

CHARACTER OF THE AUDIENCES.

"One word about the character of these theatre audiences. While undoubtedly the better classes of the people are generally not found amongst them, we noticed on this trip more intelligent faces, evidently officials and professional men, than during former visits. In Shibata we spoke by invitation of two prominent lawyers.

In Murakami the town officials occupied the front seat in the church during the dedication services. In Nagaoka many of the teachers of the various schools of that city were present. In Kashiwazaki Buddhism rallied its forces to withstand the first aggression of Protestant Christianity, interrupting the speakers with sounds of jeers and taunts, Buddhist priests vying with each other to hurl ridicule and contempt at them; but as the speakers proceeded undaunted, and were able gradually to gain the attention of the better class of hearers, the interrupters were silenced by their own people, and the truth was pressed home to their conscience. It was the excitement of the battle to confront such audiences; and when yesterday and to-day we stood before the quiet, orderly audiences of our own city, we missed the smell of powder, and the meetings almost lacked in relish. But what a testimony to the leavening power of Christianity that here, where missionaries have lived for somewhat over ten years, we not only had none of the disturbances which we met almost everywhere else, but that such topics as the social evil, the temperance and tobacco question, could be presented by Japanese speakers without calling forth any kind of opposition!

"So we have spent our vacation in traveling in jinrikisha about two hundred and twenty-five miles, being without beds, chairs, and other home comforts, living on the floor, and part of the time on Japanese food, speaking at least once a day on the average, for ten days, to audiences ranging from three to twelve hundred. We have gone casting our bread upon the waters, trusting that hungry souls will have grasped it and will have found it the 'bread of life.'"

North China Mission.

FROM several stations of this mission there are cheering reports. Mr. Goodrich, of Tung-cho, says that at the last communion eight were admitted to the church, and five received on probation. While no great revival is enjoyed, inquirers are constantly coming forward, and men are willing to talk about Christianity.

Dr. Merritt, of Pao-ting-fu, writes that the work for women and in the medical department has been manifestly blessed. Many more are attending the regular church service, and they seem to listen gladly. His clinics are large, in one day amounting to one hundred.

AWAKENING AT KALGAN.

Mr. Sprague writes from Kalgan, February 14: —

"You will be glad to know we have had a good work of grace here this winter. Some twenty young men from our country stations have spent the winter here, studying the Bible with us. Many of these, together with some of the school boys and girls, have gladly accepted the truth as they learned it, and accepted Christ as their Saviour. Our Week of Prayer and succeeding meetings were very interesting. More than twenty arose confessing their sins and desiring the help of our prayers that God would forgive them. Most of them give good evidence of conversion; seventeen applied for admission to the church. Nine are received to full communion, four are taken on probation, and several others we hope have turned from idols to the worship of the one true God. This is our Chinese New Year's week, and we are having daily meetings. Ten of our station class are still with us, and the Christians are rejoicing to be engaged in worship of God instead of dumb idols, as all the heathen are doing now at New Year's."

PANG-CHUANG. — SELF-HELP.

Mr. Smith sends an account of the exercises held at Pang-Chuang at the time Dr. Porter and family were about to leave their station on a visit to the United States. The church members from all parts of that district wished to go and "escort" the doctor and his family as they started away. Mr. Smith writes: —

"This was a very appropriate thing to do, from a Chinese point of view, but a great inconvenience when the time of starting is at all uncertain and subject to alteration. So we explained to them that

those who wished to see Mr. Porter off might come on the Sunday preceding his departure, March 18, at which time he would be 'at home' to them all. On that day, accordingly, we had the largest audience ever gathered here; in all, about three hundred persons. At the communion in the afternoon there were a little over one hundred and fifty present of the baptized Christians alone, besides a large number of outsiders. We examined fourteen for admission to the church, of whom six were received at that time. I have already mentioned that we are going over the roll of our members, and are intending to weed out those who, in the new Congregational plan at home, are classed as 'retired members.' This will very much reduce the total but greatly improve the average quality, which is gradually rising. We took advantage of the presence of so many church members to set in motion a plan long had in mind, but not hitherto adopted: namely, of securing pledges for regular contributions from as many of our people as we can. I placed the matter before the helpers, who have often discussed it with us, and they appointed a permanent committee, and have already about seventeen names of those thus regularly pledged. The result cannot be foreseen yet, but it must either fail ignominiously, or bring in a large increase in our contributions, and, what is much more important, accustom those most able to the idea of regular and individual responsibility.

"It is understood that, at the end of the year, those who have been regular contributors are to hold a meeting and decide in what direction this fund shall be used in behalf of the church. The ordinary current expenses will be paid from the miscellaneous collections as heretofore. It is much to be regretted that the statistics in the January *Recorder* as to the 'Contributions of Native Christians' of the American Board churches are so misleading, only those of Foochow being noted."

Notes from the Wide Field.

THE LONDON MISSIONARY SOCIETY.

THE ninety-fourth annual meeting of this Society was held in Exeter Hall, May 10, under the presidency of the renowned traveler, Lord Brassey, K.C.B. The testimony of the chairman, who has had such exceptional opportunities for witnessing the work of missionaries in different lands, having, as he himself indicated, seen the work in Labrador, Terra-del-Fuego, in Turkey, India, Tahiti and elsewhere, is very valuable. He admits that there have been indiscretions in some cases, but he adds: "I venture to say that few indeed are those instances of indiscretion in comparison with the mass of noble work which has been done for generations by those who have been sent forth under the auspices of this and kindred societies to preach the gospel to the heathen." The plea Lord Brassey made for the extension of the work was very effective. One of his points was this: "I do not know any evidence more impressive of the good results of the work which is done by this society than this most telling fact, that the work which is being carried on by those 160 devoted men and women who have gone forth from this country is being supplemented and carried forward by no less than 1,000 native ordained ministers, and 5,000 native preachers." The London Society reports that the total income of the year was $575,000, which is something of an advance upon the receipts of the preceding year, the increase being largely in legacies.

THE ENGLISH CHURCH MISSIONARY SOCIETY.

THIS largest foreign missionary society in the world, at its late annual meeting, reported an income of $1,107,655. The subscriptions and collections were greater

than ever, but a falling off of about $70,000 in legacies reduces the total income to a smaller sum than that of the previous year. It will be necessary to raise $185,000 to meet the estimated expenditure of the current year. The Society evidently has a deeper hold than ever upon the sympathies of the Church of England, although it has, during the present year, passed through a good many trials both at home and abroad. It has been conspicuously opposed to the ritualistic movement, and has sought in all ways to be pronouncedly evangelical. The sad tidings of the death of Bishop Parker and his associate, Mr. Blackburn, were received while the anniversary was being held.

FRENCH MISSIONS.

THE annual meeting of the *Société des Missions Evangéliques*, held in Paris April 19, was supplemented by a second gathering at their *Maison des Missions*, April 22. Full and delightful services are reported. The recent religious awakening in connection with their mission among the Basutos of South Africa furnished matter for special rejoicing and gratitude. The number of candidates for baptism at Morija had risen by the first of March to nearly four hundred. Among the February baptisms was that of a sister of Moshesh, the Basuto king, long since dead. She is more than a hundred years old. One of the native helpers says that he has never heard any one speak of her love to the Saviour like this woman. Last February a large and fine industrial school building was dedicated at Outing, which has been wholly built by the apprentices of the school without cost to the French Missionary Society.

As to the financial situation of the Society, says their *Journal*, "the report is good, but ought to be better." The general expenses amounted to 288,495 francs, and the deficit of the year was 5,476 francs.

AFRICA.

THE TROUBLES ON LAKE NYASA. — Additional intelligence has been received concerning the conflict on Lake Nyasa between the English consuls and missionaries of the Scotch Free Church and the Arab slave-traders. Dr. Kerr Cross wrote, January 27, that both Consul Hawes and Consul O'Niell advised the missionaries to leave the country for six months and return with more guns and plenty of ammunition; others felt that any absence would mean the abandonment of the mission and would encourage the Arabs, with the consequent discouragement of all native allies. It was finally agreed that the members of the African Lakes Company and Dr. Cross should fortify themselves at Chirenje, and that the consuls should go to the coast and send to the besieged men such reinforcements as were needed. This was done. The native chiefs adhere to the mission and are bitterly hostile to the Arabs. It appears that it is but a small section of the Arabs who have engaged in these slave-trading raids. Dr. Cross is perplexed as to what course he shall take. Hitherto he has taken no part in the fighting, offering his services to all as a surgeon, and he hopes to maintain this position, and to show that the mission means peace. Unless the station is attacked and defence is necessary, he will take no offensive measures. At last accounts the African Lakes Company, which is a commercial and philanthropic company engaged in the work of opening the region about Lake Nyasa, had received telegraphic information that Karonge, a station on the northwest coast of the lake, had been reoccupied, but that the Arabs are still hostile, and an attack is apprehended.

THE *Mouvement Géographique* contains an account of explorations on the Ubangi (or Mobangi) River, the northern affluent of the Congo, made by two Belgian officers, Captain Van Gele and Lieutenant Lienert. The lower section of the Ubangi was explored by Mr. Grenfell, of the English Baptist mission, in 1885. The steamer of these Belgians, the *En Avant*, was capable of being taken to pieces and carried overland. Leaving Equator Station on the Congo, October 26, the explorers passed, after entering the Ubangi, six rapids, between which were navigable stretches of the river. At the last

of these rapids the river is three thousand feet wide with an average depth of eighteen feet. The country is spoken of as both fertile and picturesque. The inhabitants were kindly disposed until the travelers reached Bangasso, at which point the natives became exceedingly hostile. On January 1 the explorers lost two of their company in an attack, and later they were assaulted both by land and by water, having reached a point a little short of twenty-two degrees east longitude, which is said to be within one degree of the place reached by Junker upon the Welle River. Here the travelers were driven back by the difficulties which met them, especially the hostility of the natives. It seems a great pity that they were not able to traverse this short distance necessary to settle the problem relating to the Ubangi and the Welle rivers, although it may now be regarded as practically solved.

A Disaster to Explorers. — A report has reached the German foreign office that an expedition under Lieutenants Kund and Tappenbeck which was penetrating into the interior of the Cameroons, had met with a severe disaster. The explorers were permitted to pass inland unhindered, but on their return the natives, influenced by trade jealousy, attacked the party. It lost seven of its men killed, and thirty wounded, among the latter being the two leaders of the expedition.

The Liquor Traffic in Africa. — *The English Nonconformist* has a brief account of the annual meeting in London of the United Committee appointed to watch the interests of the native races. It says that: —

"Rev. William Allen, M.A., who has just returned from Sierra Leone, stated that the wholesale price of rum on the Benin River was 7s. 3 1-2d. per one hundred gallons, or rather less than 1d. per gallon. One English trading agent on the Manab River declared that he sold one thousand gallons of spirits weekly to the natives. 'What I saw,' said the missionary, 'on every portion of my journey, when on shore, and more especially when going up into the interior to Abbeokuta, made my heart ache within me. Liquor and bottles met my eyes on all sides, warehouses of prodigious size filled with intoxicating and murderous drinks, and canoes heavily laden with demijohns of rum. Not only the streets of towns, the main thoroughfares and waterways, like those from Lagos and Abbeokuta, but the bypaths leading to distant villages all testify to the awful, gigantic, and ever-growing proportions of this iniquitous and brutalizing traffic; the very soil of Abbeokuto seems to consist of bottles, and in one place where I visited, Afarjupa, even the House of God might be said to reek of liquor, for the Central Missionary Society secretary (the Rev. J. B. Wood), on a previous visit, had found the native church seated entirely with gin boxes.' In view of such extensive and demoralizing dealing in what is facetiously known on the coast as 'chain lightning, warranted to kill at one hundred yards,' one is not surprised to learn that the spread of civilization is discouragingly slow."

MADAGASCAR.

A Revival. — *The London Missionary Chronicle* gives good news from Ambohimandroso of religious growth and quickening. At this station, where a church was formed in 1860, little European superintendence was given until about ten years ago, when Rev. Mr. Rowlands took up his residence there, and for five years he has had the coöperation of another missionary family. One of the first efforts was to prune the church and remove those who were only Christians in form. This work of church discipline, though extremely painful, and calling for the dismissal of some very influential persons, including four deacons and three preachers, has been greatly blessed. The preaching stations have increased, and from eighteen to sixty teachers and evangelists have been trained, and scores of people have been added to the church. In January of this year there came "a time of refreshing" when the church members of the district came together numbering not less than eight hundred. No building was

large enough to contain them all. Earnest prayer was offered, and the native preachers discoursed with great fervor on the baptism of the Holy Spirit. This baptism came, and at last reports over one hundred had given themselves to Christ. The missionary feels that this is a much more thorough movement than others that have preceded it. There is greater intelligence on the part of the people; there are hardly any who cannot read their Bibles, and the revival is marked by a deep feeling which is in contrast with what has been seen heretofore.

CHINA.

THE FLOOD IN HONAN. — An eyewitness of this disaster, which has desolated such a large portion of the fertile province of Honan, Rev. Mr. Paton, reports that the banks of the Yellow River were, in October last, crowded by stupefied-looking wretches with nothing to eat, who stood looking at the rushing torrent which was destroying everything about them. The benevolent were out in boats and threw bread to the crowds on the banks. Camps were built and the authorities were doing what they could to feed the multitudes. The empress and all the officials were distributing aid and, it is affirmed, were doing so in a judicious manner. The Chinese estimates still fix the number of houseless at 1,600,000, but this is said to be far under the mark.

A terrible cattle plague is now raging in the province, which greatly hinders the efforts to repair the breach in the embankments of the river. It is proposed to call in Western engineers to repair the breach, and one French officer is said to be already on the spot. Many of the papers regard the present course of the river as being the best, and if this is agreed upon it will prove a great relief to the province of Shantung. It is said that there is now no hope of repairing the breach in season to arrest the summer floods, so that the section which has suffered so much cannot expect to escape inundation again this year. Truly this Yellow River has earned the name which it has received, "China's Sorrow."

RUSSIA.

RABINOWITZ. — *The Free Church of Scotland Monthly* contains a letter written by Rabinowitz to Dr. Wilson, of Edinburgh, dated March 12. Dr. Somerville, who will be remembered as the Scotch minister who has preached in Constantinople and in various parts of the world with such good effect, had visited Rabinowitz at Kischineff, which is the capital of Bessarabia, some eighty-five miles northwest of Odessa. Dr. Somerville stayed with this Christian Israelite a few days, preaching, as Rabinowitz says, "to a house crowded to overflowing by children of Israel coming to see the eminent and respectable doctor." And he adds: "Dr. Somerville was moved to his very heart, seeing how here the Jews, with God's Word in the hand, are seeking the Lord their God, and David their King — Jesus Christ."

Miscellany.

STRANGE BUT TRUE: A PARABLE.

BY MRS. H. GRATTAN GUINNESS.

A WEALTHY farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years; but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have

accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich virgin soil by thousands of acres was bearing only briers and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations of one interfered with those of his neighbor.

And a vast amount of labor had been lost: in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted, for no result. The very same amount of toil and capital expended according to his directions would have brought the whole demesne into culture and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable, soils barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other: "You know we have to bring the whole property into order." But they did not do it.

Some few tried, and plowed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent, far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay, when the labors of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses of the overcrowded garden, and counting the blades of grass in the park and the leaves on the trees.

Then they were fools, surely, not wise men; traitors, not true servants to their Lord?

Ah, I can't tell. You must ask Him that. I only know their Master said: "Go ye into all the world and preach the gospel to every creature," and that eighteen hundred years afterwards they had *not even mentioned to one half of the world that there was a gospel!*

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For a blessing to follow the deliberations and action of the "General Missionary Conference," that there may come upon all missionary societies and missionary lands a new impulse from above that shall result in the speedy and wide increase of the Kingdom of God on earth.

DEPARTURES.

June 22. From Boston, Rev. Thomas W. Woodside and wife, to join the West Central African Mission. Mr. Woodside has been a minister for some years in Illinois in connection with the Evangelical Association.

ARRIVALS IN THE UNITED STATES.

May 20. At Boston, Rev. James L. Fowle and wife, of the Western Turkey Mission.

June 4. At New York, Rev. Charles S. Sanders and Mrs. C. B. Christie, of the Central Turkey Mission.

June 4. At New York, Miss Anna Y. Davis, of the Japan Mission.

May 8. At San Francisco, Mrs. Mary E. Logan and children, of Micronesia.

May 23. At San Francisco, Rev. H. D. Porter, M.D., and wife, and Willis C. Noble and wife, of the North China Mission; also, on the same date, Rev. Charles R. Hager, of the Hong Kong Mission.

ARRIVALS AT STATION.

March 16. At Durban, Natal, Rev. Francis W. Bates and wife, and Miss Nancy Jones, on their way to the East Central African Mission.

ORDINATIONS.

May 21. At New Haven, Conn., Lyman P. Peet and Frank Van Allen, M.D., of Yale Theological Seminary, both under appointment as missionaries in connection with the American Board, the former to Foochow, and the latter to the Madura Mission.

MARRIAGE.

June 3. At Amity, Missouri, Rev. Alfred Snelling to Miss Elizabeth M. Weymer. Mr. and Mrs. Snelling started the next day for San Francisco, on their way to Ruk, Micronesia.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Revivals in the Zulu Mission. (Page 304.)
2. Annual Report of the Madura Mission. (Pages 306–308.)
3. A cheering day in Austria. (Page 305.)
4. Religious awakenings in North China. (Page 312.)
5. Items from the Foochow Mission. (Page 309.)
6. Theatre-preaching in Japan. (Page 310.)
7. From the *Morning Star.* — The Mortlock Islands. (Page 300.)
8. Ruk and its churches (Pages 302, 323.)
9. The death of Mr. Logan and the grief of the people. (Pages 303, 304.)
10. Our West Central African Mission. (Page 292.)

Donations Received in May.

MAINE.

Cumberland county.
Auburn, High-st. ch. mission circle, for Mrs. Raynolds, 20 00
Falmouth, 1st Cong. ch. 21 73
Yarmouth, 1st Parish ch., 30; A. H. Burbank, 50, 80 00 — 121 75

Hancock county
Castine, Trin. Cong. ch., m. c. 5 00

Lincoln and Sagadahoc counties.
Bath, Central Cong. ch. 35 50
Union, Cong. ch. and so. 7 00 — 42 50

Kennebec county
Augusta, Joel Spalding, to const. Rev. A. F. SKEELE, H. M. 50 00

Penobscot county.
Brewer, 1st Cong. ch. 9 80
Hampden, Cong. ch. and so. 6 12 — 15 92

Union Conf. of Ch's.
Waterford, Asa Hersey, 1 00

York county.
Kittery, Cong. ch. and so. 26 00
York, 2d Cong. ch. 6 00 — 32 00

268 17

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr
Keene, 2d Cong. ch. 20 38
Rindge, Cong. ch. and so. 5 00
Roxbury, Brigham Nims, 10 00 — 35 38

Coos county.
Gorham, Cong. ch. and so. 1 00
Randolph, Mrs. A. E. Boswell, 50 — 1 50

Grafton county.
Campton, Cong. ch. and so. 17 00
W. Lebanon, Cong. ch., m. c. 10 00 — 27 00

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Manchester, Hanover-st. Cong. ch. 88 08

Nashua, Pilgrim ch. and so. 100 00—188 08
Merrimac county Aux. Society.
Boscawen, Cong. ch. and so. 23 50
Rockingham county.
Derry, J. M. Willard, for house of Mr. Bartlett, Kyoto, 10 00
Epping, Cong. ch. and so. 45 60
Exeter, Nathaniel Gordon, 50 00
Hampstead, Ann M. Howard, 5 00
Kensington, 1st Cong. ch. 10 00
Kingston, Cong. ch., m. c. 2 50
Portsmouth, North Cong. ch. 108 15—231 25
Strafford county.
Durham, Cong. ch. and so. 10 25
Meredith Village, Cong. ch. and so. 23 50—33 75
540 46

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, A friend, 10 00
Essex county.
Granby and Victory, Cong. ch. and so. 3 45
Lamoille county.
Cambridge, 2d Ch., by Sho Memoto, 2 00
Waterville, Cong. ch., by Sho Memoto, 1 00—3 00
Orange county.
Williamstown, "C. C. B." 5 00
Orleans county.
Newport, Cong. ch. and so. 19 00
No. Craftsbury, Cong. ch. and so. 25 00—44 00
Windham county Aux. Society.
Brattleboro', Central ch., m. c. 30 18
Windsor county.
Springfield, E. Johnson, for house of Mr. Bartlett, Kyoto, 5 00
100 63

MASSACHUSETTS.

Barnstable county.
Wellfleet, 1st Cong. ch. 18 87
Berkshire county.
Dalton, Cong. ch. and so. 80 66
Hinsdale, Cong. ch. and so. 11 78
Williamstown, South Cong. ch. 15 48—107 92
Bristol county.
Rehoboth, Cong. ch. and so. 24 32
Brookfield Asso'n, William Hyde, Tr.
Barre, Evan. Cong. ch., to const. CHARLES A. WHEELER, H. M. 121 98
Essex county.
North Andover, Cong. ch. and so. 65 00
Essex county, North.
Amesbury, Main-st. Cong. ch. 10 00
Newbury, 1st Cong. ch., m. c. 21 37
Newburyport, Miss E. T. Titcomb, 5 00—36 37
Essex county, South.
Danvers, Maple-st. ch. 162 32
Lynnfield, Centre Cong. ch. 10 00—172 32
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Conway, Cong. ch. and so. 9 00
New Salem, Rev. A. R. Plumer, to const. Mrs. LUCY A. G. PLUMER, H. M. 100 00—109 00
Hampden co. Aux. Society, Charles Marsh, Tr.
Holyoke, 2d Cong. ch. 400 00
Springfield, Olivet ch. and so. 46 10
Westfield, 1st Cong. ch. (of which for East. Turkey, 25); 175.56; 2d Cong. ch., 20.66, 196 22
West Springfield, Park-st. ch. 43 52—685 84
Hampshire co. Aux. Society.
Haydenville, Two members of Cong. ch. 17 50
South Hadley, 1st Cong. ch. 22 00—39 50
Middlesex county.
Auburndale, Cong. ch. and so., 450; Y. La. Mis. Soc., for school building at Sirur, 50, 500 00
Everett, Cong. Sab. sch. for Bible-woman at Harpoot, 26 00
Newton Centre, Cong. ch. and so. 10 00
Newton Highlands, Cong. ch. and so. 287 31
Reading, Cong. ch. and so. 10 00
Somerville, 1st. Cong. ch., m. c. 46 54
Stoneham, Cong. ch. and so. 39 09
West Medford, Cong. ch. and so. 5 37
West Newton, Red Banking Co., for Miss Sheldon's work, 70 00
Winchester, 1st Cong. ch. 41 65—1,035 96
Middlesex Union.
Leominster, Cong. ch. and so. 15 11
Townsend, Friend in Cong. ch. 1 00—16 11
Norfolk county.
Franklin, Cong. ch. and so. 51 08
Holbrook, Winthrop Cong. ch. 75 00
Hyde Park, 1st Cong. ch., 73.97; A friend, 150 (of wh. 50 for Japan), to const. G. F. FISKE, H. M. 223 97
Sharon, Cong. ch. and so. 15 99
So. Walpole, Rev. G. F. Wright, 1 00
Wollaston, Cong. ch. and so. 15 50—382 54
Plymouth county.
Abington, 1st Cong. ch. 26 38
Campello, So. Cong. ch., to const. CATHERINE LOWRY, H. M. 100 00
Whitman, Cong. ch. and so. 90 00—216 38
Suffolk county.
Boston, Park-st. ch., 153; Village ch. (Dorchester), 123.75; do., "Our Union," 4.56; Eliot ch., 75; do., m. c., 7.50; Berkeley-st. ch., m. c., 16.83; Boylston ch., 13.06; Miss Wood, 2, 395 70
Worcester co., Central Ass'n, E. H. Sanford, Tr.
Northboro', Ev. Cong. ch. 39 37
Webster, 1st Cong. ch. 50 00—89 37
———, W. L. 170 00
3,687 18

Legacies. — Foxboro', Susan Payson, add'l by T. B. Bourne, Ex'r, 577 62
Newton, Caleb Wright, in part, by C. C. Burr, adm'r, 2,340 00—2,917 62
6,604 80

CONNECTICUT.

———, X, 10 00
Fairfield county.
Redding, Cong. ch. and so. 28 57
Hartford county. E. W. Parsons, Tr.
Broad Brook, Cong. ch. and so. 21 50
Buckingham, Cong. ch. and so. 3 73
Hartford, Windsor-ave. Cong. ch., 25; Asylum Hill ch. (of wh. 10 for Smyrna), 15, 40 00
Marlborough, Cong. ch. and so. 13 24
Unionville, 1st Ch. of Christ, 25 51—103 98
Litchfield co. G. M. Woodruff, Tr.
New Milford, Mr. and Mrs. J. S. Turrill, 15 00
Thomaston, Cong. ch. and so. 58 26
Winchester, Cong. ch., m. c., 6.50; A friend, for China, 1, 7 50—80 76
New Haven co. F. T. Jarman, Ag't.
Guilford, 1st Cong. ch., to const. JOHN W. NORTON, H. M. 100 00
New Haven, Mrs. J. Y. Leonard, for Bible-woman, Marsovan, 15 00
Woodbridge, Cong. ch., add'l, 3 00—118 00
New London co. L. A. Hyde and H. C. Learned, Trs.
New London, 1st Ch. of Christ, m. c. 9 63
Tolland county. E. C. Chapman, Tr.
Somers, Cong. Sab. sch., for Mrs. Gates' orphanage, 28 00
Windham county.
Canterbury, Mrs. E. Chalmers Haynes, 10 00
Woodstock, 1st Cong. ch. 35 57—45 57
424 51

Legacies. — Rocky Hill, Rev. A. B. Smith, by Rev. Elijah Harmon, Ex'r, add'l, 300 00
724 51

NEW YORK.

Albany, Charles A. Beach, 50 00
Angola, Cong. ch. and so. 5 00
Antwerp, 1st Cong. ch. 34 10
Astoria, Mrs. M. A. D. 50 00
Brooklyn, Central Cong. Sab. sch., for two Bible readers in Madura, 36; A friend, 122; H. S. W., 10, 168 00
Canandaigua, 1st Cong. ch. 67 32
Corona, Un. Ev. ch., to const. CARRIE D. LEVERICH, H. M. 100 00
Elmira, Park ch. Aux., for Tokyo, 38 50
Fairport, A. M. Loomis, 10 00
Homer, B. W. Payne, 10 00
Honeoye, Cong. ch. and so. 32 00
Keene Valley, W. C. Wilcox, 2 32
New York, Union Theol. Sem., Soc. of Inq., 8.40; S. T. Gordon, for evangelists, 100; A friend, 100; Two friends, 10, 218 40
Oxford, Cong. ch. and so. 22 00
Poughkeepsie, Cong. ch. and so. 23 36
Rochester, Mt. Hor Mis., Friends for Miss Bush, 10 00
Rodman, Cong. ch. and so. 18 50
Syracuse, Plymouth Cong. ch. 38 12
West Bloomfield, Thank-offering, 10 00
West Groton, Cong. ch. and so. 16 00
West Winfield, Cong. ch., 13; do. m. c., 6.50, 19 50—943 62

PENNSYLVANIA.

Allegheny City, Mrs. Adaline Boyden, 20 00
Philadelphia, Cent. Cong. ch., m. c., 5.25; "Connestoga," 41.60, 46 85—66 85
Legacies. — Philadelphia, Mary S. Dunton, by Morris P. Bockius, 237 50
304 35

NEW JERSEY.

East Orange, Rev. R. G. Greene, 20 00
Irvington, Etta P. Underwood, 25 00
Orange Valley, Cong. ch., m. c. 7 49
Paterson, Auburn-st. Cong. ch. 29 00
Summit, Rev. G. W. Wood, D.D. 10 00
Westfield, Cong. ch. 154 00—245 49

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant ch., 57; 1st Cong. ch., 8.09; Howard University, m. c., 12.24, 77 33

TENNESSEE.

Knoxville, A friend in Pilgrim ch. 5 00

WEST VIRGINIA.

Legacies. — Pennsboro, Mrs. Lucy H. Kimball, in part, by M. P. Kimball, adm'r, 485 04

OHIO.

Ashtabula, H. B. Johnson, 5 00
Cincinnati, W. J. Breed, *extra*, 100 00
Oberlin, J. L. Burrell, 1,000; Dudley Allen, to const. JAMES F. SIDDALL, H. M., 100; Rev. C. V. Spear, *extra*, 100, 1,200 00
Toledo, Washington-st. Cong. ch. 6 70
Wellington, Edward West, 20 00—1,331 70
Legacies — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, add'l, 60 70
1,592 40

ILLINOIS.

Buda, Cong. ch. 127 10
Champaign, Cong. ch., 22.92; Y. M. C. A. Un. of Ill., 3, 25 92
Chicago, U. P. Cong. ch., m. c. 12 90
Dover, Cong. ch. 32 20
Dundee, Cong. ch. 24 07
Granville, Cong. ch. 22 12
Ivanhoe, Cong. ch. 20 00
Lockport, 1st Cong. ch. 4 50
Moline, 1st Cong. ch. 210 26
Oak Park, 1st Cong. ch., 154.69; J. W. Scoville, special for building, N. Pacific Inst., Honolulu, 500, 654 69
Paxton, Cong. ch. 50 00
Sheffield, Cong. ch. 128 78—1,312 54

MISSOURI.

Bonne Terre, Cong. ch., m. c. 4 00
Kansas City, Matthias Marty, 25 00
Springfield, Central Cong. ch. 14 95
St. Joseph, Tabernacle ch., m. c. 1 95—45 90

MICHIGAN.

Allegan, Cong. ch. 8 83
Armada, Cong. ch. 8 00
Covert, Cong. ch. 11 12
New Baltimore, Cong. ch. 14 00
Red Jacket, Cong. ch. 12 00
So. Frankfort, A friend, 1 00
Stockbridge, Mrs. R. W. Reynolds, 2 00
Union City, I. W. Clark and wife, 100 00—155 95

WISCONSIN.

Fond du Lac, Cong. ch. 76 00
New Chester, Cong. ch. 2 00
Pleasant Hill, Cong. ch. 1 50
River Falls, Cong. ch. 10 00—89 50

IOWA.

Cherokee, Cong. ch. 17 87
Council Bluffs, Cong. ch. 37 42
Denmark, Cong. ch. 20 00
Des Moines, North Park ch. 5 00
Geneo Bluffs, W. H. M. U. 2 75
Grinnell, Cong. ch. 137 20
Hickory Grove, Cong. ch. 3 60
Iowa City, Cong. ch. 2 00
Jamestown, Cong. ch. 6 00
Monticello, Henry D. Smith, 20 00
Osage, Cong. ch. 43 81
Tipton, William Coutts, 5 00
Wayne, Cong. ch. 6 25—338 20

MINNESOTA.

Duluth, Cong. ch. 100 00
Plainview, Cong. ch. 9 00
Shakopee, S. R. and E. J. Pond, 7 50—116 50

KANSAS.

Council Grove, Cong. ch. 7 00
Muscotah, Rev. L. Pomeroy, 5 00
Neosho Falls, S. B. Dyckman, 1 00—13 82

NEBRASKA.

Ainsworth, Friend, 10 00
Genoa, Cong. ch. 5 00
Monroe, Cong. ch. 35 00
Omaha, St. Mary's-ave. ch. 76 42
Scribner, Cong. ch. 8 00—134 85

CALIFORNIA.

Alameda, Cong. ch. 60 00
Berkeley, Cong. ch. 41 75
Eureka, 1st Cong. ch. 23 50
Oakland, Plymouth-ave. ch. 13 30—143 95

OREGON.

Portland, 1st Cong. ch., to const. W. H. HOLCOMB, H. M. 100 00

NEVADA.

Reno, Cong. ch. 15 00

COLORADO.

Denver, 2d Cong. ch. 100 00

DAKOTA TERRITORY.

Carrington, Cong. ch.	10 00	
Meckling, Cong. ch.	2 25	12 25

UTAH TERRITORY.

Salt Lake City, Phillips Cong. ch.		6 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Wanstead, James Holden, for W. C. African Mission, £2: 2: 6,	10 39	
Japan, Kobe, D. C. Jencks,	10 50	
Prussia, Breslau, Friends, through Pastor Becker, for Japan,	6 15	27 04

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Harriet W. May, Boston, *Assistant Treasurer.*

For several missions, in part,	8,488 92	
For conveyance for Miss Lyman, Bombay,	300 00	
For beds for new hospital, Foochow,	20 00	8,808 92

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 3,000 00

For tuition of Lucy Hatcheo, Turkey,	15 00	
For a pupil at Ponape,	12 00	
For Miss Fletcher's school, Ponape,	24 00	
For a pupil in do.	29 75	3,080 75

MISSION SCHOOL ENTERPRISE.

MAINE. — Portland, 2d Parish Chinese class, for Hong Kong,	15 00
VERMONT. — Hyde Park, Children for pupil, Sholapur, 15; Williston, Cong. Sab. sch., 4.70,	19 70
MASSACHUSETTS. — Boston, Chinese Sun. sch., Mt. Vernon ch., for Hong Kong, 75; Walnut-ave. Y. P. S. C. E., for use of Miss Twichell, 12; Walpole, Cong. Sab. sch., 27.19; Williamstown, South Cong. Sab. sch., 19.72,	133 91
CONNECTICUT. — New Canaan, Cong. Sab. sch., for pupil at Aintab,	44 90
NEW YORK. — Brooklyn, Will.-ave. Chapel Sab. sch., 75; New York, Orphan Asylum, Soc. Little Boys, 5.70; do., Little Girls, 5.44; Mis. Soc. Dewitt Memo. ch., for school at Bombay, 3.50; do., for school at Kusaie, 1.77,	91 41
OHIO. — Cleveland, 1st Cong. Sab. sch.	34 76
MICHIGAN. — Armada, Cong. Sab. sch.	1 38
WISCONSIN. — Hayward, Cong. Sab. sch., 7.93; ——, a friend, for Mrs. Goodrich's school, China, 50,	57 93
MINNESOTA. — Spring Valley, Cong. Sab. sch.	1 05
KANSAS. — Ottawa, Mary W. Olson,	10
NEBRASKA. — Scribner, Sab. sch. birthday box,	1 90
CALIFORNIA. — Mills Seminary, Tolman Band, for Mr. Browne's school at Haine,	25 00
MICRONESIA. — Kusaie, White children of Kusaie for the children of Ceylon,	2 50
	429 54

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Acton, Cong. Sab. sch., 5; Boston, "A.," for salary of Miss Little, 50; Wellesley, Cong. ch. and so., 11.44,	66 44	
CONNECTICUT. — Haddam, Cong. Sab. sch., 5.67; Hartford, Pearl-st. Sab. sch., 33.41; New Haven, College-st. Sab. sch., 20; North Haven, Cong. Sab. sch., 29,	88 08	
NEW YORK. — East Bloomfield, Cong. Sab. sch., 27.32; New York, DeWitt Memo. Cong. ch. Mis. Soc., 9,	36 32	
MISSISSIPPI. — Tougaloo, Cong. Sab. sch.	5 00	
OHIO. — Cincinnati, Walnut Hill Sab. sch., 15.25; Oberlin, Cong. Sab. sch. (of which 25 for schoolhouse at Ruk), 45,	60 25	
ILLINOIS. — Jacksonville, Jur. Soc. Ch. End.	5 00	
IOWA. — Ottumwa, Helping Assoc. 1st ch.	4 00	
EAST ROUMELIA. — Philippopolis, Infant class of Mrs. Marsh,	2 20	
JAPAN. — Kyoto, Grace W. Learned,		30
MICRONESIA. — Ponape, Boys' Training school, m. c.		25 00
SANDWICH ISLANDS. — Honolulu, Miss. Gleaners for support of Mrs. Rand,		200 00
		492 59
Donations received in May,		22,973 04
Legacies received in May,		4,000 86
		26,973 90

Total from September 1, 1887, to May 31, 1888: Donations, $280,977.15. Legacies, $113,207.24=$394,184.39.

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

NEW YORK. — Avoca, Mrs. E. F. Smith, for Indus. dept., 5; Dansville, Friends in Sanitorium, 20,	25 00	
OHIO. — East Liverpool, Rev. H. D. Kitchel,	10 00	
ILLINOIS. — Freeport, Sab. sch., 1st Presb. ch. for Indus. dept., birthday box,	45 00	
	80 00	
Previously received,	982 79	
	1,062 79	

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN CENTRAL TURKEY.

MAINE.

Woolwich, Two members,		2 00

NEW HAMPSHIRE.

Durham, Cong. ch. and so.	1 25	
Westmoreland, A friend,	1 00	2 25

VERMONT.

Barre, A friend,	2 00	
Barton, A little girl,	28	
Burlington, F. T. Perkins,	5 00	7 28

MASSACHUSETTS.

Amherst, Standard Bearers, 45: Three friends, 2.26,	47 26	
Boston, Union ch., 32.02; Rev. Daniel Butler, 5: A friend, 1,	38 02	
Braintree, First Parish, T.	10 00	
Haverhill, Hattie F. Welch,	5 00	
Norfolk county, M.	10 00	
Northampton, Martha A. Williams,	1 00	
Randolph, Two friends,	10 00	
Salem, A member of Tabernacle ch.	4 00	
South Hadley, Mt. Holyoke Seminary,	5 00	
Springfield, Olivet Sun. school,	21 39	
Webster, Fannie L. Upham,	2 00	153 67

CONNECTICUT.

E. Hartford, Cong. ch and so.	10 00	
W. Cornwall, Three friends,	3 00	13 00

NEW YORK.

Baldwinville, Mrs. T. R. Townsend,	5 00	
Castile, W. Miss. Society, Sanitarium,	10 00	
Clinton, Mrs. George K. Eells,	5 00	
Elmira, Park-st. ch. Auxiliary,	38 50	
New York, Charles J. Starr,	200 00	
Syracuse, *, for use of Mr. Montgomery,	5 00	
Walton, Little Helpers, 1st ch.	20 00	283 50

NEW JERSEY.

Bergen Point, Miss H. Woodruff,	60 00	
Elizabeth, S. J. Arms,	1 00	
East Orange, Rev. R. G. Greene,	20 00	
Orange Valley, Cong. Sab. sch.	80 00	
Paterson, A Presbyterian,	1 00	
Westfield, Mission circle,	16 25	178 25

FLORIDA.

St. Augustine, Colored Union Sab. sch.		8 00

OHIO.

Geneva, M. A. Smith,	1 00	
Oberlin, Mrs. L. G. B. Hills and friend,	20 00	21 00

MISSOURI.

Kansas City, Mathias Marty,		10 00

ILLINOIS.

Beecher, A friend for Marash,	2 00	
Chicago, Friends, by A. Hallner, add'l,	25 73	
Hinsdale, Cong. Sab. sch.	13 13	
Peoria, Mrs. B.'s Sab. sch. class,	2 00	
Rockford, Mrs. M. H. P.	15 00	
Roseville, Mrs. L. C. Axtell,	6 00	65 88

MICHIGAN.

St. Ignace, Cong. ch.	5 00	
Whittaker, Alma C. Childs,	3 50	8 50

IOWA.

Dubuque, Cong. Sab. sch.	14 36	
Montour, Willing workers,	8 50	
Oskaloosa, Cong. ch.	2 00	24 86

MINNESOTA.

Dodge Centre, Dayspring mission band,		3 00

KANSAS.

Ottawa, A friend,	3 00	
Wabaunsee, Cong. ch., m. c.	2 50	5 50

NEBRASKA.

Ashland, Cong. Sab. sch.		10 00

CALIFORNIA.

Mills Seminary, Tolman Band,		25 00

MEXICO.

Parral, Cong. ch.		5 50

JAPAN.

——, Friends,		10 00
		837 19
Less for telegrams,		2 08
		835 11
Previously received,		37,203 54
		38,038 65

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE. — From a lady, 2; Thomaston, Mrs. J. Elliott, 10,	12 00
MASSACHUSETTS. — Southboro', Mrs. A. Bigelow, for a scholarship, 50; Chelsea, Y. P. S. Ch. Endeavor, 1st ch., 25; Cambridge, W. S. Drew, for Hopkins chair, 10: Cash (a thank offering), 500,	585 00
CONNECTICUT. — New Britain, South Cong. ch., for Hopkins chair, 53.38; Mr. D. O. Rogers, 25,	78 38
OHIO. — Painesville, S. Bigler, acct. note, 6; Ravenna, Mrs. M. A. Woodbridge, 25,	31 00
	706 38
Previously acknowledged,	67,992 44
	68,698 82

For Young People.

RUK IN 1887–88.

The sun of the year 1887 set in clouds upon the little island-world of Ruk. On the twenty-seventh of December its best earthly friend, the father of the people, went home to his reward. But Mr. Logan's work is not ended, and his very grave still witnesses for Christ and reminds the islanders of all his loving and faithful teaching. Mrs. Logan and her children having returned to America, the newcomers, Mr. and Mrs. Treiber, are now in charge. Their journal-letters, now received, give those first impressions about which we always like to hear. It was the seventh of August, 1887, when they reached Ruk upon the *Morning Star*. Mr. Treiber says: "You may be sure that after so much 'water scenery' a little land was a pleasant change. Of course these islands were of special interest to us as the place of our future home and work. How delighted we were to find them so beautiful in appearance! The ground gradually rises from the shore to the height of from eight hundred to one thousand feet, and is densely covered with foliage such as only a tropical climate can produce. The beach is lined with cocoanut-trees and a low bush called mangrove which is used for firewood. Of the high islands there are five, and on one of these, Wola, or rather, Wala, was to be our home.

"Coming on shore we received such a welcome as we never before had. The boys of the mission seemed no less pleased. For our own part we were delighted to begin work under the direction of such earnest people as Mr. and Mrs. Logan. Our first work was house-building. It is on a hill perhaps forty feet above the sea and about twenty rods from the shore.

"We are among a most interesting people. They are of the same stock as is found on all the South Sea Islands. Their skin is very much the color of an old copper cent, and they are rather below the average American in stature. Large men are extremely rare, and of large women I have seen none, owing, no doubt, to their inactivity, poor food, and degradation. Among this people the head and face are quite regular; hair black, and straight in most cases; eyes black and expressive; forehead high; nose flattened, and nostrils almost perfectly round; lips thick; and teeth well set. They take good care of their teeth, but from the fact that they are the only household tools, used alike to peel sugarcane, husk cocoanuts, break the backs of newly caught fish, and to eat food, they are usually gone before old age. Their arms are of more than average length, and fingers frightfully long and slender. The usual mode of carrying burdens is on the shoulder with men, and on the head with women. They are unusually strong with the shoulder. A little boy in the school with us, not more than ten years

old, will carry two pails of water on a stick resting on the shoulder. No protection is used on their large flat feet, so that the sole is rendered unusually tough."

"Those who are still heathen wear for dress only a loin-cloth. A man's cloth looks much like a crash towel dyed yellow and never washed. It is wound around the loins and crossed before and behind. A woman's cloth is more tasteful, being made of the fibres of banana or pandanus or screw-pine, slit very fine, dyed in a variety of colors, and woven in pretty patterns. They often daub their faces with a yellow paint made from a root, and in case of war the whole body is thus painted. Where this is not used the color of their skin is such that they are far less repulsive than one might suppose." Their remarkable ear

THE CHURCH AT ANAPAUO, RUK.

ornaments are thus described: "The ear is slit and stretched to the utmost, so that the aperture is sometimes eight inches long. On this rim of flesh are strung small rings of cocoanut shell. When this is full, strings of beads are added and allowed to hang down upon the breast. In this way two or three pounds are frequently suspended from one ear."

"Their marriage ceremony is very simple. The couple merely go away together and settle in some deserted house. A man once requested Mr. Logan to marry him in Christian marriage, and when asked whom he wished for a wife, answered: 'Oh, I have not found her yet!' He came back in the afternoon with his intended bride."

As to the native houses, Mr. Treiber says: "They are usually about twelve by sixteen feet in size, the sides three to four feet high, an ordinary roof, and all covered with thatch. The long leaflets of the ivory-nut palm, something like a corn leaf, are broken across a reed four or five feet in length and sewed next the reed, so that the two ends meet. These reeds are placed one above another, as shingles are, and each reed fastened with cord to the rafter. The sides are covered in the same way, and the whole exterior looks much like dried corn leaves. A small hole, two feet high and three feet wide, is left at one end to admit the inhabitants."

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"The house is the stopping-place, not of a family, but of a portion of a clan. One man in the house is chief, but he has only influence, no authority. A number of these houses scattered over a section forms a district or clan. Each member of the clan is bound to protect his fellow. A system of blood revenge is their only law. A murder is avenged by killing not the murderer, but one of his clan. This accounts for so many white people being killed, as all whites were supposed to belong to the same clan, and the innocent have often paid for the crimes of wicked traders and whalers. A preparation seems to have been made for the gospel by the mixing of clans. The people with us are from different districts, which could never have happened while the clan system was rigid."

No intoxicating drinks are used. "A wicked trader who wished to injure our

work offered the natives liquor to make them drunk, and when drunk they were to come and do wicked things. The whole scheme failed, as the natives quickly rejected the liquor, saying it burnt their mouths."

Mrs. Treiber says: "There is a grand beginning of a good work here at Anapauo — a church of twenty-six members, a school for both sexes of about one hundred, and a training school to prepare native teachers, numbering nineteen. Every evening in the week, and, except Sundays, every morning at six o'clock, religious service is held in the church, with an attendance of from sixty to eighty. I have wondered how many Christians at home would get up in the morning to attend so early a meeting."

A NATIVE OF NIUTAO WORSHIPING A POST.

Mrs. Treiber adds: "I wish all the dear friends at home could look in upon us and see what a beautiful spot is this. Surely the smile of God rests upon this emerald isle, if not upon its inhabitants. Since we have been here the thermometer has been as low as seventy-eight degrees, but not above eighty-four degrees. A cool breeze most of the time makes it very delightful."

Most of the Christian pupils have held out well, but, as in the days of the early Church, there have been some defections. "During an epidemic influenza, in November, one of the Mortlock women in the training school died. A week after her husband died also, and all were startled when there were found hidden at the bottom of his box some of the tools belonging to the mission. He had stolen them, and had tried to exact a promise from those who watched with him in his sickness that they would nail up the box and send it back to the Mortlocks. This had a wonderful effect upon the natives. On every side I heard them saying, 'Ananias and Sapphira!'"

Further interesting details of this mission will be found among the letters in another part of this number.

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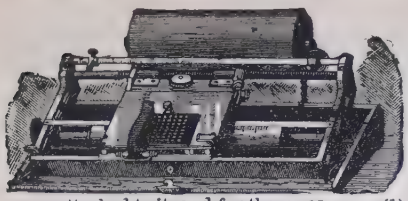

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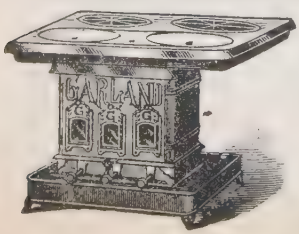

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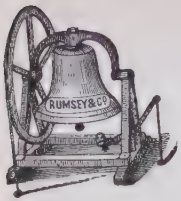

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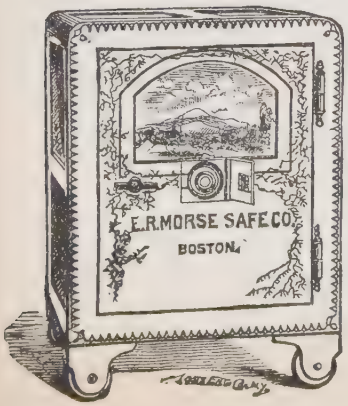

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The Annual Sermon will be preached by Rev. Henry Hopkins, D.D., of Kansas City, Missouri, Tuesday evening, at 7.30 o'clock.

At the last Annual Meeting, held in Springfield, Mass., the Board unanimously adopted the following recommendation in reference to the matter of entertainment at future Annual Meetings: —

"The Board will hereafter welcome invitations for the Annual Meeting from places where provision can be made for the entertainment of those who may be in attendance from abroad, at the expense of the guests themselves, at hotels and boarding houses. No invitation to be expected for free entertainment except so far as it may be the pleasure of inviting friends in behalf of a few persons, probably not exceeding two or three hundred, including missionaries and assistant missionaries of the Board, theological students, officers of the Woman's Boards, also Corporate Members and their wives, so far as these may not prefer to provide for themselves. It is hoped that by this method the offer of free entertainment may not be to any degree burdensome to those who extend it, and that there will be very little other expense connected with the care of the meeting."

The constituency of the Board in Cleveland will cordially entertain all persons who may attend the meeting, of the classes above specified, namely: missionaries and assistant missionaries of the Board, theological students, officers of the Board and of the Woman's Boards, and Corporate Members and their wives.

Persons accepting this invitation are particularly requested to send their full names to Mr. Justin Snow, 1884 Euclid Avenue, Cleveland, before September 7. As soon as possible after that date cards of introduction will be forwarded to those applying. Each applicant will please state to which of the classes invited he belongs.

Any one receiving a card of assignment, and deciding not to attend the meeting, will be expected to notify the Committee, that his place may be given to some one else.

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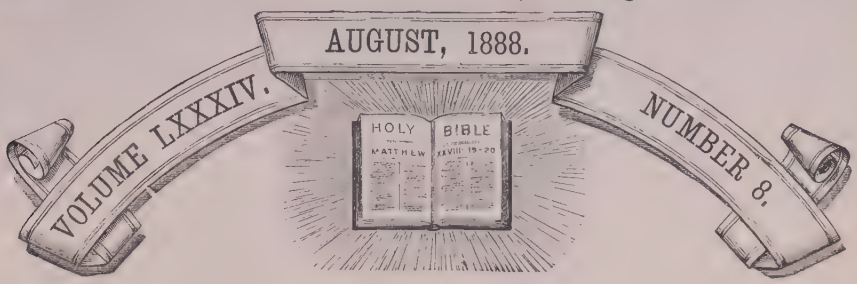

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THE MISSIONARY HERALD, published monthly at $1.00 per year.

Pamphlet Sketches of the several Missions of the Board, 35 cents for the set.

"Concert Exercises" and Leaflets for free distribution may be obtained at the Mission Rooms.

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THE

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THE donations for June fell behind those of the corresponding month last year $1,760.48. Legacies advanced $2,205.20, making the net advance $444.72. This makes the gain from donations for the first ten months of the financial year a little less than $20,000, while the increase from legacies is over $53,000. The remaining two months, July and August, are always critical months. During this period contributions should be received from all churches which have not already sent in their annual offerings, and from all individual donors who desire that their gifts should be included in the present financial year. This is the time also for sending in additional offerings which, as has been frequently stated during the year, are sorely needed by the missions.

THE spirit in which gifts should be bestowed is illustrated in the following extract from a letter just received: "The dear Lord, in whose hands is my breath and whose are all my ways, continues me here still, and graciously permits me through your hand to contribute another five hundred dollars to that soul-saving work in which infinite condescension suffers such as we to be engaged." When will all of the Lord's people learn the blessedness of continuous giving "as stewards of the manifold grace of God"? Happy they who learn the lesson early in life and practise it to the end!

WE are rejoiced to welcome back to his place in the Missionary Rooms Secretary Judson Smith, who reached Boston June 29, after his brief visit to Western Turkey and his attendance at the London Missionary Conference. So far from having been a period of rest to the Secretary, it has been one of much care and labor, but we believe of much profit in many directions. Our readers will be glad to find on another page a paper from the pen of Dr. Smith in reference to the General Missionary Conference, to which he was a delegate.

THE condensed sketch of the missions of the Board in Asiatic Turkey by Dr. E. E. Bliss, given in the last two numbers of the *Herald*, can now be obtained in uniform size with other condensed sketches issued by the Board.

BEFORE this time, doubtless, the *Morning Star* has sailed from Honolulu on its annual trip to Micronesia. Miss Alice C. Little and Rev. Alfred Snelling sailed from San Francisco in season to go by the *Star;* Miss Little to work in Kusaie, and Mr. Snelling at Ruk. We regret to say that Mrs. Snelling, who was at San Francisco expecting to accompany her husband, was unable to go with him, and by the advice of physicians will remain for a time in this country, while he proceeds to his field of labor.

The fifth annual session of the International Missionary Union was held this year in the city of Bridgeton, New Jersey, commencing July 5 and lasting until July 12. Rev. Dr. Barnum writes us from Bridgeton, while in attendance on these meetings, that they are of great interest and value. About forty missionaries were present, representing some nine or ten different societies, and others were expected before the session closed. These gatherings give opportunity for full and free discussion of the best methods of prosecuting work in foreign lands. The time was occupied in the presentation of the facts of missionary experience, rather than in the discussion of theories of missions. Among the missionaries who have been or are now connected with the American Board who were present may be mentioned Drs. Hamlin and Barnum from Turkey; Messrs. Fairbank, Hazen, Chester, Park, and Webb, of India; Roberts, of China; also, Dr. Kincaid, District Secretary of New York. Dr. Barnum says: "It would be difficult for a person who did not know the fact to discover that all did not belong to the same society and to the same religious denomination. The earnest desire to extend the knowledge of Christ and of his salvation overtops denominational distinctions and leads to the use of substantially the same methods and to the same gratifying results." The pastors and people of Bridgeton have given the Union a most cordial reception.

It was stated at the London Conference that more copies of the Word of God, in whole or in part, were put into circulation by the British and Foreign Bible Society during the last year, than existed in the whole world at the beginning of the present century. Adding the circulations of other Bible societies, the number would be vastly greater.

We gratefully acknowledge the receipt of twenty-five sets, six volumes in a set, of the sermons and other writings of Mr. D. L. Moody, from F. H. Revell, Publisher, Chicago. These volumes will be distributed in various parts of the world and will carry the very substance of the gospel to a large number of native preachers in many lands.

At the late anniversary of the English Church Missionary Society the bishop of Rochester dwelt upon three facts which he well characterized as melancholy: (1) That in the province of Canterbury a third of the parishes send no contributions whatever to either of the two great missionary societies; (2) That a fourth of the parishioners in the great metropolis of London send nothing; (3) That out of the income of the Church Missionary Society, one million dollars annually, only a two-hundredth part, or $5,000, is subscribed by persons "with titles to their names." These certainly are extraordinary statements, and they show that among what are called the upper ranks of English society there is comparatively little thought or interest in the great work of missions. Sad as this is, it is not so surprising as that clergymen, who profess both to follow and to teach the doctrines of Christ, should have no care for the great commission he gave his people. When their eyes are opened, either in this world or the next, as to what were their privileges and obligations here, how amazed must they be at their blindness!

During the last year the English Church Missionary Society received more than three hundred offers of service, forty-six of which were from women. Of these more than three hundred offers, forty-three were accepted, though the cases of others are still under consideration. These facts suggest the large increase in the number of applicants, and also that many who desire to become foreign missionaries, after careful examination, are deemed unfitted, for one reason or another, for this form of Christian service.

One of the offices of the *Missionary Herald*, and by no means an unimportant one, is the presenting to its readers opportunities for wise investment of their money. We are continually hearing of special openings where large or small sums can be placed to the great advantage both of donor and recipients, and we are happy to say that our readers respond well to suggestions in this line. It is only fair that we should mention some instances of this kind. In the *Herald* for January an appeal was made for aid for the Protestant community at Zeitoon, Central Turkey, which had lost its churches and its homes by fire, and somewhat over $1,000 has been sent us for this purpose. In response to the calls for aid for famine relief in Turkey, sent out during the past year, chiefly through the *Missionary Herald*, the noble sum of $38,465 has been contributed. In March we asked for $650 in view of special needs at Smyrna, and $576.45 have been contributed. Since then we have asked for $75 for a school building at Wai, $1,000 for a house for one of our missionaries at Kyoto, and $150 to support an evangelist in northeastern Bohemia; all of which sums have been furnished. In our last issue we suggested that some one might desire to pay the $100 needed for a colporter under the direction of Mr. Doane at Ponape, and before the number containing the suggestion was in the hands of many of our readers two offers of the amount were received. Some of the amounts we have asked for have not been furnished as yet. We still lack the $50,000 greatly needed for the endowment of the Doshisha at Kyoto, and $2,000 for needed buildings at Tabor in Bohemia, and $1,000 for the transference of the Mandapasalai station buildings to Arrupukottai. Something has been received toward sums asked for the church in Sofia, for the school and hospital at Rahuri, and for other schoolhouses near Ahmednagar, but there is still opportunity for our friends to have a share in these enterprises. In answer to the suggestions we have made from time to time as to the sending of books for the use of missionaries and native preachers, we have received and forwarded, it is safe to say, not less than three thousand volumes. For all these gifts we desire to be grateful to our friends and to Him who has inspired them with the desire to do good with their possessions. We do not mean to suffer a month to go by without suggesting to our readers some good opportunities for using their money. We content ourselves now with repeating those just named, which have not been already met, making special mention, among the smaller objects, of the $175 needed for the school and hospital buildings at Rahuri, Western India. What joy would there be throughout Japan if we could chronicle the fact next month that the $50,000 for the Doshisha at Kyoto had been received!

The movement in favor of the organic union of the Congregational and Presbyterian Churches in Japan is progressing rapidly, and a committee appointed for the purpose has presented a draft of a constitution for the united body, to be called "The Church of Christ in Japan." In this draft the standards of doctrine adopted are the Apostles' and Nicene Creeds, and the articles of the Evangelical Alliance, with reference to the Westminster and Heidelberg Catechism and the Plymouth (Burial Hill) declaration as "held in veneration" and "still to be regarded as of lasting value for the instruction and edification of believers." In the matter of government under the proposed organization the individual churches are free to conduct their internal affairs as they please, while delegating certain specified powers to bodies composed of delegates from the churches. The system reminds us of the old Consociationism of Connecticut. From our point of view we wish that the name adopted, "The Church of Christ in Japan," could be so modified that it should not seem to assume that there are no other churches of Christ in the empire, and that there should be no appearance of ecclesiastical authority over the churches. The movement is a spontaneous one among the native Christians, and is interesting and hopeful as indicating the desire for both visible and real union. The plan presented is now before the churches for their consideration, and appearances indicate that it will be adopted in due time. May the richest blessing of God rest upon the union if it shall be consummated!

By an oversight we have failed to notice the last report of the Chinese mission work on the Hawaiian Islands, made by Rev. F. W. Damon, superintendent of the mission. The Chinese church at Honolulu has received, since its organization in 1879, one hundred and sixty-four persons, forty of them being women. Many of these have returned to China or gone to other islands. In Kohala, under the care of Rev. Mr. Ostrom, preaching services have been maintained at two places. On Maui and at Hilo Chinese preachers have been in charge of the work. Day-schools, Sabbath and evening schools have been maintained in several places. A hopeful beginning has been made at Kailua on Hawaii, and a new branch opened in Wailua, Maui, where a large part of the population is Chinese. The report speaks of the fact that there is a great deal of heathenism on the part of the Chinese, and in the city of Honolulu there are three idol-temples and an immense number of shrines in private homes and stores. There is a sad growth of the opium-habit among the Chinese, owing to the removal of restrictions on the sale of the drug. Mr. Damon writes, and with good reason, in a hopeful tone as to what may be accomplished among the Chinese through the gospel of Christ, if only it is brought to them with persistency and in the spirit of love.

We are still without definite information in regard to Mr. H. M. Stanley. The reports that have thus far appeared in the papers are evidently nothing but rumors, whether from the Congo or about the "White Pasha" near Khartoum. Our anxieties are not increased because of any of the recent rumors that have been in circulation, but it is certainly ominous that nothing definite has been heard in regard to him.

For three or four years past the Turkish government has shown a growing suspicion of its Armenian subjects, especially in Constantinople, Erzroom, and Van. For this a few hot-headed Armenians are in part responsible. The success of the Bulgarians in securing their independence led some of the Armenians to think that they might repeat that history in Armenia, and so through secret circulars, the pictures of their ancient kings, "national" songs and clubs, they began to foment a "national" spirit, forgetting that while they constitute only about one eighth of the population of Asiatic Turkey, and probably not more than one fourth of ancient Armenia itself, such an undertaking would be utterly hopeless. It had the effect, however, to alarm the government, and to lead it to adopt repressive measures. Men suspected of leadership have been imprisoned or banished, and some have been punished for simply having in their possession copies of the so-called "national" pictures or songs. All this seems childish on both sides, for besides the comparative fewness of their numbers, — perhaps two and a half millions in the whole empire, — the Armenians are an inoffensive, quiet, industrious people, unaccustomed to arms, and without leadership. Our missionaries have uniformly preached loyalty to the government which has given them its protection, and this they have inculcated in their schools; and they have forbidden in their schools the singing of the "national" Armenian songs. Turkish officials have recognized this, and whenever the government has shown opposition to Protestant schools it has never been on account of any supposed disloyalty on the part of teachers or pupils. We learn, however, from Erzroom, that a boy went from the school to Erzingan; his possessions were searched, and among them was found "a song containing national aspirations which he had written as a composition, and which the teacher had ordered him to destroy, although the teacher corrected it." For this the boy was imprisoned. Word was sent to Erzroom and the teacher was also imprisoned. They were still in prison at the end of three weeks, and none of their friends were allowed to see them. This has been a frequent experience among Armenians. It is, to the best of our knowledge, the first instance of the kind among Protestants.

In our paragraph last month relating to the action taken by our Baptist brethren in the matter of a mission among the Armenians, we were mistaken in our impression that the committee which reported on this subject was a committee of their convention. We find that it was a committee of their Missionary Union which made the report to which we objected, and that the Union itself, after consideration, refused to adopt the recommendation of its committee. This action sets in yet stronger light what we have repeatedly stated, that the Missionary Union does not approve of this divisive movement in which the Baptist Publication Society is engaged.

The following comment upon 1 Timothy 5: 8, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," is from Mr. D. W. Whittle's notes. "The covert of the covetous man, and much used by the devil when collections are taken up for foreign and home missionary work."

On May 25 Count Inouye, late minister of foreign affairs in Japan, one of the leading men of the empire, visited the Doshisha at Kyoto, and made an address in the chapel expressing heartiest sympathy with the aims of the institution. He afterwards visited some of the recitation-rooms, and seemed much interested in the instruction which was given. What a change this indicates in the empire! Seventeen years ago, in 1871, a native Japanese, a teacher in the Japanese language employed by one of our missionaries, was put in prison on the mere suspicion that he was a Christian. That now a prime minister, a leading statesman of the empire, should so warmly endorse by his own personal presence and address an institution distinctively Christian, is indeed a marvelous token of progress.

Mr. E. W. Parsons, of Hartford, Conn., who for over twenty years has kindly acted as receiving agent of the Board for that city and vicinity, has at his own request been relieved, and Mr. Ward W. Jacobs, of the Mechanics Savings Bank, Hartford, has been appointed by the Prudential Committee in his place. Mr. Jacobs will receive and remit monthly any contributions sent him for our treasury, from churches and individuals, and will do anything in his power to promote the interests of the Board. His office is quite central. Acknowledgments are due in this place to Mr. Parsons for his long and valuable service to the Board, rendered without remuneration and with unfailing promptness and courtesy.

We are assured that the reports that have appeared in the newspapers in regard to great political excitement at the Sandwich Islands are not warranted. Matters are quiet there and the outlook, politically and religiously, is hopeful. The government is conducted in an orderly way, despite the attitude and character of the king. But there is need of the Christian helpers from this country who have been asked for, and we trust they may yet be found.

The contrast between the financial condition of Turkey and that of Bulgaria is striking. The Porte has failed in the attempt to negotiate a loan with which to meet the long arrears of pay due to officials. These officials are suffering seriously and much discontent prevails. But in Bulgaria the officials are fully paid up to date, there is no deficit in the budget, and the public service is conducted with perfect regularity.

The term "honorary" has come to be significant in the annals of Christian work in Great Britain. It is applied to men who give their time and strength to the service of benevolent societies, at their own charges. It is the privilege of Christian men of wealth — and a blessed privilege it is — to do this. Some of the most honored and able secretaries of the Church Missionary Society have been of this class. Just now we hear of an English clergyman offering his services to the British and Foreign Bible Society for the work of Home Secretary. Of course, a society must judge of the fitness of such men for the work proposed; but such devotion is a pledge of usefulness at the start. Would that some of our Christian men of means, clerical and lay, would put themselves at the service of the missionary societies in this country!

MISSIONARIES FOR SHIKOKU, JAPAN.

AN APPEAL FROM A NATIVE CHURCH.

THE following letter from the deacons of the Matsuyama church addressed to the Prudential Committee of the American Board was translated by Rev. Mr. Atkinson. The letter states the case fully and fairly, and we trust that its moving appeal will be responded to speedily: —

MATSUYAMA, Shikoku, May 19, 1888.

To the Committee of the American Board: —

The island of Shikoku is divided into three prefectures. The prefecture of which Matsuyama is the capital has a population of 1,529,375, who live in 333,614 houses. In this prefecture the largest and busiest cities are Matsuyama and Takamatsu, the population of each being between forty and fifty thousand. Cities next in size are Uwajima, Marugame, Imabari, Odzu, etc. In the entire prefecture only three churches have thus far been organized, though evangelistic work is being done in several places where churches will soon be gathered.

In Kyoto, Osaka, and other cities there are many foreign missionaries, and in Okayama, Kumamoto, and other cities there are at least a couple of families with unmarried lady assistants; but up to the present time not even one missionary has come to reside among us, unless we except the temporary residence of a French Roman Catholic.

The people of this prefecture, whether Christians or not, desire to have missionaries live among us, even as the hungry and thirsty desire food and water. In every direction and daily the persons desiring Christian instruction are increasing. Lifting their hands in entreaty, they are waiting for the story of the cross. It is our continual sorrow that our poverty in men able to do the work is so great. In the whole prefecture there is but one pastor, — the pastor of the Matsuyama church, — while of evangelists there are only seven.

The not receiving missionaries to live among and work with us — can it be because our prayers are so insufficient or because our faith is so weak? We sometimes think it may be so. We have indeed prayed and exercised our faith, but we have not yet received what we have sought. We now address ourselves directly to our friends on the other side of the great Calm Sea (the Pacific Ocean). Our people now desire to learn and adopt all foreign teachings and customs, including instruction in the English language, in its literature, its history, its science. This is peculiarly the hot-hearted desire of our young men. The benefits of the presence and work of missionaries would thus be of inexpressible value to this large class of people. As Christians we ask for the coming of missionaries for yet other reasons.

First. We desire help in the school we established for young women in 1886. In this school, which now has fifty-six students, we especially need the presence of lady missionaries in order to exert a wide and lasting influence through the whole prefecture. This school is the only one established for young women in the midst of this one million and a half of people. We wish to make this school similar to the one in Kobe, both as to the course of study and as to influ-

ence; but as we have no lady missionaries to help, as the school in Kobe has, we cannot realize our hope. If ladies should come to us, students would quickly and largely increase in numbers and the cause of Christ would be strengthened among us.

Second. We desire the presence and aid of missionaries in establishing a school for young men based on a Christian foundation. The influence of such a school all through the prefecture would be very great.

Third. We desire to have a school for instruction in the Scriptures and in theology, — not an elaborate one like the one in Kyoto, — so that evangelists could be raised up for work in this and in adjoining prefectures. These men cannot afford to break with their occupations and go to Kyoto for a long course of study, but if they could study here while continuing to support themselves we might hope to be able to evangelize the entire island in a reasonable time. Without missionaries living among us this work cannot be done.

This desire for missionaries is not one of a single day and night only; it is a constant and unquenched thirst. Last summer we heard that the missionaries at their annual meeting had resolved to ask the American Board to send missionaries to live in Matsuyama. On hearing this, we became so wild with joy that we hardly knew what we trod on with our feet or what we grasped with our hands. Since then we have been waiting with outstretched necks looking across the wide sea for the realization of our hope. Ten months have elapsed since the annual meeting of the missionaries and during that time the work in every department has rapidly developed. The time is ripe and the opportunity not to be lost.

O brethren and sisters in America, have pity on us, we entreat you, and grant us this our hope and hearts' desire!

Doi Zenjiro,
Kitagawa Kuicho,
Tsunoda Masayasu,
Sugiura Tadanao,
Deacons of the Matsuyama church.

THE GENERAL MISSIONARY CONFERENCE.

BY REV. JUDSON SMITH, D.D., SECRETARY OF THE AMERICAN BOARD.

The World's Foreign Missionary Conference, held in Exeter Hall, London, June 9–19, deserves to be ranked among the memorable assemblies of all Christian history. It was a great occasion from many points of view. Its members came from every continent of the globe, and from almost every considerable nation in those continents, a more truly ecumenical gathering than the sun has ever looked down upon before. A hundred and forty-one different missionary societies were represented by fifteen hundred delegates, a picked body of men and women, chosen from the officers and leading supporters and friends of these societies; and still larger numbers were in regular attendance upon the sessions of the Conference.

Of these one hundred and forty-one societies, fifty-eight belonged to the United States, seven to Canada, fifty-one to Great Britain, and twenty-five to the Continent of Europe. The representation from Great Britain was much the largest proportionately, about one thousand of the fifteen hundred coming from the United Kingdom. The United States were also largely represented, probably about four hundred being present. The Women's Foreign Missionary Societies were represented quite as fully as the others, and contributed not a little to the interest and significance of the occasion.

The fields surveyed embraced all the regions of the earth where missionary labors are carried on, the more populous empires of India and China and the vast spaces of Africa commanding special attention. Themes of the most practical importance and of worldwide interest, bearing on the welfare of hundreds of millions of men, the growth of great nations and the spread of Christ's kingdom, including missionary methods, the relations of education, medicine, literature, and commerce to missionary work, held the attention of theologians and statesmen and scholars and missionaries. The spirit in which the discussion was conducted was eminently Christian and catholic; no jarring note of sectarianism, or national pride, or jealousy, or criticism, broke in upon this noble tone; and the addresses as a whole were characterized to a rare degree by breadth of view and largeness of aim.

It would be idle to claim that there were no infelicities in the general management of the Conference, or in the direction of its sessions, or in the various utterances on the platform. And yet, everything considered, there is far more occasion to admire the success with which so vast and varied elements were reduced to unity and singleness of effect, than to remark upon incidental imperfections. The spiritual atmosphere was marked and pervasive, and from Saturday evening, June 9, when we first looked each other in the face and spoke the words of welcome, to Tuesday evening, June 19, when we again looked each other in the face and said farewell, the interest steadily deepened, and the total impression as the meetings came to an end was that a great conference on the grandest of themes had been worthily conducted and brought to a noble conclusion.

The heartiness with which the foreign delegations, and especially that from America, were welcomed by the local Committee, and the generous terms in which the services of American laborers on the foreign field were recognized, and the eagerness everywhere shown to prefer them to places of honor, were all marked, and as agreeable as they were conspicuous. The honors of eloquent speech and moving appeal were evenly divided among the English and American delegates.

The offices of the Earl of Aberdeen in the Chair, with the graceful figure of the Countess by his side, were very happily rendered and favorably received, and more than one remarked upon the deep significance of this noble and Christian household thus united in the advocacy of the gospel and the spread of Christ's kingdom to the ends of the earth.

THE MEETINGS.

The regular meetings provided for in the printed program of the Conference numbered fifty, not counting the prayer-meetings. Two sessions were held in

the morning at the same hour, at half-past ten, attended only by members. Three were held in the afternoon at three o'clock, one public in the great hall; the other two for members only. Two were held in the evening, both open to the public. Laymen presided at these meetings, generally belonging to the English gentry or nobility; rarely an American. The Secretary was a clergyman, usually a member of the Executive Committee, and he was specially charged with giving direction to the meeting. These meetings were always opened by prayer and singing, with or without reading of the Scriptures. The Chairman made the opening address, sometimes half an hour in length, often quite appropriate and valuable, sometimes less happy. Those who read prepared papers upon specific topics had twenty minutes; those who gave addresses, fifteen minutes; those who volunteered in the discussions were allowed from three to five minutes each. The public meetings were occupied largely by specialists and missionaries, and varied greatly in interest and value. The great mission fields were brought forward in succession at these meetings, and the salient facts about the missionary work in these several fields were presented mainly by missionaries fresh from service; in some cases by others who had special acquaintance with the fields and special sources of information. The meetings for members only were perhaps the most satisfactory of all as discussions of missionary topics. They were better than was to have been expected, and some of them were of great value. Here the audience was much smaller, the temptation to oratory was much reduced, and the practical aspects of the themes presented had the first consideration. One thing was very notable in these discussions, that any exaggerated view or statement in one part of a discussion was sure to be corrected elsewhere before the discussion closed. The audiences were remarkable for their patience, for thorough sympathy with the topic under discussion, and for the numbers gathered. People already deeply interested in the themes would sit for three hours listening to papers and addresses and discussions without moving. Without attempting to give any report of what was said at the meetings, I simply refer to a few

NOTABLE FEATURES OF THE CONFERENCE.

I. Among these things I think the first place ought to be given to the thoroughly spiritual atmosphere of the meetings from beginning to end. Whatever the particular subject in discussion, and whoever occupied the attention of the meeting, the tone was high, genuinely Christian, and often fervently religious. I doubt if any one attended these meetings with any degree of regularity who did not feel the uplift and inspiration that came from this source. The prayer-meetings held regularly each morning at half-past nine were largely attended and had not a little to do with this very happy result.

II. The range of topics was wide and, upon the whole, wisely chosen and happily arranged. While in the discussions undue prominence, perhaps, was given to India and to missionary experience in India, still the missionary work in the wide field of the world was well represented and fairly brought into review. It is doubtful whether any Christian gathering that the world has witnessed has taken so wide a survey of the facts which bear most significantly upon the present condition and future prospects of Christ's kingdom in the earth. This

aspect of the meeting will be more apparent when the volumes which contain the papers and discussions appear and the field covered by its topics can be seen at a glance.

III. The catholicity of feeling and thought were very marked. Whoever spoke, whether Anglican or Presbyterian or Baptist or Independent, it was that which is Christian rather than that which is sectarian which had the first place in word and in thought. The essential unity among the different bodies of Christ's kingdom in the earth was not so much dwelt upon and magnified, as it was implicitly recognized and exemplified in the gathering, from beginning to end. To any one who rightly appreciates what this signifies I think it must seem one of the happiest features of the gathering.

IV. The presence of so many women, representing so many different societies of women for foreign missionary purposes, and bearing an important part in the deliberations of the Conference, was, if not absolutely a new feature of such gatherings, still sufficiently new in the proportions which it had assumed, to be distinctly remarked. The recognition of the work which women are doing in the foreign field was very hearty and universal, and it is clear that this substantial and most important auxiliary of the foreign missionary enterprise has gained at length ecumenical recognition and honor.

V. Those who anticipate an immediate and great enlargement of missionary intelligence and zeal as a consequence of this gathering will surely experience some disappointment. The body was made up of those who are already actively enlisted in one way or another in foreign missionary enterprises. The natural stimulus which is occasioned by the gathering of such a body, devoting many successive days to the discussion of most important themes, was experienced by all who were there; but they must go back to their homes and to the people from whom they came and for whom they spoke, and communicate the facts and impressions gathered at this meeting, and the contagion of their own deepened zeal and earnestness, before the conditions will be provided which will reasonably warrant our expecting a great enhancement of missionary enthusiasm. That this result will come at length, and somewhat widely and in good measure, I cannot doubt. The conditions were well provided in the great meeting. Followed up as that meeting is to be in the publication of a volume, or volumes, containing the papers and addresses and discussions of these notable days, we may well expect to see the tide of missionary interest steadily rising not for a few brief months but for years and decades still to come.

VI. Although not strictly a part of the exercises of the Conference, the celebration of the Lord's Supper by the members of the Conference on Wednesday morning in the upper hall was an occasion full of spiritual refreshment and worthy of special mention here. The hour was one full of sacred associations, tender recollections, and glowing hopes, a fit close to a gathering great and memorable in Christian annals.

SOME ECHOES FROM THE LONDON MISSIONARY CONFERENCE.

It will be manifestly impossible to give in the pages of the *Missionary Herald* any full report of the great Missionary Conference that has just closed its sessions in London. In the preceding article Secretary Smith has given some of his impressions in reference to the meetings. We understand that the papers and addresses presented will in due time be published, and will fill two or more volumes. The reports that have appeared in the English newspapers are not specially full, and are not verbatim, but in the form of abstracts. We find, however, in *The Advance* of Chicago a verbatim report of the reply to Lord Aberdeen's address of welcome, made in behalf of the American delegates by the Rev. Dr. A. C. Thompson, of which Dr. Noble says, "There was a fitness and a finish in Dr. Thompson's address reached by none of the others." We make room for this address and for the abstracts of a few of the prominent speeches as reported in *The Nonconformist and Independent.*

DR. THOMPSON'S REPLY TO THE ADDRESS OF WELCOME.

My Lord Aberdeen and Christian Friends, — The seniority of the American Board among foreign missionary societies in the United States must be the only occasion of my being thus called upon. I am happy to respond in behalf of numerous delegates from beyond the sea, delegates representing specifically various organizations, besides gentlemen appointed as delegates at large and who represent different parts of the country. Various occupations and positions are represented in the person of these friends from beyond the ocean, business men, the army, foreign embassy, editors, authors, clergymen, the executives of missionary boards, — many, like the waves we came over; one, like the sea.

Among those officially present are representatives of Women's Boards of missions, of which there are in the United States thirty-five, with many thousands,— I speak without exaggeration,— many thousands of auxiliaries. Your salutation, my lord, was listened to by Priscilla as well as Aquila, by Tryphena and Tryphosa and the beloved Persis.

Some of those welcomed by your lordship came in this direction a distance equal to that between Constantinople and London before reaching the Atlantic. But neither that nor a voyage of three thousand miles is to be thought of as a barrier where an occasion like this is in mind.

I have spoken of distances. There is one point on our globe where British landed possessions and the United States approach one another within a few hundred feet. An avalanche of water intervenes. But on the vast volume of spray, rising like a cloud of incense, I have seen a bow spanning the chasm, one end resting on one side, the other end on the other side. Neither nation may claim a monopoly of the beautiful arch. Each may see therein a token of harmony. And has not God set in the sky a bow of promise spanning a wider reach than any ocean even, coextensive indeed with a great circle of our globe, his pledge of universal amity and brotherhood?

Ten years ago England sent us a *written* invitation to the Missionary Conference at Mildmay Park. In the present instance you sent a secretary to give

personal invitations. We appreciate the marked courtesy. And now what has brought us here? We are here not to inspect the material industries of Great Britain, nor the palaces and halls and cathedrals, nor the Tower of London, nor the British Museum, nor Parliament. We have come to help take an inventory of evangelistic achievements during the last hundred years. We are here to gather inspiration for a mighty onward movement in the work of universal evangelization. We have come to hear, as at the first missionary conference, that in Antioch, the Paul and Barnabas of to-day "rehearse all that God has done with them, and how he has opened the door of faith unto the Gentiles." We have come trusting that He whose eye is upon all lands, who has business on all continents and islands, yes, who has business in all worlds, will be the Alpha and Omega of this Conference. In his adorable name the American delegation responds most heartily to your lordship's graceful salutation.

SIR MONIER MONIER-WILLIAMS ON BUDDHISM.

It was said that Buddha was "the light of Asia"; but those who gave him that name forgot that Mahomet had as much claim to be so as Buddha. Buddhism meant enlightenment of mind, but what light of knowledge had Buddha himself received? He confessed himself to be an agnostic, he had no knowledge of the Fatherhood of God, and he knew nothing of the existence of any Supreme Being. What, then, was his enlightenment? He only claimed to have discovered the cause of suffering, and that it was only to be got rid of by suppression of personal desires and by extinction of life. Christ taught men that the perfection of their being should be gained through suffering. Christianity taught that men were members of Christ's body, while Buddha repudiated any idea of his followers being members of his body. Buddha had no idea of sin or of true holiness. He (the chairman) had asked an intelligent sikh about his religion, and he told him that he recited six pages of his prayers in ten minutes, that he had bathed in the sacred pool eighty-five times, and crawled up eighty-five steps, repeating his prayers at the same time, in fourteen hours. He hoped thereby that he had laid up for himself a great store of merit. Buddha never claimed to have been a deliverer from sin, but by his doctrine of Nirvana he bound every man to the chain of his own sins, which would be their own avengers throughout eternity. Christ, on the contrary, proclaimed liberty to the captive, and in him alone there was deliverance from the prison-house of former sins and new life to the repentant sinner. Buddha no doubt taught many moral virtues, and he prohibited the killing of all animals and enforced total abstinence and celibacy. Buddhism would not trust men to be temperate, as Christianity did.

The great contrast between the two systems was in the motive-power. Buddha taught men to draw all their strength from themselves, while Christianity taught men to draw their morality and holiness from the life-giving Christ. Buddhism no doubt promoted progress and inculcated benevolence, and it did good service for a time in preventing stagnation; but it was not an introduction to Christianity. Christ was Godsent; Buddha was selfsent. Buddha was supposed to have passed through numberless existences before he descended from heaven and was born from the side of his mother in the form of a white elephant. Buddha died peacefully among his friends from indigestion; while Christ died on the cross,

rose again, and was now living on his throne in heaven. Buddha was nowhere, and only lived, it was said, in his doctrine; while Christ was personally living forever. A gulf of difference existed between the Buddhist Bible and the Christian Bible. Buddha taught the doctrine of self-sacrifice, but in Christ the true doctrine of self-sacrifice was alone to be found. No Christian trusted to his own works for salvation, while the Buddhist was taught to trust in the rags of his own righteousness. The most essential difference, however, was that Christ taught the sacredness of human life, and that it was to be continued through the eternal God; while Buddha taught the utter extinction of personal being and everything else. Which should they choose then, Buddha or Christ; the book of the extinct man, Buddha, or the Book which told of Christ, the Redeemer of the world?

REV. DR. SCHREIBER: ISLAM IN DUTCH INDIA.

The outer growth of Islam is very much the same as it was ten years ago. Inwardly it was growing in strength and in enmity against Christianity. One of the signs that it was taking a deeper hold upon the people was the increase in the number of hadjis, or pilgrims; another, the increase in the number of children in Mohammedan secular schools of Java. Within three years this increase had been something like fifty-five per cent. The Dutch government, however, were now doing more to promote the growth of Christianity. The number of missionaries had increased, and they had a considerable number of Mohammedans among their converts; of eleven thousand converts nearly all were reported to have been Mohammedans. He was not aware of any other country where as many converts had been won by Christianity as in Dutch India, and notwithstanding the increasing vigor of Islam, it was not growing in the same proportion as Christianity. The number of converts from heathenism to Islam was far below that of Christianity, whereas thousands of Mohammedans had come to believe in Christ as their only Saviour.

REV. GEORGE E. POST, M.D.: ISLAM AND WOMAN.

Dr. Post said that no race was better than its women. The boy was father of the man, but the woman was the mother of the boy. He then proceeded to describe the state of a Mohammedan woman from her birth, quoting the Arab proverb, "The threshold of the house weeps forty days when a girl is born." He pointed out, however, that as the girl grew up something of kindly feeling and parental love was kindled towards her; but she soon became conscious of her inferior position, she grew up in total ignorance. Women knew nothing outside the little circle of their harem. Life went on until they were of the mature age of ten; they were often married as early as eleven, and seldom later than fifteen, and were taught to look out for this event as the gala day of their lives; but for such a girl it was a dark gulf into which she must leap with her eyes shut. Then there came upon her the awful shadow of a second in the house. A Mohammedan woman once, when he asked her: "How did you feel when the second wife was brought home?" beat her breast and said: "A fire in my heart." They had the same feeling as their English sisters, the same susceptibilities, jealousies, terrors, and horror of all that English women detested and abhorred. The very consolations of religion were denied to them, and in every way their life was one of misery

and hopelessness. He asked: Does this elevate man? What could a man be who was brought up under such a condition of things? As boys they grow up in the harem, hearing all manner of indecency and profanity; for the women were foul-mouthed, profane, and ribald. That was the bringing-up that all Mohammedan men had. In these countries there was society without a mother, without the sanctifying and restraining influence of sisters during the days of youth, and the consequences might be easily imagined.

SIR WILLIAM HUNTER: A NEW ERA IN MISSIONS.

The first missionaries had to encounter opposition from the races to whom they went. Up to this time the white man had appeared to these races only as the despoiler, the enslaver, and the oppressor of the weaker nations of the earth. Missionaries were representatives of a race who had been the great wrong-doers. The people of India had been accustomed to regard us as a people whose arms it was impossible to resist, and to whose mercy it was useless to appeal. But just before the commencement of missionary effort the political conscience of England had awakened to a sense of the wrong that was being done to the nation. There sprang up a desire to do what was right, and in missionary work we saw a great expiation for the wrong done to the black man and a pledge of right-doing to him in the future. During the last century missionaries had been in the van of every movement tending to the abolition of wrong. The difficulties of gaining access to heathen races were much less now than a hundred years ago, but the problem was more complex. A hundred years ago missionaries went out with the idea that they had only to announce the truth to poor ignorant people in order that multitudes should see and take it to themselves. But within the century a new study had arisen, the history and science of religion. This came from the East, and derived its most important material in the sacred writings of Judæa and Persia, and the difference in our view of missionary work resulting from this had been very great. It was no longer supposed that an ignorant but zealous man might succeed; there must always be knowledge to combat the great mass of learning and superstition arrayed against us. And for the respect we now showed to the religions of the East we had high authority. When Saint Paul preached to the Brahmans of Europe, the men of Athens, he treated their religion with the greatest courtesy; and now in this very spirit of the apostles our missionaries were going forth, and in that spirit they were conquering. The situation as regarded public opinion in Christendom was profoundly changed. Instead of clergymen and churches doubting the possibility of missionary work ever bearing fruit, we not only saw nations vying with one another in missionary effort, but we saw the idea taking hold of youth. Eton and Harrow and nearly all the public schools, the Universities of Oxford, Cambridge, and Edinburgh, each had their missionary societies and missionary enterprises of their own. Missions had also gained the support of scientific men. Neither Sydney Smith nor any other Christian clergyman would now dare to speak sneeringly of missions, because he would know that by so doing he would be outraging the feelings of the great body of his fellow-Christians.

DR. GEORGE SMITH, C.I.E.: POINTS OF CONTRAST BETWEEN A HUNDRED YEARS AGO AND TO-DAY.

1. A hundred years ago the churches were asleep; now foreign missionary duty was being used by God to awaken them, and had become the stimulus and measure of their religious activity. 2. One hundred years ago the professedly Christian governments and most nations of the world withstood missions; now there was only Thibet, with which we were at war, and a few other places closed against missionary effort. Every Christian power, even Russia, allows the Bible free course, and all except Russia show toleration. 3. A hundred years ago the tone of literature was very different from what it is now. 4. A hundred years ago the human race numbered seven hundred and thirty-one millions, and there were only some one hundred and seventy-four millions of Christians; now the race is doubled, and Christians number four hundred and fifty millions. 5. A hundred years ago English-speaking Christendom had not one missionary organization; now there were something like one hundred and fifty of these. 6. A hundred years ago educated and trained Christian men and women could not be induced to become missionaries; missionary agents were drawn from among peasants and artisans, and chiefly from Germany; now the Church sent its best. They were seven thousand strong, and nearly one third of these were women, together with an army of native agents numbering thirty-five thousand, three thousand of whom were ordained ministers. 7. A hundred years ago the missions followed one method, leaving the great cults of the heathen world untouched; now the systems were attacked and sapped by the following method: first, witness-bearing (that is, preaching); second, educational or industrial method; third, medical missions; fourth, apologetical or controversial efforts; and fifth, pastoral work. 8. A hundred years ago there were not three hundred evangelical converts; now there were three millions. And finally, a hundred years ago — but this was a contrast on the other side — the supporters of missions prayed more regularly and earnestly, and gave more liberally and lovingly. In the case of Christendom their gifts were at the rate of about one-and-threepence per member per year. This was less than Carey's ten-and-sixpence. They should pray and labor and organize till every member of the church gave an average minimum of four times the present rate.

REV. THEODORE L. BYINGTON, D.D.

BY REV. GEORGE W. WOOD, D.D.

By the death of Dr. Byington[1] a great loss has been sustained not only by Bulgaria but by all evangelical missions in the East. Three years since he was compelled by ill-health, brought on by protracted labors, to leave the

[1] Theodore L. Byington, born at Johnsonsburg, New Jersey, March 15, 1831; graduated at Princeton College, 1849; spent four years in the study and practice of law; graduated Union Theological Seminary, 1857; married Margaret E. Hallock, of Plainfield, Mass., May 30, 1858; ordained at Bloomfield, N. J., June 4, 1858; embarked from Boston, June 27, 1858; commenced a station at Eski Zaghra, European Turkey, 1859; returned to the United States in 1867 and released from connection with the Board; pastor in Newton, N. J., for seven years; reappointed in 1874; resided in Constantinople till 1885, when he returned to the United States disabled; died at Philadelphia, June 18, 1888.

European Turkey Mission and his station, Constantinople, and return to the United States. Here he has borne patiently his prolonged physical prostration until death came suddenly and set him free. Not only is an affectionate husband and father laid low, but the voice of a preacher of rare ability and impressive earnestness in the inculcation of gospel truth and duty is to be heard no more. Though possessing uncommon power of extempore speech, Dr. Byington was most careful in his preparations. Some manuscripts of his, fully written sermons which came under my eye in Constantinople, were a literary curiosity for the erasures and interlineations, making them a puzzle to any other reader than himself; but under his fluent delivery they showed the benefit of this labor in forms of expression of the highest effectiveness. The themes of his preaching were always practical and vital. He had no sympathy with mere speculation; but in dealing with the deep things of divine revelation he presented them with clearness of discrimination and the majesty of the simplicity of gospel teaching in which his great exemplar, the apostle Paul, gloried.

His missionary associates have lost in their departed brother one most tenderly beloved. Independent in thought, firm in his convictions, ardent in his emotions, he was a leader in missionary councils. As a debater, among the foremost in power, he was always genial, and careful never to wound the feelings of one from whom he differed, ready to retract if he spoke hastily, a seeker of truth and wisdom and not of victory. Conservative and cautious in temperament, he could see both sides of an argument and weigh them candidly. He was interested in all branches of missionary activity, was a warm friend of Robert College and all mission schools, and as a trustee of The "Home" School for Girls in Constantinople, did much for the prosperity of that important institution.

Dr. Byington's great work as a missionary was with the pen. Among his publications in Bulgarian the largest was a volume on the Evidences of Christianity, which has also been published in the Armenian. It has had a wide circulation, and its value is inestimable as a barrier against the tide of infidelity resulting from the half-education which many young men get under misleading and corrupting influences. In the editorial conduct for twelve years of the weekly and monthly *Zornitza*, which had been established by Dr. Long, now professor in Robert College, Dr. Byington rendered a service to the cause of evangelization and to the nascent national Bulgarian movement which can hardly be overestimated. In this sphere the union of the conservative with the progressive in his mental character, his indefatigable industry, and his facility of adaptation to varying emergencies, were in full demand. To avoid on the one hand suppression from the censorship under the suspicious and arbitrary Turkish government, on the other hand not to offend too seriously the ecclesiastics, or the haters of spiritual truth, or the national spirit of the Bulgarians, while preaching Christ and him crucified as the only hope of man, and at the same time to instruct in the principles, methods, and history of civil government, and with a setting forth of "American ideas" on social and political questions, — all this was a task which found in our brother the man providentially fitted for it. Wonderful was his success. Though, as an editor,

his photograph was called for and kept in the "Rogues' Gallery" by the police, the axe of the censor never fell on his neck. Haters of its religion found the paper a necessity because of the worth and trustworthiness of the intelligence it gave; men of candor were impressed by its teaching of morality founded on the gospel basis, and patriots learned lessons which were appreciated and useful. The paper gained subscribers in Bulgaria, Roumelia, Macedonia, and wherever Bulgarians were found, and had more readers than any other periodical in the language. It has done a blessed work which we are happy to learn is being continued under a worthy successor, with aid of native associates trained in the editorial office.

Future generations will give the name of Dr. Byington a high place among the founders of a regenerated Bulgaria and among the benefactors of mankind.

Letters from the Missions.

Japan Mission.

A TOUR IN SOUTHEASTERN KIUSHIU.

REV. O. H. GULICK sends the following account of a missionary tour made in the southern portion of the great island in which he is located. We give here a chart of the island and the principal points visited. The island of Kiushiu has nearly fourteen thousand square miles of territory, or about twice the size of Massachusetts, with a population somewhat over five millions. There are nine provinces within the island, among them the province of Satsuma, notable in the history of Japan, especially for the rebellions of recent years. Mr. Gulick was accompanied by his sister, Miss Julia A. Gulick, and by native Japanese helpers. They set out upon the nineteenth of March. Within the month they traveled 475 miles, 200 of them by jinrikisha, 150 by steamer, 75 on packhorses, and 50 miles in a Japanese open boat. Mr. Gulick writes:—

THE ISLAND OF KIUSHIU, JAPAN.

"Our first two days' ride was across the island to the flourishing city of Oita, on the eastern shore. Here we made very pleasant acquaintance with Rev. B. W. Waters, a single man, a member of the

mission of the Methodist Episcopal Church, South, who came to Oita about the first of March, under contract to teach English in the government academy. He is of a character to win his way to the hearts of the young.

"From this place we took steamer down the coast one hundred and twenty-five miles to Hososhima, a port in the northern part of Hiuga. Here we met Mr. Mashino, the evangelist in this province. He escorted us eight miles to

"*Mimitsu*, the northernmost of the three stations that he has worked in the province of Hiuga. Here, on our first evening, we held a preaching service at the large house of one of the Christians, which was crowded to the utmost by an audience of five hundred. We found here three Christian men, and I had the pleasure of baptizing seven persons, five men and two women, as the fruits of Mr. Mashino's labors at this point. We then observed the Lord's Supper with them. My sister held a meeting with the women. A ride of seventeen and a half miles brought us to

"*Takanabe*. This is the central station of Hiuga, and the point which Mr. Mashino has made his home during the sixteen months of his stay in the province. Here we found 48 names on the list of believers, and had the satisfaction, after careful examination, of baptizing 12 persons, 7 men and 5 women, and of meeting with the whole company of Christians around the Lord's table. We held two evening preaching services in their stated house of worship, attended by not less than five hundred each evening. Another jinrikisha ride of seventeen and a half miles, still following the coast southward, and we arrived at

"*Miyazaki*, the prefectural centre of this province, an enterprising and youthful city, growing up near the spot where the legends relate that the ancestors of the Japanese race originally landed from some celestial shore, and whence they spread over the hills, valleys, and plains of this teeming land. Great success has attended the faithful labors of our youthful evangelist at this place. Here we found 16 persons, 9 men and 7 women, apparently well fitted, by intelligent belief and devotion, to make profession of their faith. These, with the 4 believers whom we found there, constitute as promising a company of Christians as I know of anywhere in Japan. A larger proportion than usual of these Christians of Hiuga are in a position to obtain a comfortable support. Among them are petty government officers, a doctor, school-teachers, merchants, and mechanics. We have every cause for thanksgiving that such results are here obtained from the efforts that have been made.

"Dr. Davis and Mr. Cary are the only missionaries who have ever before visited any part of this province, south of Nobeoka, so far as I have been able to learn. The former passed through the province some eight years ago, and Mr. Cary has twice visited Takanabe, within the past three or four years. Mr. Kozaki was also here for a short visit, perhaps seven years ago, and Mr. Fujita, also a graduate of the Kyoto school, taught an English school here for perhaps eighteen months. The present evangelist has been here for sixteen months and has done admirable work. There are now eighty-nine baptized believers numbered on his roll in these three cities. My sister held meetings with nearly all the Christian women in each place that we visited, besides large public meetings for women in both Takanabe and Miyazaki. Leaving Miyazaki, a jinrikisha ride of thirty-three miles southwestward, two thirds of it over high mountains, brought us to

"*Miyakonojo*, a city of importance in the southern part of Hiuga, a place never before visited, I believe, by a missionary, and in which a foreign lady had never before been seen. The evangelist of the Reformed Mission, located in Kagoshima, makes occasional visits to this place. At the urgent request of the one Christian man in the city, we held a crowded evening preaching service, attended by a very attentive audience of about three hundred persons. As we rode out of the city in

the morning, the streets were thronged by thousands of people eager to see the foreign lady as she passed. Fifteen miles in a west course, across the province of Osumi, brought us to the shores of the beautiful gulf of Kagoshima; a very small steamer took us across the bay to the fine and famous city of Kagoshima. Here we met the evangelists of the Reformed Mission and of the Church Missionary Society. A third, the Methodist evangelist, we did not meet. Turning our faces northward, a ride of thirty-three miles on packhorses, over high mountains, brought us to

"*Miyanojo*, an inland city in the heart of the province of Satsuma. This city was visited ten months ago by Mr. Oku, our Kumamoto evangelist, who spent some days there, and reported that the place had never before been visited by any evangelist. No foreign missionary has ever been there. We remained there three nights, and preached twice to eager, respectful throngs, numbering respectively seven hundred and eight hundred. This place is peculiarly open, I think, to gospel influences, and I would rejoice if we could place here an evangelist. The laborers are few, while multitudes are ready to listen.

"From Miyanojo we took a boat and floated fifteen miles down the swiftly flowing Sendai River, whose sands are being washed for gold. The next day from early morning till evening, in continuous torrents of rain, we rode thirty-three miles, perched high on packhorses. The evening was spent in drying our clothes, and another half-day's ride brought us to our friends at

"*Minamata*, the most southern city of our province of Higo. Here we held two public preaching services, each attended by three hundred people. Two persons were examined and made profession of their faith, and the Lord's Supper was celebrated with the fifteen Christian people. Thence a sail in open boat northward for thirty-two miles brought us to

"*Yatsushiro*, where we met with a pleasant surprise when my wife, Mr. and Mrs. Sidney Gulick, and Miss M. J. Clark, appeared in their jinrikishas at the hotel door. They spent the Sabbath with us, and the newcomers had a good opportunity to see something of out-station work. We held one public preaching service, attended by two hundred people; admitted nine persons on profession of faith, and observed the communion with upwards of seventy of our Christian people. As in every place, my sister, with her helper, held separate meetings with the women; but here she was further assisted by the other ladies. One more day's ride in jinrikishas brought us all safely home to Kumamoto.

"There was but one instance on our round journey in which at our public meetings the place of assembly was not crowded to its utmost capacity, and that was on one evening in Mimitsu, when the rain poured in torrents. The audiences addressed by myself and helpers aggregated 5,500 people; while my sister and her helper spoke to audiences, exclusively of women, numbering not less than 1,300 persons. In all 46 adults were baptized by myself on this tour.

"Two impressions made by this journey I will here mention: first, a feeling of oppression at the thought of the multitudes that we might reach if we had sufficient strength, and if we had fitted evangelists to send forth; second, a sense of the great superiority of the preachers and evangelists who have enjoyed the advantages of education at our Kyoto training school. The four Kyoto men in our field are far beyond any other of our laborers, however zealous."

After the above tour was completed, Mr. and Mrs. Gulick visited cities north of Kumamoto, among them Müke, where there was a great audience, and Fukuoka and Hakata, adjoining cities, with a population of from forty to fifty thousand. Fukuoka was visited years ago by Messrs. Atkinson, Berry, and R. H. Davis, and Mr. Fuwa has labored there for more than six years, though now removed to Mayebashi. The church, which has now 64 members, holds its own very well, though needing greatly a trained preacher.

Micronesian Mission.

PONAPE.

THE letters brought up by the *Star* from Ponape are not of later date than those printed in the June *Herald*, which came by way of Yokohama, but they are much fuller and we give here such items as we can make room for. Mr. Doane speaks with satisfaction of the relief they had experienced in view of the settlement of affairs between the natives and the Spaniards. "Sailing in my canoe, I sing for joy." He reports the death of Narcissus, who had been for years their faithful helper, but who had been compelled by the Spanish to accept the Roman Catholic faith in which, when a child, he was baptized. Mr. Doane's confidence in Narcissus was not shaken by this temporary lapse. As illustrating the nature of the Spanish rule, Mr. Doane gives the following incident: —

"A few days since some whaling-vessels entered a harbor some twenty-five miles from the Spanish colony. At once a message was sent those captains to report to the governor. They replied, 'For a half-century this had not been done;' they stated further they were unwilling to leave their ships for so long a time as it would take for them to go to His Excellency — in short, they refused to go. He, the governor, replied very courteously, that they could remain where they were. The last outbreak has frightened the Spanish; they would dread another; and especially any collision that would call in the aid of a United States war-vessel.

"We are left to work on much after the old fashion. We go, come, visit about the island, hold meetings, open schools, erect church edifices, baptize converts, without any opposition. But all this may be only temporary, but we are improving the time. So also is the way open to send out teachers, had we them, to other islands; for even Yap is open to us. Oh, that we had a good American family for that interesting part of our field! A fine field is open at the west: virgin soil, the language to be reduced, translations to be made. Is there no young graduate of the seminaries who would like to put his Greek, Latin, and Hebrew to some good use for the Master, rather than let them lie on the shelf, eaten up with the dry rot of disuse? How loud the Lord, the people, the age, are calling for some such devoted soldiers of the cross!"

PINGELAP AND MOKIL.

In the brief report concerning these two islands, Mr. Doane says: —

"About Christmas time we made a short visit to Mokil and Pingelap. There is not a little there to cheer. The native teacher at the latter island keeps his forces well in hand. The people respect him much. His education is limited, but he does love Jesus, and works hard for him. At the communion nine were received to the church, two restored.

"At Mokil there is less to cheer. A worldly spirit is creeping into the church. The passion to trade is strong and is leading to certain social habits that are wrong. The people have, for so small an island, much to sell. One sad difficulty the people and the church labor under is that the head man in the church, a sort of teacher, is totally blind and uneducated. He has but little to draw on, and the reading he hears from the Bible he but poorly comprehends. But his heart is in the work. He is humble, yet faithful, and the Lord is with him."

THE CHURCHES AT THE MORTLOCK ISLANDS.

In the extracts from Mr. Logan's journal printed in the last *Herald*, the account of the Mortlock churches is brought down only to August, 1887. But on the last trip of the *Star* through the islands, in February, Mr. Treiber and Mr. Rand were together visiting the churches, and from Mr. Rand's account we gather the following facts. At Nama there were two hundred present at the meeting, out of an estimated population of two hundred and fifty. The church has 69 members, and 13 new converts were baptized. At Losap, Titus, the teacher, has been sick.

The church has enrolled 52 members, but of the 42 who desired baptism, only 15 were received. Oniop has been under the charge of a native deacon. The church numbers 53, and 19 were received. At Lukanor from four to five hundred natives greeted the missionaries as they landed, and the church was crowded with an audience of some six to seven hundred, while 102 persons were received on examination, making the church membership 226. Ta is the station of Opatia and Opatinia, who have been doing a most excellent work, bringing up the stations of which they have had the care in a very vigorous way. Here 14 were received to the church. At Satoan, also under the care of Opatia and Opatinia, a great change for the better has taken place. Mr. Rand says: —

"When I was here four years ago the major part of the people were painted, and most of the men, even those recognized as Christians, had long hair and were very heathenish in appearance. But now we see nothing of this. It was a clean-faced, short-haired, bright and smiling crowd which welcomed us, and the large church was filled."

The church numbered 104 members, and 56 more were received. At Mor there was a bad state of affairs, the teacher and his wife not living harmoniously, and many have fallen away. At Kutu, also one of Opatia's stations, the church is in good condition. The church numbers 73, and 16 were added.

MARSHALL ISLANDS.

Dr. Pease, of Kusaie, accompanied by Miss Crosby, made a tour in the *Star* through the Marshall Islands during December and the first half of January, and he gives the following brief account of the state of the work in these islands: —

"We were at Namerik, Ebon, and Jaluij twice — going and returning. Rev. Mr. Matu has been at Namerik during the year. Everything seems to have gone well. On our return we left Liklol in charge of the work. Liklol graduated this year, and this is his first effort. He is not a very strong man, but we hope he will do well.

"The church in Ebon has been under the care of Deacon Lomjañor, with the help of Lailero and one or two others who have taught school since Hiram went to Kusaie with us, a year ago. He has got on tolerably well, although several more have been excommunicated than have been received into the church. It is always a pity to leave an island without a minister for a whole year or more. Hiram felt obliged to remain there, although he is hardly equal to the work. His health is improved, but not yet perfect by any means.

"After we left Jaluij last year, the pastor there, Laniing, whose wife had just died, fell and abandoned the work. Laijarki, his helper, kept on with the school and preaching services as well as he was able. For a wonder, the fall of the pastor did not produce the disastrous effect on the church which we feared. Almost all have held on steadily, as the table will show. We brought Jeremaia from Mille to look after this church, which occupies so important a position in the group. His wife is a native of Jaluij, and he was very glad to come. Alinglaplap has been in charge of Andru. There has not been much progress here; the work has only held its own. Andru has not been well, food has been scarce, his wife, Emily, is not at all strong, and has been sick a good deal. A former member of the Ebon school will assist him in teaching during the coming year. The prospects here are entirely favorable.

"In Mille there had been more excommunications than additions. But Jeremaia and Thomas had worked faithfully, and we saw no cause for discouragement. We ordained Deacon Joseph and left him in charge of the church and work. We also left a late graduate from the Kusaien school, Loktop, to aid in teaching.

"In Arno, Raijok has evidently done good work. This was formerly one of our stations, but had been abandoned for several years until we left Raijok there last year. No church has been formed, but there are several candidates and a flourishing Sunday-school. We left Na-

bue, another graduate from our school, to help in both teaching and preaching; for the work is too hard for one. Indeed, this large island needs at least four laborers at once. We reluctantly passed by Mejuro, where teachers are needed and wanted immediately, for we had no one to give them.

"In Malwonlap, we found the old church, founded by Raijok several years ago, still in existence, six members out of the original ten in good standing. We have had no man here for nearly five years. We left one of our scholars, not a graduate, Le Bil, a deacon from the church in Jaluij. He is not a strong man but is, we think, an earnest Christian, and we hope he will be able to fill the gap until we can send there a more able teacher.

"This completes my report. We found the influence of the foreigners, especially the German part of it, against us, as usual, but strengthened a good deal by the fact of the German occupation of the islands. The commissioner is courteous and friendly, but gives his sympathies more to the traders, his countrymen, than to us. I think he will try to deal fairly with us."

THE GILBERT ISLANDS.

The training school for this group was removed to Kusaie in 1882. Mr. Walkup, who has charge, sends a catalogue of the twenty-eight pupils now connected with the school. Of those who have studied here, nine are now teaching. The tour through the islands was made by both Mr. and Mrs. Walkup and Miss Smith, and occupied seventy-one days, the *Star* leaving Kusaie August 27, and arriving back November 6. There were on board of the *Star*, including four native families, forty-six Gilbert Islanders. A "general meeting" of the mission was held at Tapituea, at which six Hawaiians and five Gilbert Island teachers were present. The work at Tapituea seems to be declining. "The heathen party had commenced drinking toddy and there was prospect of another war to revenge the death of their fathers." The older people asked the intervention of Mr. Walkup to prevent war, but though there was no outbreak before the *Star* left, there seemed little hope of averting a conflict.

Nonouti. — The teacher at this island had been sick, and had failed to maintain his character. But the church had stood firm, though the attendance was small. More books had been sold here than on any other island.

Apemama. — The king of this island had incited his people to resume certain heathen customs, and a large number of the church members had yielded to his demand that they attend one of his heathen dances. "When the dance first began, two church members blew a conch-shell to call the people to prayer-meeting, and as the people were returning home after the meeting, the king fired a gun at one of the Christians." Other forms of persecution were used, and the effect upon the church members was very sad.

Maiana. — The teacher at this island reports that the heathen party have so beset the Christians that not more than ten are left. None would attend school, and only a few books were sold.

Tarawa. — The majority of the Christians were found collected at the mission station. Preparations for war on the part of the king had broken up the school. The laborer there seems to have been quite inefficient.

Apaiang. — The old fight between this island and Tarawa had been renewed and the schools had been small. All the food on the island had been destroyed. Efforts to stop the fight had seemed to have some effect, for when the *Star* returned, five weeks after its first touching at Apaiang, the Tarawa people, who had agreed to return to their island as soon as their canoes were repaired, though they had not actually gone, were ready to go. Most of the church members were at the meeting, and seemed glad of the presence of a new Hawaiian preacher and his wife. Contributions were small because of the poverty of the people.

Marakei. — There is nothing cheering

from this island, the school being small and the people unwilling to study the Bible.

Butaritari. — The attendance at the Sabbath services is from fifty to seventy and the scholars are few in number.

Makin. — In contrast to what was found at the other islands, the state of affairs at Makin is quite encouraging. The congregation is neatly attired, and the recitations in the school were creditable; three scholars were taken to Kusaie.

Barnaba. — There is a good report of the teacher and his work, more than one half of the people being Christians, and these exert a good influence over the whole island. It was twenty-eight months since this church had been visited by a foreign helper The people had built a new church and had prepared a good contribution of cocoanut cord.

Pleasant Island. — Of this, Mr. Walkup writes: —

"Pleasant Island is not a Gilbert Island proper, but long ago Gilbert Island waifs introduced toddy-drinking and dancing, and held to their language, until now nearly one half of the people speak Gilbert. Here the beach-combers have for forty years been helping Satan with their vices. We were on the windward side when we left the vessel, but we could not land, as the breakers were too high, but two men swam off to us. One was a Gilbert Islander, and when we told him of our wishes to leave a missionary, he piloted us to the chief of that tribe. On landing and asking them to receive a missionary, some replied that they wanted their drinking and dancing. Then the chief said that their food would be tabued. A trader from a firm at Jaluij said the chief had heard reports from the Marshall Islands that were unfavorable, but perhaps the chiefs of the next tribe would receive a missionary. Thus we passed on to another tribe, where the traders were willing to assist in allaying the prejudices of the people. We also found more that could talk Gilbert. The chief, Wanikaiea, also asked about the missionary's tabus. When a fitting reply had been given him, he said, 'Leave him, I will build a house to-morrow.' Thus Timoteo (Timothy), with his wife and children, have a place to let their light shine in the dense darkness. The severe drought will soon bring a famine unless heavy rains come quickly. The tribal and family wars here are reducing the population (one thousand) rapidly, but there are hopes of fewer deaths as the selling of firearms and ammunition is forbidden."

This report from the Gilbert group is not on the whole encouraging. A wave of heathenism seems to have swept over the islands, which we most heartily pray will be only temporary in its effects.

Northern Mexico Mission.

A NEW CHURCH.

MR. WRIGHT sends an interesting account of the success of the work and the hindrances experienced at Valle de Zaragoza. Some account of this place was given in the *Herald* for May, 1887, page 197. Mr. Wright says that after the arrival of himself and his wife there was a constant succession of meetings: —

"Friday evening there was a prayer-meeting. On Saturday evening we sat down to sing a few moments after tea, and people began to gather, some entering the room, others listening attentively at the window, and we found this a very effective method of preaching the gospel. We sang until nine o'clock. Sunday we had three services, with keen interest at each, and at the evening service an attendance of forty, among whom were many new faces. Several girls, not of our congregation before, entered, and one of them walked clear up to the organ in front, in the midst of the sermon, to present some roses to Mrs. Wright.

"Tuesday afternoon Mrs. Wright conducted a women's meeting. Mr. Case arrived from Parral, and in the evening we began a series of meetings continuing through all the week. In these one of us would begin with a simple presentation of the Bible doctrine on some important

subject, and the other would follow with a comparison of the teaching of the Roman Catholic Church and that of the Bible on the same theme. Much interest was manifested, and the attendance was good and constantly increasing.

"On Sunday, April 15, a council was held in response to a letter missive sent by the brethren here, the churches of Parral and Chihuahua being represented by a delegate and missionary from each. In the afternoon a church was organized, thirteen being received on confession of faith, and three by letter, with six candidates for reception at the next communion. Among these is the second judge of the place, and the principal families of the town are represented, and many others are deeply interested who have not come out openly as yet.

"While opposition is increased and we are most severely and publicly denounced in every possible way by the priest, this only serves to attract more attention to our work, and helps us by giving us new hearers. One day Mr. Case and I made an illumination, a simple frame covered with cloth, on which was printed an announcement of the services, and, with a candle placed inside, this was hung over the door. The words were, 'Evangelical Service' on one side, and 'Entrance Free' on the other. It attracted a great deal of attention, and within half an hour a policeman came with an order that it be removed. Our audience had already been attracted, so we complied with good grace. Later we were both summoned to appear before the mayor of the place. We went, glad of the opportunity to talk of our work. He expressed surprise that we had dared to put up such a notice without first asking his permission. We begged his pardon, explaining that we had done the same thing both in Parral and Chihuahua without thought of previous notice. He explained that he feared it would excite opposition, perhaps a mob, which with his small police force he would be unable to quell.

"Mr. Case embraced the opportunity, as did Peter before the council, to preach a good gospel sermon to the mayor, explaining the object of our meetings. I asked him in what consisted the offence. He said that it was in the letters or words on the sign. I asked if there would be any objection to placing over the door such a light without the words, to light up the entrance. He replied that there would be none whatever. With that we were quite content, although we well knew that there was no law against the full notice. But we expressed ourselves as much pleased with this result, and thanked him for this permission, and were dismissed. We took the offending letters off, put on new cloth, put up the light the next night, and it now attracts a great deal more attention than before. People ask what those words were, and why they were taken away. Sunday evening at the communion service there were over one hundred present, in the room and at the door, and all were as attentive and quiet as can be imagined."

East Central African Mission.

IMPROVEMENT AT KAMBINI. — PRINTING.

Mr. Ousley reports that since his last letter, published in the *Herald* for June, a decided improvement has manifested itself in the affairs at his station. The pupils who come to school are required to wear the garments which they have worked to secure. Mr. Ousley says: —

"We have 53 enrolled, 47 of whom come from the kraals hard by. Including four young men who are in our employ, we have in school at date 41 of last year's pupils. There are 17 girls in school, ten or twelve of whom may have courage enough to pull through to the close of the term.

"The work season being over, or nearly so, I am glad to state that our religious services are better attended. And there is also a lull in rum-making, since the cashew season is rapidly coming to a close. A few women and men, and also some of the young men and women, come occasionally to the services and school exercises."

Mr. Richards, of Mongwe, reports that they have now printed 400 copies of the Gospel according to Mark and 500 copies of Matthew. All the work has been done by Christian Tonga natives. Printing about 2,000 pages per day, when the four printers are all at work, they have since the first of January issued about 136,000 pages.

West Central African Mission.

MAIL from this mission reached us June 25, bringing dates from Bihé of April 11, from Bailundu, April 20, and from Benguella, May 9. Mr. Currie, who had suffered somewhat from the fever on the coast, had returned to Bailundu. Dr. Webster had been prostrated with illness, in no wise connected with the climate, but had recovered, and the health report from all the stations is excellent. Mr. Stover reports that at Bailundu an attempt had been made to assassinate the king. During an altercation he was fired at twice, but the would-be assassins escaped and fled the country. Mr. Fay reports that, while the religious services at Bihé had not been quite as well attended as previously, there were tokens of increased interest among the people, and the scholars were making good progress. We are permitted to make the following extracts from a private letter from Mrs. Sanders, now at Benguella, indicating what work is now going on: —

"I know you will rejoice with us that we were able to send this month for the scholars in the interior copies of thirty-two pages of Mr. Stover's 'Gospel Story' for the schools. To be sure there were some places where the printing was not perfect, but you know we had everything to learn. I should have been very happy if I could have had something as good for my school in Bihé. It certainly is better than toiling away at the typewriter. I can imagine I see Tomasi's eyes shine when he sees the little book. Dear boy! He has treasured up every scrap I printed on the typewriter as a miser treasures his gold, and no one at home can realize how he will gloat over the possession of a whole book. This lacks about twenty pages, which I mean to set up alone this month, and so leave my husband free to work on a translation of John's Gospel, which he began in Bihé. Mr. Stover intends to come down in August, and we hope to put enough work through the press that the schools may not suffer in the future as they have in the past. Oh, what a joy it will be when we can give to our dear children in the faith the Word of Life, some parts of God's own blessed truth in such form that they can read and meditate upon it! I think we have felt somewhat as parents who have seen their children suffer for bread."

European Turkey Mission.

EAGER LISTENERS.

ENCOURAGING reports continue to come from this mission, and notwithstanding the political unrest, the people are more ready than ever to listen to the gospel. The following report of Mr. Bond, of Monastir, may be given as an illustration of what is occurring in many parts of the mission. Mr. Bond writes under date of May 22: —

"Last month Mrs. Bond and I, with our boy, spent a Sabbath in Leren, fifteen miles southeast of us. Though so near, we had never ventured to visit the town because it was infested with brigands. But the new police arrangements inaugurated last fall make traveling comparatively safe now, and we hope to go again soon. The Bulgarians have no church building, owing to the opposition of the Greek ecclesiastical rule, but their old priest has set apart a room in his own house as a private chapel. Here we found some thirty persons assembled at sunrise, and at the close of the service the priest and his son invited me to speak. Afterward Mrs. Bond had an opportunity of addressing the women. It was a novel experience, but thoroughly enjoyed by both of us. The Sunday before we were at Resen, a town fifteen miles west of

Monastir. Here too we were making our first visit. We occupied a large room at a *khan*, and an hour before the time announced for the morning service, the room was full, so that we began at once. At the end of two hours I announced an afternoon service and dismissed the meeting. But in ten minutes the room was full again. And so it continued until sunset. At one time there were eighty persons present, and altogether I judge that at least one hundred and fifty must have heard our preaching and singing. Both here and at Leren the women came freely to the khan, and seemed equally interested with the men. More than a month ago I made a tour to Strumnitza, Radovich, Veles, and Tikvish, and received nine persons to communion, baptized five children, and performed one marriage ceremony.

"When in Radovich I visited Raklish, a small village one hour distant, in company with Mr. Anastasoff and several of the brethren. The villagers gathered about us on the green close by the Bulgarian church. In fact, they invited us to go into the churchyard. While in the midst of our service the priest, partly intoxicated, came up and called for the bagpipe, hoping to start a dance and so drown us out with our little baby-organ. The people, however, preferred to listen to the sweet story of the gospel, and the poor old priest was obliged to withdraw. We urged him to sit down and hear us, but he said he was afraid of the bishop. I never saw a more interested audience than these poor villagers as they sat about us on the ground that Sunday afternoon, a hundred or more of them. Mr. Anastasoff is a very effective preacher, much beloved by the brethren of Radovich, who are loth to give him up to become pastor at Strumnitza."

Western Turkey Mission.

ORDOO. — A RELIGIOUS QUICKENING.

Dr. Constantine, of Smyrna, sends us an account of a visit he had paid to the city of Ordoo, on the Black Sea, that he might preach to the Greeks. Ordoo is connected with the Trebizond station, and our readers will remember the reports of the place which have heretofore been sent by Dr. Parmelee and others. Dr. Constantine says: —

"The city of Ordoo has fifteen hundred houses, of which one thousand are Greek, three hundred Armenian, and two hundred Turkish. The Greek population is divided into three parishes, each one having a church and a schoolhouse, but both priests and teachers are men of little value. The next day, Saturday, the whole committee appeared, and many of the brethren with a word of welcome, and at a meeting it was decided at once that a preaching service should be held every evening in the week, while the day should be free for visitors and inquirers. During the thirteen days spent there, I had eighteen services and addressed one meeting for women, besides paying visits and meeting inquirers. On one occasion I had as many as thirty or forty inquirers in my room. The interest was marked from the outset, people came in great crowds and from great distances, the women were largely represented, and the attention was intense. We had gatherings of from two to five hundred people, and once had from one hundred and fifty to two hundred women present. Wherever there was a group in the market, the services were the topic of conversation. The church and school committee of the district of Saint Nicholas sent me a written invitation, asking that I should preach in their schoolhouse. Yet these men were the leaders, awhile ago, in stoning one of the brethren, determined to drive him away from the place. The crowd was such both in and outside of the school that one was forcibly reminded of Mark 2: 2.

"The interest among the women is so great that some, in spite of family cares, have begun to learn to read, while a young bride has become a regular attendant at the school; and yet three years ago only one woman dared to attend the Protestant meeting. Such, therefore, being the religious interest of these people, the Greek Evangelical Alliance decided to organize a

branch at Ordoo, also to form an evangelical church, and it has already sent there an able preacher.

"The interest does not limit itself to the city of Ordoo, but has spread to many villages both near and far. There is need of organization to secure the spreading of the good news beyond. Other places besides Ordoo have applied to be received into the Alliance, that, as a part of one great body of evangelical Christians, they may labor for the spread of the gospel among the Greeks in Asia Minor."

LAY HELPERS.

Dr. Constantine suggests that the most feasible method for reaching these Greeks who are scattered throughout Asia Minor is the use of unordained men who will render free service. As an illustration of the way in which lay helpers have aided in evangelical work, he gives an account of a Greek village of some three hundred houses, near Adabazar, of which he says: —

"The people are farmers and shepherds and have but little education. They are simple both in their virtues and in their vices. The work began there ten years ago through a colporter, and three years ago the converted few were anathematized and cast out of the old church by their bishop. They were stoned and terribly abused by their fellow-townsmen, yet they not only held their own, but steadily increased. There are now seventy-five souls who have accepted the gospel, including the children. They have services on Sunday, a Sunday-school, a prayer-meeting during the week, a day-school, and a women's meeting. In winter they meet in a silkworm shed, and in the summer out-of-doors. These people spend whole nights in studying the Bible, and while at work in the fields they discuss with their neighbors the way of eternal life. In a fold I found a Bible and several portions for the use of the shepherds. One of these uses the Word so powerfully that he goes by the name of 'David.' Their Bible knowledge is remarkable!

"The driver of the buffalo-cart that brought me to the village, while going through a ravine, struck up 'What a Friend we have in Jesus!' in Greek, and when I asked him if Jesus was his friend, he pulled out of his bosom a copy of the whole Bible; and yet the teacher of this people is a farmer and the preacher is a shepherd. While there I examined for the communion four men and ten women; among them was a tall man who had been the terror of the village; he was a thief, a drunkard, and a cruel husband; he would tie his poor wife's hands, and then beat her unmercifully. Yet that little woman became converted, and through faith brought her wild husband to Christ. Both of these united with church on that day. It was really touching to see these fourteen persons stand up, husbands, wives, mothers, fathers, and daughters, testifying for Christ before the whole village. I was reminded of Daniel 3: 17, 18."

Central Turkey Mission.

AINTAB STATION. — THE COLLEGE.

THE report of the Aintab station for 1887 says: —

"The marked features of the year have been the great financial depression and utter lack of business, resulting from the unsettled political condition, the Adana famine, and the ravages of the locusts in the eastern part of our field. As a consequence, many of our churches have not been able to keep up their church dues. Coöperation methods have continued with the same success noted in former years."

The Central Turkey College at Aintab reports through Dr. Trowbridge a decrease in the number of students: —

"This is due mainly to the stagnation of business, many parents having been obliged to take their sons from college that they might help to earn a support for their families." A total of 78 students is reported, of whom 18 were in the preparatory department, 53 in the college proper, and 7 in the medical department. Grateful mention is made of the coming of Mr. Fuller from Constantinople, and it is said that the college could not have

gone on through the year without his assistance. The financial resources of the medical department and the hospital were so small that Dr. and Mrs. Shepard felt constrained to go to Aleppo in the hope of securing an increase of funds by their medical practice. Those on the ground feel that it is very important to sustain this department of the college. A contribution in aid of the hospital was made in January by the native communities amounting to over $800, and several prominent Moslems contributed to this fund.

"The senior class of this year has been one of high character, and their example has given a healthy tone to the whole college. The exercises at daily prayers, the weekly prayer-meetings, the monthly sermons, and the constant efforts of the members of the Y. M. C. A. have all indicated a bright and healthy state of religious feeling in the college."

Eastern Turkey Mission.

HARPOOT STATION.

THE thirty-first annual report of this station, prepared by Mr. Barton, alludes to some discouragements, among which are noticed wine-drinking, the lack of a revival spirit, and the poverty of the people. Despite this growing poverty, the contributions of the people show an increase from year to year that is truly remarkable. The report says: —

"We are often astonished at the readiness with which these people give. For every dollar the Board contributed for direct religious and educational work in this field, the people put with that dollar, for the same object, $2.27. If we include in our calculation the $3,287 paid to the college, and for board of pupils in Harpoot, this $2.27 becomes $3.58, and the average for every Protestant soul, male and female, old and young, becomes $1.05, or for each church member, $5.80. I believe that these figures are below rather than above the actual facts."

On any fair comparison of the average value of a day's labor in Harpoot and in this country, the sum last mentioned would be equivalent to about $60 for each church member. Some of the people confess that they have sometimes gone to bed hungry in order that they might make their contributions. The whole number of native laborers employed at Harpoot and in the 55 out-stations occupied during the year is 156, of whom more than one half are teachers. Yet the demand, especially for preachers, is much beyond the supply. There is a special call for men to preach and teach at the same time; and several of the unsupplied places are ready to pay the chief part of the salary. One hundred and twenty-five have been added to the twenty-four churches during the year, making the membership at the beginning of the year 1,675. The interest in education has a steady growth. It is no longer necessary to stimulate it, but only to direct it. The report says: —

"A large proportion of the four thousand pupils under instruction are from the Old Church, and nearly every one of them pays a good sum for tuition, and uses the books which we recommend. We sent an inexperienced teacher to a village this winter, where we supposed he would have about 50 scholars. His second monthly report showed an attendance of 108, three fourths of whom are Armenians. We opened a new work in a distant ward in the city of Malatia. One of our last theological graduates went there to do missionary work and open a school. Mr. Browne visited the school this spring and found 105 scholars in attendance, all Armenians. He tried to have a meeting in the hired schoolroom, but such a crowd came that they were obliged to adjourn to a neighboring orchard."

Reference is made to the Bible readers, who have five hundred adults under instruction. Three Baptist congregations have been organized from congregations previously existing, and which have thereby been weakened.

Shansi Mission.

FENCHOW-FU. — IDOLS DESTROYED.

MR. THOMPSON, writing April 3, says: "This city has a population of about

80,000, and the people appear to be well disposed towards the gospel. We get very good audiences every Sunday. Mrs. Stimson is very active doing missionary work among the women, with whom she is justly popular. Upwards of two hundred women have called upon her since Chinese New Year — less than two months. This number does not include those who have come into the Sunday services. It is an interesting feature in the work at this station that the public worship is generally attended by a number of women, many of whom are from well-to-do families. Not a few of their homes are now accessible to Christian endeavor; and this is altogether due to the blessing of God upon the consecrated and untiring efforts put forth by Mrs. Stimson.

"Mr. Stimson's labors of the past few years in this neighborhood are now beginning to bear fruit. For some time past one whole family, consisting of father and mother and one son, have professed to be interested in the doctrine, and recently they requested baptism. We examined them thoroughly to find if they were sincere, and the result was in every way satisfactory. At last we determined to require that they should bring forth their idols and destroy them in our presence. Accordingly, one day last week, Mr. and Mrs. Stimson and I, together with a native Christian, went to the house hoping to see the images demolished then and there. But it was not to be that day; for while the father and son would have yielded, the old lady stoutly protested that she could not consent to such a proceeding. They said they did not worship these gods; but, on the other hand, they would not have them destroyed. They wished to present them to their relatives or to the temple. Mr. Stimson explained that that would not be satisfactory; that if they believed in the true God themselves, it would not be right to give the idols to others to be worshiped. Then we came away and that day made their case a subject of special prayer.

"The next morning, immediately after breakfast, the son came with a beaming countenance to inform us of their determination to comply with our wish and to invite us to witness the scene. We all went again, taking another interested Chinaman along with us. On arriving at the house we learned that the woman had gone off the previous evening, leaving the other two to look after themselves; but as every Chinaman is a practical housekeeper in his way, this did not inconvenience them much. Mr. Hsü himself began the work of destruction, saying as he did so, that the wife did not rule in his house. Three of the idols were of brass and three of clay, and these were so broken that no two of the pieces could be put together again. Three valuable tablets were first split into pieces and then burned, along with two paper gods that had been worshiped for a long time. The burning was done in the court before the front door. Only one or two outsiders had the courage to witness the spectacle. All the neighbors kept religiously within doors. Still we could not but feel that that burning, with the destruction of the images, was the best sermon that has ever been preached in Fenchow-fu. It has greatly cheered our hearts. God has said, 'The idols shall be utterly abolished'; and now that we are beginning to witness the fulfilment of that promise, we thank him and take courage. There was a full chapel on Sunday to witness the baptisms. Mr. Hsü testified before them all that he had destroyed his idols and was now worshiping the true and living God. Let me ask prayer for him and for the others who were received, that they may have grace to stand."

Notes from the Wide Field.

BRITISH AND FOREIGN BIBLE SOCIETY.

This society has issued during the last year the largest number of copies of the Scriptures of any year within its history, reaching a total, of Bibles, Testaments, and portions, of 4,206,032 copies. Between four and five thousand copies of the Gospels and Psalms were distributed to the exiles on their way to Siberia. In southern Russia there is a slight decrease in circulation, while in Turkey, in spite of jealousies and opposition, the sales have more than doubled. Between three and four thousand copies were distributed among the pilgrims to Jerusalem. In Japan the sales by colporters have nearly quadrupled; in South Africa the sales have increased seventy per cent. The total receipts of the society were $1,251,910, which is an advance over the preceding year, owing chiefly to large legacies.

AFRICA.

The Gaboon Mission. — The *Société des Missions Evangéliques* has recently secured and sent out four French missionary teachers as aids to the American Presbyterian Mission at the Gaboon. This mission, founded by the American Board in 1842, and adopted by the Presbyterian Board at the time of the separation of the two Boards in 1871, has now six stations: Benita, at the coast; Alongo, upon the island of Corisco; Baraka, or Glars, upon the equator; Angoma, upon the Gaboon River, and Kangwe, on the river Ogowe. The French teachers have received a hearty welcome from the French authorities of the country as well as from the American missionaries, who express their gratitude to the *Société des Missions* for their fraternal kindness and assistance. It has become an absolute necessity that the French language should be used in the mission schools.

The Basutos. — The *Journal des Missions* continues to give cheering accounts of new life in the Basuto churches of South Africa, and of converts from paganism. The June number reports 69 persons as having "received baptism or confirmation" at the station of Thabana-Morena; 57 infants of Christian parents had been baptized, and there were 163 attendants at day and evening schools. This station has ten outstations. M. François Maeder, for fifty years a faithful assistant missionary among the Basutos, has recently died.

The New Mahdi. — We learn through the columns of *L'Afrique Explorée et Civilisée* that Caliph Abdoullah, the successor of the Mahdi, has addressed a manifesto to the people of the Soudan. He speaks as follows: "You know that the Turks (sultans, khedives), to whom belonged the caliphate of the country, have strayed from the right paths and have denied their faith in yielding their authority to the infidels and delivering up Mohammedan interests to those dogs who have since governed the Mussulman country according to their satanic laws and regulations. The Mahdi Aleih-el-Salam addressed to you many decrees and commands bearing his sacred seal, by which he bound you to break all bonds and relations with these infidels, Turkish or others. Although the infidels have much improved enginery and legions of men, yet God will give the victory not to them, but to us, the faithful followers of the Prophet and the Madhi. Sell everything. Prepare yourselves for the holy war, for the holy precept of the Koran which says, 'The more you die the more alive you will be,' is very true. Then the Prophet and the Mahdi will come to the gate of Paradise to receive you with

open arms, saying, 'Enter, my children, all you who have fought for my holy cause, who have sacrificed everything, even your life, enter to receive your eternal recompense.' On receiving my command, gather yourselves together for the holy war, and obey blindly those who call you in my name. Do not forget that death can come only by the ordering of God, that your days are numbered. You will die fighting for the sacred cause of religion, and you will be true martyrs. Fly the country of the infidels and come *en masse* among your brothers, the believers. For it is time. If you remain among the infidels you will be their victims, as your brothers were in the last campaigns of the Soudan. Those who listened to their advice and trusted to the strength of their arms were severely punished. Fire decimated their corps and reduced them to ashes. Let them serve you as a warning for the future."

It does not appear what effect this proclamation has had upon the people of the Soudan.

The Upper Congo. — The *Regions Beyond* gives the last news received from Messrs. Graham, Brook, Banks, and Murphy, who went out from the East London Institute for Home and Foreign Missions. They had reached the Equator Station on the Congo, from which they intended to go up the Mobangi River, the northern affluent of the Congo, as far as possible, in order to reach the station of Ali-Kobo, where they propose to establish themselves.

Death of Bishop Parker. — The English Church Missionary Society has received letters from Central Africa giving particulars relating to the death of Rev. J. Blackburn and Bishop Parker. Mr. Blackburn died of fever on March 12, while Bishop Parker died just a fortnight later, on March 26, having been sick only one day. His associates speak in the warmest terms of their bishop, affirming that it would not have been possible to find a man more admirably suited for the service to which he was called in Africa. The loss to missions by these deaths is very great.

POLYNESIA.

The Samoan Islands. — At the recent anniversary of the London Missionary Society, Albert Spicer, the treasurer of the Society, reported upon a recent personal inspection by himself and others, of the work of the Society in the Samoan group. Four of the eight islands within the group are occupied by the London Society's missionaries. The population consists of about thirty-five thousand people, scattered in villages of from twenty to fifty houses each. A very large proportion of these people were seen by Mr. Spicer, and he gives an encouraging report as to their character and bearing. They build their own chapels and support their own pastors, free of cost to the missionary society. They know and love their Bibles. Mr. Spicer says: —

"I would guarantee to take the first twenty men, women, and children that I should meet with in Samoa, and I would back them in Bible knowledge against any twenty I should meet with in this country."

The training institution at Maloa has educated one hundred and eighty native pastors who are now at work in Samoa, besides many missionaries who have gone to New Guinea and other sections of Polynesia. These preachers hold out with remarkable firmness, it being a rare thing to hear of a serious failure in character.

Maré. — We have before reported the expulsion from this island by the French authorities of the Rev. J. Jones, missionary of the London Society. The British government has now taken cognizance of the matter, and Lord Salisbury has received a deputation from the London Missionary Society and has promised to make representations to the French government. At the recent anniversary meeting in London, Mr. Jones gave an interesting account of his experience from the time he landed on Maré,

thirty-four years ago, when the bulk of the people were cannibals and savages of the fiercest kind. At that time there was light on one little spot only, and the tribes round about determined to put out that light. The chief sent a message to Mr. Jones that he would come and cook him and his wife in his furnace, but that he would not take so much pains with his children, and would roast them in the fire as he did his yams. For a long while Mr. Jones lived in constant apprehension of an attack, and in readiness to embark in boats should an assault be made. At one time five people were killed within sight of his premises. Subsequently the chief who had threatened their lives became a Christian, and was one of Mr. Jones's best friends. From among this people have come many faithful missionaries to other tribes. They seem ready to go anywhere and preach the gospel. It was a custom when men were needed, after the ordinance of the Lord's Supper was observed and while the people were still surrounding the table, to call for volunteers who would go to the heathen tribes, and Mr. Jones says there always came a response. "Never do I remember the time when we had not men sufficient to go to these tribes." And so this island has furnished missionaries for the New Hebrides, New Guinea, and Bishop Selwyn of Melanesia has found faithful assistants from among these men who were once such fierce cannibals.

Miscellany.

THE GREAT DUTY OF THE CHURCH.

THE Committee on Systematic Beneficence appointed by the Presbyterian General Assembly sends the following to *The Church at Home and Abroad*:—

"The oldtime method of a collection, picking up what is carelessly dropped in the box, will no longer serve the purpose. A dollar means much less to the giver today than it once did, and on the other hand it is worth more to send the gospel. The people are to give dollars where now they give pennies. God has given us the ability. It involves in many cases less self-denial to give a dollar than a generation ago it did to give a penny. The duty of giving is the great duty, because it is the great need, of the Church. It is not something that if we are very good we may properly expect will be done. It is duty. Every man *ought* to give. It is an appeal to the conscience, not the heart. Love to the Lord will make it easy and delightful; but every Christian is bound to ask and answer the question, How much ought I to give? What is my duty? He who goes to the Word of God will find that every man's duty is at least one tenth, and more as God prospers him."

BIBLIOGRAPHY.

Tropical Africa. By Henry Drummond. New York: Scribner & Welford. pp. 228.

This volume by Professor Drummond will greatly interest and instruct all classes of readers. It is not strictly a book of travels or a book of science, but in a charming style Professor Drummond details briefly what he saw in his excursion up the Zambesi, crossing Lake Nyasa to the high plateau between Nyasa and Tanganyika. The book is as readable as a romance, yet there is nothing sensational about it. Professor Drummond evidently believes in the African and in the possibilities of a great development within the bounds of the Great Continent. The chapters on the white ant and mimicry are capital illustrations of the treatment of scientific subjects in a popular manner. This is altogether a charming book, and its six colored maps of Central and Southern Africa are worth more than the price of the volume.

Cena Duse. Kazani a Jine Reci. By Rev. Albert Warren Clark.

This is a volume of sermons in Bohemian delivered in Prague, Austria, and published at the request of many hearers.

It may be obtained through the American Tract Society in New York.

Are Foreign Missions Doing any Good? An Enquiry into the Social Effects of Christian Missions. London: Kegan Paul, Trench & Co., 1 Paternoster Square. 1887.

This little volume of only forty-eight pages seems to us the best thing of the kind which has been issued from the press. It is dedicated by permission to the Speaker of the British House of Commons, and contains the testimony of a large number of eminent authorities in reference to the social results produced in heathen lands through missionary enterprise. Evidence is given as to what has been accomplished among uncivilized races and among those who possess an ancient civilization, such as is found in India. After all the evidence that has been presented to the world bearing upon this matter, it would seem that no one could question the value of missions except those who are extraordinarily perverse or densely ignorant. But it must be admitted that in all our churches there are those, intelligent on most points, who are absolutely uninformed in regard to the work which missions have accomplished. Such ignorance is as culpable as it is deplorable. A half-hour spent in reading this admirable little book will show any reader that if he doubts whether foreign missions are doing any good he must question the testimony of a host of truthful, able, and independent men who bear witness as to what they know of missionary operations in all parts of the world.

Adeltha. A True Story of a Woman's Life and Work. By Mrs. Elizabeth M. Rowland. Congregational Sunday-School and Publishing Society. Paper covers.

This is a striking story, evidently a true one, of a bright young woman who lived a consecrated life, as all ought to, but few do. She was one who on principle put on her brightest clothes when she tried to do anybody any good. Such a character is very winning, and the story may lead many into the Christian life who might stumble over a dogmatic treatise.

BOOKS RECEIVED.

With Christ in the School of Prayer. Thoughts on our Training for the Ministry of Intercession. By Rev. Andrew Murray. New York: A. D. F. Randolph & Co. Price, $1.

Christianity in the Daily Conduct of Life. Studies of Texts Relating to Principles of the Christian Character. New York: Thomas Whittaker, 2 & 3 Bible House. Price, $1.50.

The Social Influence of Christianity. With Special Reference to Contemporary Problems. By David J. Hill, LL.D., President of Bucknell University. *The Newton Lectures for 1887.* Boston: Silver, Burdett & Co., 50 Bromfield Street. 1888.

Summer Assembly Days; or, What was Seen, Heard, and Felt at the Nebraska Chautauqua. By Anna E. Hahn. With an Introduction by Rev. A. E. Dunning, D.D. Boston and Chicago: Congregational Sunday-School and Publishing Society. pp. 245. Price, $1.

Stubble or Wheat? A Story of More Lives than One. By S. Bayard Dod. New York: A. D. F. Randolph & Co. Price, $1.25.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the missionaries and native Christian laborers in Micronesia, and for the *Morning Star* and those on board of her as she commences her fourth annual voyage: that these messengers of love may be prospered on their way and in their work; that wars may cease on these islands; that the counsels of Christian teachers may be heard and obeyed; that those who have confessed Christ may be kept steadfast to the faith; that new enterprises may be prospered, and that the year among all these islands may be marked by genuine revivals of religion.

DEPARTURES.

June 19. From San Francisco, Miss Alice C. Little, for Kusaie, Micronesia, via Honolulu.

July 1. From San Francisco, Rev. Alfred Snelling, for Ruk, Micronesia, via Honolulu.

Miss Sarah Bell, a graduate of Oberlin, after spending a few months with kindred in Great Britain, sailed from London June 23 with Mr. and Mrs. Woodside, to join the West Central African Mission.

ARRIVALS IN THE UNITED STATES.

June 29. At New York, Miss Grace N. Kimball, of the Eastern Turkey Mission.
July 1. At Boston, Rev. H. D. Goodenough and family, of the Zulu Mission.
July 1. At New York, Mr. F. A. Walter and wife, of the West Central African Mission.
July 6. At New York, Rev. David Rood and wife, of the Zulu Mission.
July 7. At New York, Mr. W. W. Peet and wife, of the Western Turkey Mission, and Rev. Robert Chambers and wife, of the Eastern Turkey Mission.

DEATH.

June 18. At Philadelphia, Pa., Rev. T. L. Byington, D.D., of the European Turkey Mission. (See page 342.)

MARRIAGES.

June 21. At Niigata, Northern Japan, Rev. Doremus Scudder, M.D., to Mrs. Eliza C. Kendall.
June 23. At Smyrna, Turkey, Rev. James P. McNaughton, to Miss Rebecca G. Jillson.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Items from the General Missionary Conference. (Pages 334–342.)
2. Idols destroyed in China. (Page 355.)
3. Missionary work in the Island of Kiushiu (pronounced *kew-shew*). (Page 344.)
4. Reports from Ponape, Micronesia. (Page 347.)
5. Reports from the Marshall and Gilbert Islands. (Pages 348, 349.)
6. A new church in Mexico. (Page 350.)
7. Revival among the Greeks in Western Turkey. (Page 353.)
8. Report from Harpoot Station, Eastern Turkey. (Page 355.)
9. An appeal from Japan. (Page 333.)

Donations Received in June.

MAINE.

Cumberland county.		
Brunswick, 1st Cong. ch. and so.	88 53	
Falmouth, 2d Cong. ch. and so.	5 00	
Gorham, Cong. ch. and so.	70 22	
Lewiston, Pine-st. Cong. ch. and so.	35 00	198 75
Hancock county.		
Castine, Rev. A. E. Ives,		5 00
Kennebec county.		
Benton, Cong. ch. and so.	6 67	
Winslow, Cong. ch. and so.	14 20	20 87
Oxford county		
Bethel, 1st Cong. ch. and so		15 42
Penobscot county		
Bangor, Cent. Cong. ch. and so		100 00
Waldo county		
Camden, Elm-st. Cong. ch. and so.		18 50
York county.		
Eliot, 1st Cong. ch. and so.		6 20
——, Mrs. Mary H. Campbell,		15 00
		379 74
Legacies. — Calais, Ann McCullough, by Archibald Halliday, Ex'r,		6,000 00
		6,379 74

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Gilsum, Cong. ch. and so.		12 00
Coös county.		
Hazen's Mills, A friend,		10 00
Grafton county.		
Barnstead, 1st Cong. ch. and so. toward Mr. Allchin's loss,	6 84	
Danbury, Rev. W. W. Dow,	5 00	
Haverhill, Cong. ch. and so.	20 25	
Lisbon, 1st Cong. ch. and so.	6 84	
Littleton, Cong. ch. and so.	16 34	55 27
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Mason, Cong. ch.	6 00	
Milford, A friend, for Smyrna, to const. Mrs. MARY J. SAWIN, H. M., and Mrs. AMANDA B. RUSSELL, H. M.	200 00	
Mont Vernon, J. A. Starrett,	5 00	
Pelham, A friend,	5 00	216 00
Merrimac county Aux. Society.		
Concord, A friend,	5 00	
Henniker, Cong. ch. and so.	61 00	
Webster, 1st Cong. ch. and so.	13 00	79 00
Rockingham county.		
Hampton, Cong. ch. and so.	8 21	
Raymond, Mrs. Jas. T. Dudley,	4 00	12 21
Strafford county		
Sanbornton, Cong. ch. and so.		12 00
Sullivan county Aux. Society.		
Claremont, Cong. ch. and so.		12 00
		408 48
Legacies. — Amherst, Eli Sawtelle, by E. A. Sawtelle, Ex'r,		500 00
		908 48

VERMONT.

Bennington county.		
Bennington, 2d Cong. ch. and so.	18 55	
Rupert, Cong. ch. and so.	37 75	56 30
Essex county		
Granby and Victory, Cong. ch. and so.		10 90
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Enosburg, Cong. ch. and so.		37 00
Lamoille county.		
Morrisville, Cong. ch. and so.		20 00
Orange county.		
Fairlee, A friend,	5 00	
No. Thetford, K.	3 00	
Tunbridge, Cong. ch. and so.	10 00	18 00

Rutland county.
Fair Haven, Cong. ch. and so. 13 58
Washington county Aux. Soc. G. W. Scott, Tr.
Barre, Cong. ch. and so. 31 45
Montpelier, Bethany Cong. ch. and so. 63 42
Waterbury, Cong. ch. and so. 6 50—101 37
Windham county Aux. Society.
Brattleboro, Centre ch., m. c. 36 81
West Brattleboro, Cong. ch. and so. (of wh. 30 for So. Africa), 40 24
Windham, Cong. ch. and so. 60 40—137 45
Windsor county.
Norwich, A friend, 60
Quechee, Cong. ch. and so. 12 05—12 65
407 25

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. 118 00
Yarmouth, 1st Cong. ch. and so. 50 00—168 00
Berkshire county.
Adams, Miss H. E. Smith, for Tungcho, 10 00
Hinsdale, Cong. ch. and so. 8 51
Mill River, Cong ch. and so., 15.28; M. R. Wilcox, 10, 25 28
Pittsfield, 1st Cong. ch., 75; Rev. and Mrs. Edw. Strong, 70; South Cong. ch. and so., 46.10, 191 10
So. Egremont, A friend, 5 00
Southfield, Mrs. Edw. S. Canfield, 4 00—243 89
Bristol county.
E. Taunton, Cong. ch. and so. 4 00
Taunton, Union ch., 15.89; Lizzie E. Tucker, 2, 17 89—21 89
Brookfield Asso'n. William Hyde, Tr.
Holland, Cong. ch. and so., 5; An invalid, 5, 10 00
No. Brookfield, 1st Cong. ch. and so., to const. Wm. H. Holt, H. M. 115 56
W. Brookfield, Cong. ch. and so. 28 50—154 06
Essex county.
Andover, Teachers and pupils of Abbot Academy, 238 00
Ballard Vale, Cong. ch. and so. 5 00
Methuen, 1st Parish ch., m. c. 88 8
Salem, Crombie-st. ch. 197 00—438 8
Essex county, North.
Bradford, Cong. ch. and so. 60 21
Essex county, South.
Beverly, Dane-st. ch., m. c. 10 71
Franklin co. Aux. Society. Albert M. Gleason, Tr.
E. Hawley, Cong. ch. and so. 8 05
Northfield, Miss. Soc., for use of Gertrude Chandler and Fidelia Phelps, 50 00—58 05
Hampden county Aux. Society. Chas. Marsh, Tr.
Monson, Cong. ch. and so. 34 [illegible]
So. Hadley Falls, Cong. ch. and so. 36 [illegible]
Springfield, Memorial ch. 100 [illegible]
Westfield, Second ch. 25 00—195 07
Hampshire co. Aux. Society.
Amherst, 2d Cong. ch. and so., 8.65; R. A. Lester, 50, [illegible]
Chesterfield, Cong. ch. and so., add'l, [illegible]
Enfield, Cong. ch. and so. [illegible]
Hatfield, Cong. ch. and so. [illegible]
Haydenville, Cong. ch. and so. [illegible]
Huntington, 1st Cong. ch. and so. [illegible]
Worthington, O. H. Buck, [illegible]—243 [illegible]
Middlesex county.
Auburndale, S., *extra*, to const. Annie C. Strong and Mrs. Ellen O. Strong, H. M. [illegible]
Cambridgeport, Little Pilgrims of Pilgrim ch., for wk. of Rev. J. K. Browne. [illegible]
Concord, Trin. Cong. ch. and so. [illegible]
Everett, Cong. ch. and so. [illegible]
Lowell, Eliot ch., 62.03; Pawtucket ch., 31.45. [illegible]
Malden, 1st Cong. ch. and so. [illegible]
Melrose, Orth. Cong. ch. and so. [illegible]
Newton, Eliot ch. 130 00
Newton Centre, Benj. W. Kingsbury, 50 00
No. Chelmsford, 2d Cong. ch. and so. 45 24
Reading, Cong. ch. and so. 10 00
Watertown, Phillips Cong. ch. and so. 110 41
Winchester, 1st Cong. ch. and so. 32 74—954 35
Middlesex Union.
Dunstable, Cong. ch. and so. 31 59
Norfolk county.
Braintree, 1st Cong. ch. and so. 10 65
Brookline, Harvard ch. and so. 222 39
Holbrook, Winthrop ch. 63 75
Hyde Park, Miss H. A. Perry, 50 00
Norwood, 1st Cong. ch., with other dona., to const. E. D. Smith, W. A. Williamson, C. W. Morse, and E. H. Morrill, H. M. 175 00
W. Medway, 3d Cong. ch. and so. with other dona., to const. Mrs. Olive M. Hazeltine, H. M. 80 00—601 79
Old Colony Auxiliary.
Acushnet, 1st Cong. ch. and so. 54 89
Plymouth county.
Bridgewater, Central Sq. ch. 50 55
Brockton, Porter Evangelical ch. 242 57
E. Bridgewater, Union Cong. ch. and so. 10 75—303 87
Suffolk county.
Boston, Union ch., 154.98; 1st ch. (Charlestown), 102.50; So. Ev. ch. (W. Roxbury), 46.38; Village ch. (Dorchester), 5; Eliot ch., A friend, 5, 313 86
Worcester county, North.
Winchendon, No. Cong. ch. and so., to const. Francis Robertson Hathaway, H. M. 118 41
Worcester co. Central Ass'n. E. H. Sanford, Tr.
Clinton, C. L. Swan, 100 00
W. Boylston, Chas. T. White, 5 00
Worcester, Piedmont ch, 40; Salem-st. ch., 25; Union ch., 182.90, 247 90—352 90
4,337 03

Legacies.—Oxford, Mrs. Mary DeWitt, by Charles A. Angell, Ex'r, 506 00
4,843 03

RHODE ISLAND.

Pawtucket, Cong. ch. and so. 203 83
Peace Dale, Cong. ch. and so. 18 74
Providence, Hamilton S. Conant, for Shansi printing-press type, through Mrs. J. G. Stimson, Norwich, Vt., 10; Nancy Marsh, for Bihé, W. C. Africa, 3, 13 00
235 57

Legacies.—Providence, Anthony B. Arnold, by John H. Cheever, Ex'r, 1,805 00
2,040 57

CONNECTICUT.

Fairfield county.
Black Rock, Cong. ch. and so. 70 50
Bridgeport, Park-st. Cong. ch. and so. 43 77
Easton, Cong. ch. and so. 1 00
Greenwich, 2d Cong. ch. and so. 13 [illegible]
Saugatuck, Cong. ch. and so. 12 87
So. Norwalk, Cong. ch. and so. (of wh. $35 from Jacob M. Layton), with other dona., to const. Nelson Dickerman, H. M. 61 19
Southport, A friend, for native preacher in Bohemia, 50 00
Trumbull, Cong. ch. and so. 9 37—318 67
Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch. and so. 5 17
Granby, 1st Cong. ch. and so. 9 [illegible]

Hartford, "Mrs. L. C. D." 75 00
Manchester, 1st Cong. ch. and so., to const. EMMA K. ELDRIDGE, H. M. 100 00
Poquonock, Cong. ch. and so. 47 20——261 37
Litchfield co. G. M. Woodruff, Tr.
Harwinton, Cong. ch. and so. 24 40
Thomaston, Cong. ch. and so. 14 01
Torrington, 3d Cong. ch. and so. 45 76
Winchester, Cong. ch. and so., 2.68; A friend of missions, 1, 3 68——87 85
Middlesex co. E. C. Hungerford, Tr.
Higganum, Cong. ch. and so. 20 00
Middlefield, Cong. ch. and so. 40 52——60 52
New Haven co. F. T. Jarman, Agent.
East Haven, Cong. ch. and so. 20 90
Madison, 1st Cong. ch. and so. 15 56
Meriden, Center ch. 50 00
Milford, 1st Cong. ch. and so. 200 00
New Haven, Yale College ch., 287.02; Center ch., m. c., 15.15, 302 17
No. Haven, E. Dickerman, 2 00——590 63
New London co. L. A. Hyde and H. C. Learned, Trs.
Greenville, Cong. ch. and so. 30 80
New London, 1st ch. of Christ, m. c. 11 62
Tolland co. E. C. Chapman, Tr.
Talcottville, Cong. ch. and so. 265 03 307 45

1,626 49

NEW YORK.

Albany, 1st Cong. ch. and so. 200 00
Brooklyn, Clinton-ave. Cong. ch. (of wh. from W. H. Nichols, 250; G. H. Nichols, 250; H. M. Remington, 200), 2,030; So. Cong. ch. and so., 50; Central Cong. ch. add'l, to const. CHESTER H. POND, H. M., 100; Stuyvesant ch., 5.14, 2,185 14
Eaton, Cong. ch. and so. 19 00
Miller's Place, Mount Sinai ch. 7 13
New Lebanon, A friend, 5 00
New York, Madison-ave. Reformed ch., 700; H. E. Parkhurst, for evang. work in Sendai, 100; Pilgrim ch. add'l (of wh. from two friends, 10; two friends, 10), 126.05, to const. SAYRES HADLEY, H. M.; Chas. Dana, 105; Broadway Tabernacle ch., 5, 1,036 05
Smyrna, Friends, for cottage, Marsovan, 30 00
Walton, 1st Cong. ch. and so., to const. Rev. GRANVILLE W. NIMS, H. M. 100 32
——, ——, 100 00--3,682 64

Legacies. — Gouverneur, Mrs. Janet Ormiston, by T. A. Trumbull, Ex'r, 126 66

3,809 30

PENNSYLVANIA.

Harrisburg, Annie E. White, 1 00
Jeffersonville, Mr. and Mrs. Francis Whiting, 50 00
Potterville, Cong. ch. 7 87——58 87
Legacies. — Philadelphia, Mrs. Eliza H. Pratt, by J. McG. Gibbs, Adm'r, less tax, 475 00

533 87

NEW JERSEY.

Newark, 1st Cong. ch. 30 00
Plainfield, Mrs. S. F. Johnson, 10 00——40 00

MARYLAND.

Baltimore, "1st Cong. ch. in part," 50 00
Frostburg, Cong. ch. 2 70——52 70

VIRGINIA.

Herndon, Cong. ch. 4 60

DISTRICT OF COLUMBIA.

Washington, Tabernacle ch., 3; Prof. Geo. J. Cummings, 20, 23 00

ALABAMA.

Talladega, Cong. Sab. sch., for Smyrna, 14.30; Rev. and Mrs. H. S. DeForest, to const. READING ROOM, FOSTER HALL, TALLADEGA COLLEGE, H. M., 100, 114 30

TENNESSEE.

Nashville, Miss. Soc. Fisk Univ. 11 30

TEXAS.

Palestine, Cong. ch. 24 00
Shafter, Emily Noyes, 5 00——29 00

OHIO.

Cleveland, Jennings-ave. Cong. ch., 25; "In memory of H. B. F. and J. M. F.," 50, 75 00
Cincinnati, Central Cong. ch., 163.81; Columbia Cong. ch., 15; Walnut Hills Cong. ch., 90.74, 269 55
Geneva, Cong. Sab. sch., for Sabbath-school Room, Samokov, 5 00
Hudson, Cong. ch. 11 00
Mantua, Cong. ch. 5 69
Medina, Cong. ch., to const. GAYLORD THOMSON, H. M. 101 38
Mt. Vernon, Cong. ch. 50 00
Oberlin, J. L. Burrell, 500; Young Women's Prayer-meeting, for school-room, Samokov, 8.65, 508 65
Painesville, A friend, from tithes, 30 00
Pomeroy, Welsh Cong. ch. 4 22
Radnor, Welsh Cong. ch. 4 80
Rootstown, Cong. ch. 29 10
Sandusky, 1st Cong. ch. 12 90
Toledo, 1st Cong. ch. 90 00--1,197 29

INDIANA.

Ft. Wayne, Plymouth Cong. ch. 7 00

ILLINOIS.

Amboy, Cong. ch., to const. Rev. NICHOLAS T. EDWARDS, H. M. 70 00
Bartlett, Cong. ch. 20 68
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C. H. WHEELER,
AUBURNDALE, Mass., July 10, 1888.

ARTHUR W. TUFTS, *Treasurer*,
No. 2343 Washington Street, BOSTON.

For Young People.

HARPOOT: ITS PLAIN AND CASTLE.

BY REV. C. H. WHEELER, D.D., PRESIDENT OF EUPHRATES COLLEGE.

The cut opposite shows a small part of the western ward of the city of Harpoot, Eastern Turkey. The entire upper tier of buildings, except the church in the front of the one at the left, belongs to Euphrates College, the primary grade of the male department of which is in the back part, the intermediate and high school in the two stories of the second building, and the college proper in the one with turreted corners. The central building is for the president and one of the lady principals, with room for the printing-press in the wing. The buildings at the right are occupied by the four grades of the female department. In front of these are missionary residences and our theological seminary, the large unfinished building two removes below the printing-room. The houses in this cut are nearly all occupied by Armenians, and those upon the castle-like height of the next cut mostly by Turks, as are most of those in the central part of the city. This occupation of choice locations by Moslems tells of the days of conquest in ages long past. The photograph of the first cut was taken from one of the high roofs seen in the second cut, and that of the second cut from a window of the president's house. The building with the cupola, seen in both cuts, is an Armenian church. The building with many chimneys, just beyond the church, is a Turkish *mekteb*, or school, and at the left of it a mosque, from whose minaret five times a day sounds forth the muezzin's cry: "God is great. There is no god but God, and Mohammed is the prophet of God." The few trees on the mission premises are kept alive during the long rainless season by water brought in tanned goatskins, in which also is brought most of the water for about six hundred people who occupy these premises. Strange as it may seem, at this height of nearly five thousand feet, a small aqueduct belonging to Turks passes just in the rear of the college buildings. Kind friends in this country have already given more than one half enough money to enable us to secure from this living, pure stream a full supply of water, which is much needed both upon the college and mission premises.

The mountain lake, spoken of in a previous article as resembling that of Galilee in size and surroundings, and differing from it only in having no outlet, and being hundreds of feet above the sea-level instead of below, lies between the two ranges of the Taurus, seen in the distance. It has no great fish to be caught with nets, but the abounding serpents catch the *hudoods*, as the

smallest fish are called, and sometimes after a meal they ascend trees for a siesta. Some years since I shot two of these serpents from a treetop, with their stomachs filled with small fish.

Our northern view is even more extended than that to the south. A little

EUPHRATES COLLEGE, HARPOOT.

missionary boy, years ago, tried to express his sense of its vastness by extending his hands in oratorical style and exclaiming, "Large — spready — camel!" Probably one fourth of our twenty-two thousand square miles of mission field is visible from our mountain height, a vast area over which the eye loves to wander, epecially when spring paints in all their beauty of contrast the many-

colored landscapes, from the rugged and bald mountain-tops to the variegated beauty of the richly cultivated plains. Of the multiplied towns which fill the plain, some are Turkish, some Armenian, and some inhabited by both races. In twenty-two of these towns beneath our eye there are Protestant services and

HARPOOT PLAIN, FROM THE COLLEGE.

schools, and in all our field fifty-eight such places of worship, with congregations averaging 7,464, and seventy-one schools besides the college

But it is time that we turn to the third cut, a view of the ruins of our ancient castle, so ancient that its origin antedates historical records. Some think it was built by the Genoese, who may have had possession of it at some time. It is an interesting fact that a family in the city bear the surname *Genoese*,

just as one in a neighboring town are known as *Buloenk* (Buloians), in whose possession are the ruins of a building with stones recording its erection by Cor*bulo*, one of Nero's generals. As appears in the cut, the castle stands on a foundation of solid rock. Our view is from the north. On the eastern and

HARPOOT CASTLE.

western sides are deep ravines, and on the south the rock forms a lofty precipice on the edge of which are erected the castle walls, to which a tragic interest is attached.

History tells us that in A.D. 1122 the crusaders Jocelyn of Courtnay, Count of Edessa (Oorfa), and Waleran, attacking the Emir Balak, were taken prisoners with their followers and imprisoned in this castle. Baldwin the Second, king of

Jerusalem, and his nephew, trying to avenge their coreligionists, were also captured, and imprisoned here. A company of Armenians from Oorfa, disguising themselves as monks, came to Harpoot, and seizing a favorable opportunity, slew the guards, set the prisoners free, and took possession of the castle, when Jocelyn hurried to Aleppo for help. But Balak, hearing of the mishap, hastened to Harpoot "with the speed of an eagle," says the historian, and having undermined one of the cliffs, took the castle and threw nearly all the prisoners, "sixty-five men and eighty beautiful ladies," over the precipice. King Baldwin was ransomed by his friends, but Waleran and his nephew were put to death.

The castle area, several acres in extent, is in possession of a poorer class of people, who have built their houses from its stones. It has but one entrance, by a covered way at the right, which is hardly discernible in the cut. Such a stronghold, even in its best condition, would be worse than useless as a defence in these modern days, for it is commanded from several neighboring heights; but in those ancient times it was often a tower of strength to the inhabitants, who fled to it for refuge from the violence of the invader. In times of peril they appear to have concealed such valuables as they could not take with them in artificial caverns beneath their own homes. Modern changes frequently uncover such excavations very ingeniously concealed.

We may as well confess that the aim of all this picture-making and story-telling is to interest our young readers in the mission work which is going on in the district of Harpoot, and especially in Euphrates College and its branch schools, with their 4,201 pupils in 1887 (and more now), and in our Sabbath-schools, in which Mr. Browne writes that there are more than five thousand people, old and young. In some of these schools mothers with babes in their arms are pupils along with children of five years of age, all alike learning to read God's Word. Could we give to all our readers a really lifelike picture of the work that is going on, we are sure that you would give more and pray more to help carry it on. That the poor people are doing all they can, you shall see if you call at my room and at the office of the lady principals of the college on the days when we *sell*, not give away, tickets of admission, and see the yarn, cloth, stockings, milk, *madzoon* (soured milk), household trinkets and heirlooms, eggs and squawking hens, which the penniless mothers bring to pay for the books and bits of paper without which their children cannot enter the school. Very few of those who paid the $9,712 contributed last year by the people of the Harpoot district, for evangelical and educational work, earn as much as twenty-five cents a day, most of them getting less than twenty cents, and that only during the warmer months of the year. So that their contributions are really equal to the $100,000 in the United States. But after all they can do we need some of your help, especially in the form of scholarships. If those who give for this object through the American Board or the Woman's Board will write us at Harpoot, Turkey in Asia, they will get replies from us, and from those for whom their gifts are made.

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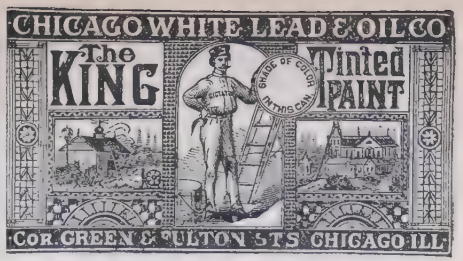

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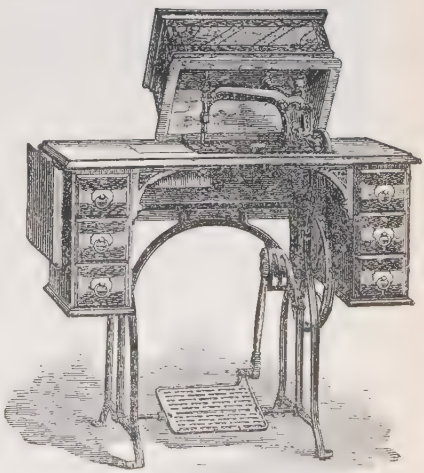

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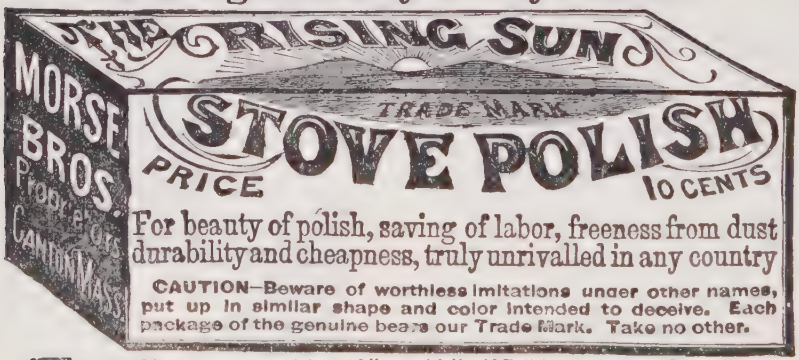
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THE Seventy-ninth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Cleveland, Ohio, in the Music Hall, beginning on Tuesday, October 2, 1888, at 3 o'clock P.M., and closing Friday morning, October 5.

The Annual Sermon will be preached by Rev. Henry Hopkins, D.D., of Kansas City, Missouri, Tuesday evening, at 7.30 o'clock.

At the last Annual Meeting, held in Springfield, Mass., the Board unanimously adopted the following recommendation in reference to the matter of entertainment at future Annual Meetings: —

"The Board will hereafter welcome invitations for the Annual Meeting from places where provision can be made for the entertainment of those who may be in attendance from abroad, at the expense of the guests themselves, at hotels and boarding houses. No invitation to be expected for free entertainment except so far as it may be the pleasure of inviting friends in behalf of a few persons, probably not exceeding two or three hundred, including missionaries and assistant missionaries of the Board, theological students, officers of the Woman's Boards, also Corporate Members and their wives, so far as these may not prefer to provide for themselves. It is hoped that by this method the offer of free entertainment may not be to any degree burdensome to those who extend it, and that there will be very little other expense connected with the care of the meeting."

The constituency of the Board in Cleveland will cordially entertain all persons who may attend the meeting, of the classes above specified, namely: missionaries and assistant missionaries of the Board, theological students, officers of the Board and of the Woman's Boards, and Corporate Members and their wives.

Persons accepting this invitation are particularly requested to send their full names to Mr. Justin Snow, 1884 Euclid Avenue, Cleveland, before September 7. As soon as possible after that date cards of introduction will be forwarded to those applying. Each applicant will please state to which of the classes invited he belongs.

Any one receiving a card of assignment, and deciding not to attend the meeting, will be expected to notify the Committee, that his place may be given to some one else.

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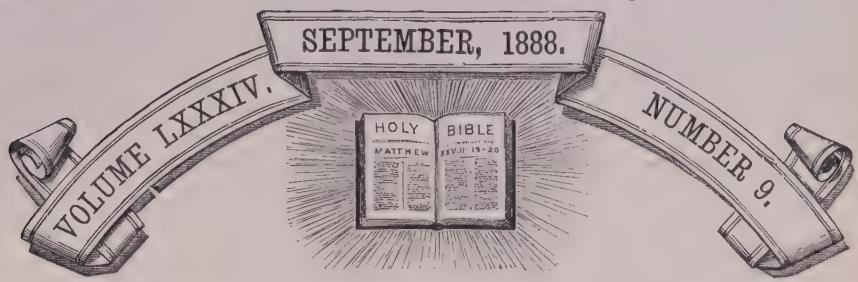

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THE LAST MONTH OF THE FINANCIAL YEAR. — The books of the treasurer will be kept open, as usual, *until the sixth of September*, in order that all gifts intended for the present financial year may be included in this year's account. The last days of the year are always critical days. It is desirable that special additional contributions, as well as the regular donations not yet forwarded from churches and individuals, be sent in without delay. We need not less than $400,000 from donations during the year, which will call for about $60,000 during the month of August. The receipts for July were favorable, being an advance over those of the corresponding month in 1887 of a little over $3,000 from donations, and of nearly $6,000 from legacies, increasing the advance during eleven months to nearly $23,000 from donations, and to over $59,000 from legacies. Let the last month of the year close up the record generously and heartily.

WE gratefully acknowledge the receipt of the $175 asked for in our last issue for the school and hospital buildings at Rahuri, India. We have a special request this month from China. Mr. Sheffield, of the North China Mission, has just completed, in Chinese, a condensed History of the Ancient Church, covering the first five centuries, for use in the Theological School at Tung-cho, in which Mr. Sheffield is an instructor. This work has received the careful examination and hearty approval of the members of the North China Mission, and is now ready for the press. The sum of $500 is needed to bring out a suitable edition of the book, and special donations to meet this interesting and urgent call are solicited from friends of good learning who desire to do a good deed for China.

IT is with surprise and sorrow that we have received tidings of the death of Rev. Anderson O. Forbes, which event took place at Colorado Springs, July 8. Mr. Forbes was a son of the Rev. Cochran Forbes, one of the early missionaries at the Sandwich Islands, and was born at the Islands April 14, 1833. He came to the United States and graduated at Washington College, Pennsylvania, in 1853, and at Princeton Seminary in 1858. Returning to the Sandwich Islands, he was pastor at Molokai, and subsequently at Honolulu, until he was chosen Secretary of the Hawaiian Evangelical Association, which office he held at the time of his death. During the last winter and spring he suffered from ill-health, and was granted a season of rest in the expectation that he would return to his duties in the autumn. He had but just reached Colorado Springs, when he was suddenly called from the earthly service. He was a faithful, earnest, and successful minister, and his loss will be deeply felt at the Sandwich Islands.

On the cover of this issue will be found the notice from the Committee of Arrangements at Cleveland in reference to the Annual Meeting of the Board. This will be the first meeting under the new arrangement as to entertainment. It will be seen that the committee are ready to assist any who desire help in securing quarters at hotels or boarding-houses. We learn from Cleveland that there are indications of a large attendance, and that already much enthusiasm is manifested in anticipation of the meeting. We trust that a large number will be present, both from the East and the West as well as from the Interior, and that a grand impulse may be given to the work of foreign missions.

We have just received the summary of the statistical reports of the churches in Japan connected with the American Board, and the record is one which should confirm our faith and stimulate us to redoubled efforts. In January, 1887, these churches reported 4,226 members. The report is now brought down to April 1, 1888, covering a period of fifteen months, and the membership is 6,340, a net gain of 2,114. This is an advance during the fifteen months, not counting losses by death or otherwise, of almost exactly *fifty per cent.* Mention should be made, moreover, of the work of the native missionary society connected with these churches, in regions where no churches have yet been formed, for the reason, in most cases, that the converts are not yet able to undertake the support of their own pastors. In these out-districts there are reported 753 "believers," a large proportion of whom were baptized during the past year and are awaiting the organization of churches. Adding these converts to the number of church members and we have 7,093 believers, which is a gain within fifteen months of 2,801, or sixty-five per cent. This is the most remarkable record made of any missionary field connected with the American Board since the great ingathering at the Sandwich Islands. Praise God from whom all blessings flow!

On the seventeenth of June last sixty students of the Doshisha, at Kyoto, were baptized, making the whole number from this institution baptized within the last school year 141. The graduates from all departments of the Doshisha this year numbered thirty-six: sixteen from the collegiate course, eleven from the theological, five from the female department, and four from the nurses' school. On the evening of Commencement Day the students held a missionary meeting especially to pray for those who were going out to preach during the summer.

The suggestion that individual churches might each undertake the support of one or more missionaries on foreign ground, presented in an article by Dr. Laurie on another page, may be one that some churches will like to entertain. Some difficulties connected with this plan are hinted at in the article, and others might be mentioned. It would probably be impossible on this scheme wisely to conduct the whole broad work of missions of various classes and in different fields. Yet, on the other hand, there are obvious advantages in the plan in certain cases, if the limitations suggested by Dr. Laurie are kept in view. It is perfectly practicable for any church so disposed to ask the privilege of supporting any missionary now in the field, agreeing not only to provide the necessary funds for his maintenance, but also to follow him with their prayers. This would bring the church so doing into personal relations with the work of evangelizing the heathen world, and might prove an added stimulus to prayers and gifts.

Other societies as well as the American Board are finding that the recent so-called "Student Movement" towards foreign missions has not as yet borne fruit in the supply of missionaries adequate to the need. This does not mean that that movement is not a genuine one, but a large proportion of those who pledged themselves to this service are still undergraduates in colleges and seminaries, and the time has not come for the fulfilment of their pledges. The Presbyterian Board issues its call under the heading, "Wanted: Missionaries," and it appeals to young pastors to come to the aid of the work. The same cry we must raise. The American Board needs twoscore of men at once for work that is most pressing in fields that are white for the harvest.

There are conflicting reports coming to us in regard to the condition of the famine-stricken region in Central Turkey. From the letter of Mr. Mardin, on another page, it will be seen that there are districts where, during the month of May, the suffering was intense, and there was at that time as urgent demand for help as ever. On the other hand, there are sections where the cries of the hungry have ceased. Mr. Mead, of Marash, reports that the harvest is unusually large and that the price of breadstuffs must come down soon; but multitudes who have lived by their trades and own no fields cannot earn money to buy wheat. Business is at an utter standstill. The price paid for weaving fifteen yards of cloth is eight cents. If there should be no revival of business the distress will be as great as ever. Our brethren in the field are therefore exceedingly anxious about the future, and are praying that some way of escape may yet appear, and hoping that during the coming fall and winter they may be delivered from the fearful cries of famine to which they have been compelled to listen. With the profoundest expressions of gratitude for the relief furnished from friends in America, there is some fear that it may be necessary to call again for aid. Mr. Mead mentions a remarkable fact, altogether peculiar in the history of Turkey, that during the month of Ramazan, which is the great Mohammedan fast and the season for good works, the government daily distributed soup to fifteen hundred people regardless of their religious beliefs. Of course it would be required, according to the law of the fast, that the soup should be eaten after sunset.

The coming together in July last of four hundred young men from nearly one hundred different colleges, including a dozen students from Oxford and Edinburgh, for Bible study under the direction of Mr. Moody, at Northfield, Mass., is a marked event in the religious history of the times. It was much to unite so many men of different schools and denominations in Christian fellowship, and it was quite natural that, drawn near to Christ as they were in prayer and in the study of the Scriptures, there should be developed a lively interest in foreign missions. The report reaches us that not less than ninety of these young men have pledged themselves to go abroad should the opportunity be given them. This movement among the students of our colleges is one of singular interest and hope for the future.

We gratefully acknowledge the receipt, from Mr. John S. Pierson, of New York, of ten copies of the Dictionary of Illustration and Anecdote, and also a fine collection of stereopticon slides. The latter, with some of the books, are to be sent to Euphrates College.

We have recently received four booklets, two from East Central Africa and two from West Central Africa, which mark the beginning of Christian literature in two new languages of the great continent. Two of these are translations of the gospels of Matthew and Mark into the Gitonga language, made by Mr. Richards, at Mongwe, together with some twenty-five hymns. Another is a primer in Umbundu, printed by Mr. Walter at Benguella; and the fourth is the Story of the Gospel, in the same language, by Mr. Stover, of Bailundu, and printed by Mr. Sanders. Our readers already know that both the Gitonga and the Umbundu were reduced to writing by our missionaries. These booklets are printed on mission presses and are neatly done, and they mark a distinct step forward in mission enterprise in Africa.

We have received from Rev. Dr. George Constantine, of Smyrna, a copy of his *ΛΕΞΙΚΟΝ ΤΩΝ ΑΓΙΩΝ ΓΡΑΦΩΝ*, or Bible Dictionary in modern Greek, which has recently been issued from the press in Athens. It is a portly octavo volume of 1,125 pages, with maps and illustrations, the preparation of which must have cost Dr. Constantine much effort in the midst of his missionary labors. The work was much needed, and it will be warmly welcomed by Greek-speaking Christians throughout Turkey and Bulgaria, as well as in Greece.

The awful devastation in the province of Honan, China, caused by the overflow of the Yellow River, has apparently been the means of bringing more enlightenment to the people of the province than could probably have been secured in any other way in so short a time. A Chinese paper gives an account of the way in which the repairs in the breach in the river-banks have been conducted. At first long lines of workmen were formed, with baskets and wheelbarrows, bringing earth a distance, in some cases, of several miles. This process was desperately slow, whereas great haste was necessary. Moreover the quarrels among the workmen were so frequent that, shocking as it was to Chinese prejudices, a portable railroad was obtained. Officials and laborers watched with unbounded delight the operations of the new and swift method of carrying the earth. So great was the necessity for haste that work was kept up day and night; and working with candles was difficult and so unsatisfactory that soon an electric-lighting machine with twenty-five lights was set up. It was found to be a great saving of expense as well as a great help to the work. People came in large numbers from all the surrounding country to look upon the new light and see the railroad, and were profoundly impressed with the value of these foreign inventions. All such innovations introduced from the Western world will serve to break down the conceit of the Chinese, and we may hope will help in opening the way for the Christian religion which is brought them by foreigners.

We learn that Rev. Drs. A. J. Gordon and A. T. Pierson, of the United States, after their attendance as delegates at the General Missionary Conference in London, have held several missionary meetings in Edinburgh which have awakened great interest. A committee has been appointed, composed of members of different denominations, to secure the services of these brethren from America in visiting not only Edinburgh, but many parts of Scotland. A new wave of missionary zeal seems to be passing over the Scotch churches.

There is again serious trouble in Zululand resulting from conflicts between Dinizulu and Usibepu in contravention of British authority. Dinizulu is the son of the late king Cetywayo, who was reëstablished on the throne by the British. The present king is abetted, apparently, by several landless white men, and has assumed independence and set at naught, in all possible ways, British authority. He has collected a force said to number from two thousand to four thousand men, and against him is the British commander, Sir Arthur Havelock, with some fifteen hundred troops. Several collisions have taken place, one of which occurred at Ceza on the second of July, and may well be called a battle, when the fighting lasted for six hours, with an uncertain report as to the number of killed and wounded. The situation was discussed on the tenth of July in the British House of Lords, when it was agreed that it was a plain duty to put down by force Dinizulu and Usibepu, and prevent any further raids against British authority. One battalion from Egypt and one from England have been ordered to embark for South Africa. This commotion has produced a good deal of excitement in Natal among the Zulus who have come under the influence of our mission.

It is with great pleasure that we acknowledge the gift from the author, of twenty-five copies of A Memorial of Rev. Horace Eaton, D.D., by Anna R. Eaton. It is a volume of great interest as the record of a noble Christian life, made by one who knew him best. The motto on the titlepage is happily chosen — "Triumph in Christ." The story of a poor boy who struggled at the hardest for his education, who supported himself at school, in college, and seminary by his mechanical skill, going out on tours, repairing clocks here and there that he might replenish his scanty purse, and at last doing such a grand work in the Christian ministry, illustrates what is possible for a brave, earnest, Christian young man, and on that account the publication of this volume cannot fail of being helpful to many in similar circumstances. In any event, it illustrates the grace of God in the struggles and victories of a noble soul. We shall be glad to place this volume in the libraries of our theological seminaries in foreign lands for students to read, and for pastors of native churches in Japan, Turkey, and India. The reading of such a book will be helpful to all earnest minds, and will show to students in our institutions abroad that, even in this country, success in life is won as the price of earnest, persistent, Christian effort.

We failed to allude last month to the remarkable fact that, by act of the national parliament of Brazil in May last, slavery was abolished throughout the empire. For years a popular feeling in favor of emancipation has been growing; many slaves have been privately made free; but now the government has suddenly moved in the matter and the glorious deed is done. It is remarkable that this transformation could take place without anything like a revolution, and apparently to the great joy of all the people. This act is one in which philanthropists and Christians may well rejoice, and it will have an important bearing on the interests of the kingdom of Christ in that empire.

We commend to our readers, old as well as young, the article on Hindu Caste, by Dr. Fairbank, to be found in the Young People's Department. It is a clear and interesting paper on a subject on which few are well informed.

We reported last month that Count Inouye, the late minister of foreign affairs of Japan, had recently visited our training school, the Doshisha, at Kyoto, and had made an address eulogizing the institution. We find in *The Japan Mail* a translation from a vernacular newspaper, giving the gist of this speech, which is most remarkable, considering the pronounced Christian character of the institution and the high position of Count Inouye. He is reported to have said: "This institution occupying a leading place in the ranks of private educational enterprises, and its students being youths of application and promise, I found strong hopes on the results it will achieve. Looking back a few years, we cannot but admit that our country has accomplished much. The abolition of feudalism and the mediatization of the government were immense changes; the rejection of Chinese ethics and the adoption of the products of Western civilization were even more momentous. Already we had advanced no inconsiderable distance toward the position which we all seek to win for this empire in the world of civilization. On the other hand, it cannot be denied that our attention has hitherto been chiefly concentrated on the acquisition of knowledge, and that moral systems have received scant regard. Nothing could be more regrettable in the interests of society. Therefore it is that an institution like this has my heartfelt approval, inasmuch as it aims at the promotion of moral and intellectual culture equally and simultaneously. We have made progress in scientific knowledge. We may even hope to attain to a level of the Occident. How, then, can we rest satisfied with ethical systems adapted only to oriental standards?"

Rev. Dr. Jessup, of Beirût, comments, in *The Church at Home and Abroad* for August, on the boast of a Moslem journal of Constantinople that 212 converts to Islam were made during the year beginning March, 1887. Does this show that Islam is gaining upon Christianity? It is a significant fact that if any journal in Turkey should print the statistics of conversion from Islam to Christianity, it would not only be instantly suppressed, but every reported convert would be subjected to the severest persecution. Dr. Jessup says that a Greek, Catholic, or Jew on turning to Islam receives special honor and privileges. All political and civil rights are given him; his children are exempt from military conscription; every temporal advantage is set before him. On the other hand, a Moslem turning a Christian is set down as a traitor; it is not regarded as a sin even to kill him. In a letter from Syria given in this same number of *The Church at Home and Abroad* there is a striking illustration of what would happen to such a convert. Three Moslem men who had attended a Christian service for some three months were suddenly missing. When found and asked the reason for their absence, they reported that they had been summoned before the sheikh, imprisoned for two weeks, and even compelled to give bonds never to attend the meetings and never to talk with any one about the Protestant religion. Only on these conditions were they liberated. When such worldly advantages are offered the perverts, is it strange that 177 connected with various Christian sects, and thirty-five Jews, have become Moslems? If there were ten times as many Moslems who had become Christians, no one in Turkey would dare mention the fact.

A STRIKING illustration of the difference between Protestant and Roman Catholic missions is seen in the fact that the latter, while they claim two and three quarter millions of adherents in their missions among pagans, according to their own statistical tables have but 110,742 scholars in their 4,504 schools. A single Protestant missionary society, the London, has in the island of Madagascar alone nearly as many scholars as the Romanists have in all their missions throughout the world. The latest general statistics of Protestant foreign missions give the number of schools as 11,880, and the number of scholars as 645,886, nearly six times as many as those in the Roman Catholic missions.

A CORRESPONDENT of *The Church at Home and Abroad* reports that a seminary for practical instruction in oriental languages has been established at Berlin, in which Chinese, Japanese, Arabic, Persian, Turkish, Suaheli, and the languages of India are taught. One hundred and fourteen persons are said to have been in attendance, and the hope is expressed that in this way many may here be prepared to preach the gospel immediately on reaching the lands to which they are sent. We think it was Dr. Schauffler who used to say that it was a kind providence which prevented missionaries from speaking the language of the people when they first reached them, otherwise they would do a deal of harm. Undoubtedly the period during which missionaries are necessarily employed in learning the speech of the people among whom they are to labor is profitable in many ways, especially in giving them opportunity for prolonged and patient watching of their characteristics, so that they will be prepared to speak wisely and effectively when they are able to speak at all.

ON the ninth day of August, 1788, Adoniram Judson was born at Malden, Mass. The character and work of Dr. Judson and his relations to the beginnings of missionary labors by the American Baptists make the ninth of August this year a memorable anniversary. The Missionary Union are commemorating this centennial by seeking to raise a "Judson Centennial Fund" of one hundred thousand dollars, by individual subscriptions of not less than one thousand dollars each, this amount to be used in the enlargement of their missions. The thirteenth of July last was observed in many of the Baptist churches as a day of prayer, that day being the seventy-fifth anniversary of the landing of Dr. Judson in Rangoon. May the mantle of this eminent servant of Christ fall upon all who seek to follow him in the work which he undertook!

A DESPATCH from Minister Straus to the State Department, given in the United States Consular Reports, gives information that twenty-one schools in Syria, which have been closed by orders of the Turkish officials, had been reopened.

THE *Zornitza* in Bulgarian, so long edited by Rev. Dr. T. L. Byington, contains an appreciative notice of its late editor, written by Rev. Dr. Elias Riggs, in which Dr. Byington is spoken of as a "man of vigorous intellect and of varied acquirements in the departments of law, theology, and general literature. To these traits, which made him very acceptable as a public speaker, he added a devout piety and an almost feminine gentleness, which made him a favorite companion in social life." Testimonies like these to the worth of Dr. Byington are coming to us from many sources.

THE MEDICAL WORK IN MISSIONS.

BY REV. EDWARD CHESTER, M.D., DINDIGUL, INDIA.

[A paper read at the Fifth Annual Meeting of the International Missionary Union, Bridgeton, N. J., July 7, 1888.]

THE time has passed for the necessity of urging the importance of the medical work in connection with other forms of mission work. And most missions, more than ever before, are feeling that the medical work must be cared for and valued, just as are the educational, the evangelistic, the congregational, and church work, and that for women and girls. There will be cases where the particular circumstances of location, custom, a deficiency of funds, or a paucity of laborers may make it almost impossible to undertake all classes of work. But in ordinary cases the medical work should be carried on with the same care and energy as the educational or other form of labor.

The statement that the medical work is very expensive, almost as much so as the educational, will not be found true in all cases. And it is a question whether it may not always be nearly self-supporting. Certain it is that the medical man may himself, in each locality, do much to make this work inexpensive, and it depends greatly upon him whether it is popular with the people and a success or not.

I would start with the proposition that in organizing any new mission the medical work should be given a place as much as that of education or preaching. And even in missions of long standing, if the medical work has not been undertaken, I would urge a trial of it.

My second point would be that the medical work must be eminently evangelistic and in harmony with all other work of the mission.

A third consideration is that if the medical work is taken up at all, it must be a thorough and efficient work, one which will command the respect and regard of all classes.

Fourth, and lastly. The exigency of the times in mission fields demands a much larger force of medical men and women. Permit me to enlarge a little upon each of these heads.

I. The medical work should be given a place in every well-organized mission. I do not mean the having one or even more men in a mission who know a little about medicine, or who have a medical degree, but who confine their medical work to the limits of their own family and servants, or even the families of the catechists and teachers living at headquarters. With the same expectation of permanency as you would commence a high school or a boarding school at headquarters; with the same use of recognized appliances, — thus only is it of any real use to conduct the medical department of work. One or more dispensaries at important centres; a hospital, if the funds will allow, and accommodation for at least a dozen in-patients; a good supply of inexpensive medicines, so that all the out-patients who attend the dispensary may receive a supply of medicine; a sufficient staff of native trained assistants to prescribe and compound medicines, and look after surgical cases, with a sufficient stock

of surgical instruments for all minor operations, — all these are necessary for a successful medical work.

The natives of India are clever enough to know which are the best, the government or the mission schools, and to choose the best, which are, as a rule, the mission schools. And they do this, even though they know that in mission schools they will have to give an hour a day for five days in the week to the study of the Bible. And just so is it with dispensaries in India. As a rule, the mission dispensary is the most popular and has the largest attendance. And it is good policy for any mission to make its schools and its dispensaries the best in the field.

To the work of the dispensary and the hospital, already noted, I would add, to be attended to if possible by the medical missionary, the training of young native men and women for the work of the hospital as assistants and nurses. Then native Christians could be selected and a choice made among these, so as to secure those who would add evangelistic to their medical work.

I would give the medical work a place in every well-organized mission, because I believe that, in a very special degree, it adds to the efficiency of every branch of mission work and makes the work as a whole more successful. I would do so, also, because I think that it furnishes in the course of a year a very large number of attentive and interested hearers of the gospel, not to say scholars. Again, I would do so because I think it gives us an entrance into many houses, and an intimacy and friendship with many of the more intelligent, respectable, and influential natives, such as could be secured in no other way. And all this quite aside from the positive good resulting from the relief of suffering and the saving of life.

II. But I pass to the second point: that the medical work in a mission must be eminently evangelistic and in harmony with all the other work of the mission. The more skilful the medical missionary as a physician, the more clever as a surgeon, the better for the work and for making it a success, as far as popularity goes. But it will not be a success as a mission work unless the saving of souls is ever brought to the front as the main object to be accomplished, and unless the medical missionary is eminently a spiritual man with much of the mind of Jesus. As in New England of old the church and the schoolhouse were side by side and each helping the other, so should the church and the schoolhouse and the dispensary on mission ground work into one another's hands and be hearty fellow-helpers. In a mission dispensary, both among the out- and the in-patients, there is ample opportunity for making known the gospel. And oftentimes the patients are in such a state of mind that they may truly be said to hear the Word gladly.

In every part of our mission work we turn to the Lord Jesus as our great example. But prominently in the medical work must we follow his example in striving to reach the heart and save the soul, by showing our desire to relieve suffering, to heal the sick, to give sight to the blind and hearing to the deaf. The medical work in missions is nothing save as it helps to show to the heathen that the divine Christ is the centre, the soul, and the life of Christianity, and that we are his disciples and followers.

III. Our third consideration is that if the medical work is taken up at all it must be a thorough and efficient work, one which will command the respect and regard of all classes. The medical missionary should become proficient in the vernacular, so as to speak with his native patients without the help of an interpreter. This is seldom the case in civil or government dispensaries. The rule in a mission dispensary is one of kindness; and it must be carried on with the greatest regularity, precision, and care. There is no place here for halfway work or sham. He who is not willing to give his whole time, his whole heart, and his whole love to the medical mission work had better leave it alone altogether. The loathsome leper must have our best care as well as the simple case of fever. Cases of cholera and smallpox can no more be avoided or neglected than the farmer neglect to feed his horses or cattle. The best results, which only follow the best service, must gain for a mission dispensary a good name.

Let no one imagine that a mere smattering of medical matters, the knowledge of medicine which could be picked up in reading a few pages here and there of the books denominated "Medicine for the Family," would suffice to enable a man to have charge of a dispensary in India, Japan, China, or Africa, where, in the course of a month there may present themselves almost every form of medical disease and surgical need of which our best American medical textbooks inform us. And a medical missionary has seldom the opportunity of holding a consultation with a brother doctor, even in a dangerous case, requiring perhaps a most difficult surgical operation. The nearest European doctor, as in the case of the writer, may be thirty-eight miles away, and the medical missionary may have to treat all his medical cases and decide upon all his surgical operations entirely by himself. If a mission would have the medical work a success it must be willing to take pains to secure a really efficient workman and grudge no expenditure which is necessary to secure him a competent corps of native assistants and a fair supply of surgical instruments and medicine.

The medical mission work has been found to pay, and to pay well, in all cases where it has been conducted properly and in a liberal spirit. Instances to prove this could be given by the hour. Thorough work and the best, carried on in love to Christ and souls, and for Christ's sake, — this must be the motto and life of all successful medical mission work.

IV. Our fourth point is that the exigency of the times demands a much larger force of medical men and women in mission fields. I can speak of India from what I know of the state of mission work there after an experience of twenty-eight years. But what I note of India I think I may say with equal force and truth of China, Japan, Turkey, Persia, and Syria. Never before has there been such an interest felt in medical mission work, never before such an opportunity afforded for reaching the people through the dispensary. Throughout the whole of India "the Lady Dufferin scheme" has excited intense interest in the medical work for women, and though more lady physicians have come out to India in connection with the various evangelical missions during the past ten years than in all previous years, yet it seems to-day as if there were places for scores more. And in the opportunities for work for women in all the countries

noted above there is perhaps the strongest argument for medical missions. I need not give from any table of statistics the proportion of women to men in the population of the prominent countries of the East. Their number is immense. And there is no possible way of reaching and influencing this countless number of women and girls which will compare with that open to the Christian lady physician. If for every lady physician now on the ground in the countries noted above there were ten, — yes, a score, — it would not be one too many for the great and important work the Lord is giving to just this class of Christian laborers. And the number of male medical missionaries should be greatly increased. We can do much of our work through our native Christians, but they require to be trained for special work. We can never, in any heathen or Mohammedan country, expect to have all the European or American laborers required for the evangelization of these countries. We must call to our aid the natives of the different countries, but the missionary must train them for each specific form of mission work. For the medical work, both among men and women, many more native men and women need to be carefully prepared, and this is an important duty devolving on the medical missionary.

I have already alluded to the large and appreciative audiences which the medical missionary has in his dispensaries. Even for this purely evangelistic work more medical missionaries are needed. And I can speak from personal experience when I say that with the help of an efficient corps of trained native assistants in his dispensaries the medical missionary can do a great deal of evangelistic work. For twenty-four years I have been compelled, from the smallness of our mission force, to have charge of a large and important station, with its churches and congregations and schools of various grades, together with the work of the itineracy, or preaching in heathen villages, while at the same time carrying on all my medical work. An English service every Sunday evening, with an English sermon, has been thrown in as a matter of simple recreation. It has been truly, however, a great pleasure. That my Dindigul dispensary has been of the greatest help to me in my general mission work I have had many proofs. I have gained the goodwill of the people; our native pastors and catechists can preach and sell Scripture portions and tracts in any part of the station without fear of insult or opposition. They are listened to with the greatest interest. I would receive a welcome in the house of any man in the whole of the Dindigul district. I find it more easy, on this very account, to establish schools in the villages, and I receive more money from the people for their support.

The Dindigul dispensary and hospital, with about nine thousand new cases every year and twenty thousand or more old cases, or those coming more than once to the dispensary, and patients coming in the same period from five hundred and more different villages, have cost the mission *nothing* these twenty-four years, from the first year they were established. For my services, which I am only too glad to give gratuitously, the English government give me the whole cost of the dispensary establishment, all the medicines required each year, and all the surgical instruments and hospital appliances. The American Board of Foreign Missions kindly gave me the money for the hospital and dis-

pensary buildings, which secures them permanently to the mission. And I see no reason why the English government would not grant this favor in any part of India, if satisfied that a medical work in a given locality is needed and will be carried on efficiently.

After these twenty-eight years in India, watching with intense interest the work in various missions and various localities, I have been forced to the conviction that it is not best to carry on any one form of mission work at the expense of the others, but rather have them all conducted with as much skill and energy as possible, letting each help and supplement the other. I would not, therefore, exalt the medical work beyond others which for many years have been found worthy of trial. I would, however, strive to have this work given the place it deserves and fairly tried.

When we see in England and America the splendid buildings which are being erected for hospitals; when we know what large amounts are necessary to carry them on successfully, we cannot believe that this medical work is being tried and the large expenditure made without careful consideration. More costly hospitals are being built and a larger expenditure incurred because it is known that the work appeals to the interest and sympathy of the whole people. And none the less is this medical work needed in heathen lands. We cannot conduct it on such a magnificent scale as in the United States. It is not necessary. But we can show the heathen in a much less expensive manner the same lesson of the power of the gospel and how our great Lord and Master cared for his fellowmen and went about doing good to all. A mission dispensary on heathen ground is a beautiful and striking object-lesson. It is ever educating the heathen in the first principles of the gospel. Its golden word is love; its motto: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

THE OPPORTUNITY IN CHINA.

BY REV. C. A. STANLEY, TIENTSIN, CHINA.

It is difficult for one who has not been on the ground and studied the problem under existing conditions to appreciate, or get even a tolerable comprehension, of the grand opportunity and promise for Christian labor in China at the present time. I wish briefly to mention a few points that may perhaps assist to clearer views and stimulate to a more earnest and intelligent zeal concerning the three hundred millions of this vast empire needing the bread of life.

1. It is necessary to keep in mind the conditions of isolation and exclusiveness in which for more than a score of centuries the nation grew to its present proportions, developed a broad culture, attained to a high state of civilization, prepared an extensive literature covering a wide range of subjects, and established an autonomous government with written laws extending to all civil and social relations and binding the whole in one homogeneous kingdom under the control of "The Son of Heaven."

2. The influence of the elevated moral teachings of the ancient sages, under which all this was accomplished, must also be recognized. Instruction began with the child, who was taught to be sincere, truthful, honest, respectful to superiors, reverential to parents, and always to conform to the "rules of propriety" in his conduct and deportment The same principles went with the lad into the schoolroom; the moral philosophy of the "Great Sage" — "Equal of Heaven and Earth" — was the textbook of the aspirant for literary honors and official promotion, and by them he is supposed to regulate his life. It is a moral environment and influence from which no one can escape, vile and wicked though the life may be.

3. Such was her position and development among the surrounding kingdoms that China's superiority soon became recognized, and she was an acknowledged teacher and leader among them. Her laws, culture, civilization, and "Sacred Classics" became the model for the surrounding nations, and in some instances were adopted. This was especially true of her "Classics."

4. The inevitable effect of all this on the nation must not be overlooked. Proud of her attainments, proud of being a teacher of others, she became haughty, conceited, arrogant, self-contained and self-satisfied. Her doors of exclusion and inclusion were barred as well as closed. She looked with contempt on the little ignorant kingdoms fringing her borders, and thought she had no superior in all the earth. Thus she settled down contented, to pamper her conceit, to nourish her prejudices, to stagnate, and to decay.

5. All this is undergoing change. The doors of the Celestial Empire have been thrust open and the nation has been aroused from its lethargic condition. She has been brought into intimate relations with the other Great Powers of the world, and has felt the impulse of their onward rush. She has been made to feel that their mushroom growth has outstripped her hoary-headed wisdom. From despising, she has lifted her head to wonder and admire, and is now reaching out her hands and entering the path of progress. Pride and conceit are giving way, prejudice is being dispelled, confidence inspired, new desires, fresh impulses, a strange earnestness, and higher ambitions are finding a place in the thought of this old people. It is the same people, yet not the same.

6. All this is not Christianity, yet it is largely the result of Christianity. It could not have been if Christ had not come into the world. It is a part of the situation to-day that demands attention of the earnest disciple seeking to work or invest for the Master. But it is only a small part. The whole empire is open to him who bears the message of eternal life. He can go with the story of salvation to the millions of this nation almost literally without let or hindrance. He possesses the confidence of all classes as no other does. As the result of his labors thus far, thirty thousand Christians shine with a glimmering light, but the darkness is as ten thousand to one. About one thousand foreign laborers, men and women, are in the field, but they stand as one to three hundred thousand. "What are they among so many?"

7. These are some of the conditions that make the opportunity in China one of the grandest the Church has ever had for making conquests for Christ: The doors are wide open and this vast multitude accessible to the gospel; a small

company at work and already winning noble conquests for their divine Leader; a little army reclaimed from the dominion of Satan and superstition; a much larger army with their confidence in the old superstitions gone, their allegiance to old religious systems broken, convinced of the truth of Christianity, and ignorantly waiting for the "power from on high" that shall give them courage to proclaim their convictions and become "new creatures in Christ Jesus"; and multitudes more, weary with the burden of sin and superstition and longing to be free, mutely waiting for the deliverance their needy hearts yearn after, but not guessing where it is to be found or whence it will come. From the depth of their need, and with the eloquence of numbers arises the cry, "Come over and help us."

Who asks, "Where can I make my time, my talents, my gold, my acquirements, my LIFE tell most in the service of my Master and in the salvation of souls?" Let him find his answer in the study of a nation having such antecedents, such a history, and such a moral code, but dead to all moral and spiritual life through lack of the knowledge of a personal God — an ever-present and loving Father. Let him find his call in an opportunity that should fire the souls of all consecrated followers of Him who went about doing good.

THE SUPPORT OF MISSIONARIES BY INDIVIDUAL CHURCHES.

BY REV. THOMAS LAURIE, D.D., PROVIDENCE, R. I.

THE kingdom of God may be defined as his working out through redemption the salvation of our race. This work moves on through all the ages, but the mode of working and the rate of progress vary from age to age. At first long centuries were spent in forming a solid basis in the treacherous bog of human apostasy whereon to erect the spiritual temple, and sometimes it seemed as though the kingdom advanced backward, till in the fulness of time the Saviour came. Even then for a time thick darkness seemed to follow the dawn that had promised better things, but that only showed the powerlessness of man's devices to save. Ever since the Reformation opened a free course for God's truth the work has gone on from strength to strength. The revivals both in England and America in the days of Whitefield and Edwards, the commencement of modern missions, and the manifold Christian activities of to-day are so many parts of the one work of Christ.

For a long time our missionary societies have found it hard work to make the followers of Christ feel their personal obligation to obey his last command. The feeling has been, "It is the work of the missionary society, not ours," and good men have felt discouraged in trying to remove it; but just as God began the work of modern missions in a very humble way, so we may look for deliverance from this evil through very simple instrumentalities. Recently one college — perhaps more than one — has become responsible for the support of a missionary. Let us look at this apparently ordinary event and see if under it does not lie hid a way of deliverance. The college does not appoint the missionary. It

does not supervise him. It only sustains him as its substitute in the work. Now if a college may do this, why not a church? Certainly the work belongs more properly to a church of Christ than to a literary institution, and why may not disciples to whom the Master has entrusted property also show their loyalty in the same way.

But let us not jump to a conclusion too hastily. There may be dangers attending such a method. The line that separates a wise efficiency from the opposite is sometimes very narrow, and the perfection of a virtue may be next door to a vice. It may be said that we need not borrow trouble, for God will take care of his own cause. Yes, but we are his agents to that end. Christ did not say, "All power is mine, therefore sit still and see me use it," but, "Go ye therefore and preach." Here, as elsewhere, "The prudent man foreseeth the evil and hideth himself." One danger is that men will say, "If we support, why should we not direct?" The answer is a simple one. Such a course would impair the efficiency of the work. A mission is made up of several missionaries; it may be, of a number of stations. Now if each is under a different supervisor, and these supervisors live far apart and without knowledge of each other's methods, what prospect is there of efficient coöperation? And the prospect is still worse if these different supervisors have no practical acquaintance with the work. Even one who has been on the ground in past years needs to have his knowledge brought up to date before he could act intelligently. It were far better to leave every missionary to do that which seemed good in his own eyes than to be under such supervision.

Another danger concerns the selection of the man to be supported. Different churches may want the same missionary because of personal acquaintance or specially interesting traits of character, while other missionaries, even more useful, might find none disposed to take them up. It is not always those who write the most interesting letters who are most proficient in the language or most useful among the people. Then, as the seasons differ in the northern and southern hemispheres, so seedtime and harvest occur at different times in different missions. As things are now, the gifts of all go to sustain the whole, but should each church sustain its own agent in the field, would there be the same readiness to sustain the quiet worker and the popular correspondent? the one who is patiently sowing seed for a future harvest as the one who is in the heyday of harvest home?

Perhaps to go further in this line might savor of opposition to the movement, whereas the only object of the writer is the largest success with the least drawback. Should the arrangement thus begun become common, and these dangers, with others that might be mentioned, carefully avoided, the missionary work would receive a new impulse. There is a great difference between the spirit that speaks of "our missionary," from that which regards all alike as so many employees of a society. Men who bestow grudgingly the smallest trifle to support these last would go to the extent of their ability to support the first, and only regret that they had not the ability to do more. It involves a personal identification with the work that rejoices to spend and be spent in its promotion. Besides this benefit to the churches, the missionary also would find the moral

support of such loving personal interest more precious than all the pecuniary support involved.

It may be that the Lord intends by means of this simple method to kindle a flame of devotion in the churches commensurate with the wonderful openings of his providence throughout the earth.

Letters from the Missions.

Northern Mexico Mission.

SONORA. — PREACHING BEFORE IMAGES.

Mr. Crawford, of Hermosillo, writes of some towns up the Sonora River which he had visited, where he had a good reception. Of one of these towns he says: —

"We held a meeting and the room was full. My Bible was lying upon the only table in the room, and it a family shrine, or at least used as such, for there was the large clay image of the Virgin adorned and crowned with gaudy dress and tinsel crown. I opened the Bible at Exodus xx, and talked to them for over half an hour upon the second and fourth commandments. Though I spoke of images, I took no notice nor made any allusion to the one at my back, close to the Bible from which I was reading. I dismissed them, but they sat still. It was then 9.30 P.M. I then explained to them the simple practice and usages of the gospel, but yet they made no move to go; so I took the hymn-book and sang several hymns alone. It was after 10 P.M. when they arose one by one, several requesting me to hold a meeting the next night. After all were gone, the owner of the house, sitting with me at the table with the image upon it, expressed the hope that we might come there and hold services, and when he learned that I had a wife and children he offered his house to us to live in and hold services. He was very kind and charged nothing for his hospitality. When we wished to retire he provided me with a mat, which I laid down in the driveway to the corral, where it would be cool."

COSIHUIRIACHIC. — THE GOSPEL 'TOO STRICT."

Mr. and Mrs. Wright have just taken up their residence at this mining town, commonly called Cosi. Of their reception Mr. Wright wrote July 9: —

"I find many who are interested to know more of the gospel of Jesus Christ, many more who are curious to know who we are and what we are going to do, and so far we have been well received by all. One man has had a Bible for a few months. The priest told him that it was one of the Protestant books and asked him to give it to him to burn. The man replied that he had bought it with his own money and did not propose to burn it, for he liked the book very well. He has seen a little of our manner of worship, and he told me that he was much pleased with it, and thought us more sincere and pure than his own church, for he says that he is a Roman Catholic still; but he says that our religion is *too strict* for him, for he sees that we never buy on Sunday, nor go to dances or bullfights, and never drink liquor, and these have their attractions for him. He prefers to remain in the old Church where he has lived for nine years and attended mass but twice in all that time. It is a much more convenient religion. Yes; and we prefer that he should remain there until the Lord Jesus touches his heart and so fills it with love that he will have no more desire for the world and the things of the world."

"SOME BELIEVED AND SOME BELIEVED NOT."

Mr. Eaton, of Chihuahua, sends an account of some days in June spent in visiting some towns northwest of Chihuahua, of which he says: —

"The people of all these places have the reputation of being very fanatical, and the priest resident in the farthest town

lately remarked to a friend of ours in Chihuahua that he had a fine field there yet, because it had not been trodden by the Protestants. Nevertheless, members of the little church in San Ysidro have relatives and friends scattered all through that region; so that, accompanied by one of them, I was lodged for two nights in the house of a sister-in-law who is married to the natural son of a late priest who was widely influential for many years. Another day in another town was passed largely in the house of Señor Mario Dominguez, a very intelligent and progressive man, who is the public schoolmaster of the place. He also is the son of a deceased priest, and has seen a little of the southwestern United States.

"In another place the village president gave us the use of the schoolroom (hardly in accordance with the laws, I imagine), where at night gathered twenty men, besides a few women, to hear the gospel set forth through various Scriptures. At another place we learned of political disagreements and disturbances. The town officers being for the time creatures of the priestly party, the president would not touch our printed invitation to the services, nor even promise us the protection guaranteed by the reform laws, abruptly locking his office-door in the face of my helper. The school-teacher would not listen to what I had to say about textbooks nor ask me to be seated. The one policeman did what he could to draw off my hearers from an impromptu conversational meeting in a corner store, and to stir up feelings of hatred against us. Yet at night, in the parlor of a respectable house granted us through the influence of a friend in M——, more than a dozen leading men, including the late president and school-teacher, who had been removed through interference of the state government, met together to hear the truth. While the helper and I read and expounded from the bulky volumes of the Roman Catholic Bible (which few of these people have ever seen), the ex-president and an intelligent merchant followed the pages of our own version, expressing themselves as entirely satisfied as to the substantial agreement of the two.

"On the following morning at mass, it being Corpus Christi day, these men who had harbored the heretics were declared excommunicated, and the excitement was intense, but we were well on our way homeward. And from what our host and the ex-president have said to us this week in Guerrero, we believe the gospel will be heard again soon and under more favorable auspices in that very town."

East Central African Mission.

A HOPEFUL OUTLOOK.

Miss Jones arrived at Kambini on the seventeenth of May, and was most cordially welcomed, and commenced immediately the study of the language. Mr. Ousley reports many interesting items in reference to religious interest among the natives. A prayer-meeting has been established, which is well attended, and in which many take part. It is not thought best, at present, to speak of all the hopeful indications which give cheer to our missionaries. They desire to yet further test the inquirers before speaking of their hopes in regard to them. Mr. Ousley writes from Kambini, May 29: —

"The work of the past three months' school has been encouraging. And the attendance upon the religious services, daily and on the Sabbath, has been much larger than formerly during the days of vacation. During the past month and a half we have observed, among those who have come under our constant religious instruction, considerable religious interest. We feel quite hopeful for some who attend our services with as great regularity as the majority of Christians attend the services of the sanctuary on the Sabbath in the States. We feel that we have in our midst those who may be regarded as, at least, 'bruised reeds' and 'smoking flax.' Pray that the flame may be so enlarged that many may be brought into the full light of the sons of God.

"The bell, the gift of Fisk students, finally reached its destination March 17.

Its arrival was hailed with much joy by us, as also by the people, who gave vent to their feelings by several joyful shouts when the bell was set up and Mrs. Ousley rang forth the first peals. We find that it is a great help in calling the pupils to school and religious services. The attendance, on the whole, has been larger at all the services since the bell began to do duty."

Mr. Richards, of Mongwe, also gives an encouraging report. Their services are well attended, and among those who come now to these services are some soldiers quartered near the mission station. All who are not on duty, together with the officers, are usually at the Sunday meetings. They are well dressed, and Mr. Richards says that usually, though not always, they lend their influence in the right direction. At the time of his writing, May 24, the thermometer stood at sixty degrees, the lowest point ever noted by our missionaries in that vicinity.

Zulu Mission.

CHURCH DEDICATION. — ADDITIONS.

OUR readers will remember the account of religious interest at his station given in the July *Herald* by Mr. Wilder, of Umtwalume. Mr. Tyler sends us an account of a recent visit he had made at Umtwalume, at the time of the dedication of the new church building. He says: —

"It is plain but substantial, seventy feet by twenty-eight feet, with stone foundation, walls of burnt brick laid in mortar made of marble which came from a quarry twenty miles distant, plastered with the same, and washed with cement. The natives themselves assumed the entire responsibility of this enterprise, promising to pay more than $1,000, a good part of which has been collected. I have never known a company of natives take hold of a similar enterprise with more zeal, self-denial, and unanimity. Considering the difficulty with which they obtain even small sums of money during these hard times, and the distance they live from market, I can say they have acted nobly.

"On the day of the dedication more than five hundred were packed within the walls. The church seats four hundred comfortably. I preached on Habakkuk 2: 20, 'The Lord is in his holy temple,' etc., and even the heathen people gave undivided attention. After the sermon it was interesting to behold the parents bring to the place of offering their little children, each having in hand a threepence or sixpence for the Lord's house. Of the forty-five dollars contributed on that day only six coppers were presented. Mr. Wilder, their missionary, had told them that in the account of the building of Solomon's temple he had not read of contributions in copper, but in silver and gold. The most interesting part of the day was the afternoon service, when forty-one natives, mostly adults, were received to church fellowship, thirty-nine on confession of their faith, and two restored. Thirteen infants were baptized. Many of those who were received into the church were parents. There has been more than usual religious interest at Umtwalume for eighteen months past, and the above accession to the number of God's people is one of the results. The sacramental season, which crowned the services of the day, was exceedingly tender and affecting."

Mission to Austria.

BITTER HOSTILITY.

NOT only do the Romanists oppose the work of our mission, but the ministers of the State Reformed Church are using all their influence against the preaching of evangelical truth. Mr. Clark asks earnestly that many would pray for his flock, that "we may have great patience, wisdom, and faith under the relentless fire of persecution." Under date of June 27, Mr. Clark says: —

"One of the trying things of working in this country is the surprising need of fighting the same battle over again in every county, or part of a county, where we begin work. These difficulties are thrown in our way to discourage us and to frighten the people. In one place, on the false

charge from a priest that our helper was preaching socialism, the chief man in a small county has forbidden any one but actual members of our church to attend the meetings. We appeal and shall win; meanwhile the priest rejoices in his temporary triumph and in scattering false reports about our work.

"In Pisek the mayor and city council go out upon the streets and entreat the people not to attend our meetings. All poor people receiving any alms from the city, if they attend our meetings, forfeit thereby all support. A mechanic there who joined our church lost his place. The enemy in Pisek has succeeded in reducing an audience of over one hundred souls to twenty-five. To be a true follower of Christ in this land costs much self-denial, yet we move forward in firm hope and trust. Meetings in most places are well attended."

SHORT HISTORY OF A GOOD WORK.

"On June 3 I preached twice in Stupitz and had the pleasure of receiving to the church five former Romanists. Four of them are firstfruits from a new out-station, Dubec. A long and interesting story of this work I must, for want of time, describe in five sentences: (1) Earnest spiritual conversation with two persons in a railway-train. (2) Their invitation to visit them in Dubec accepted. (3) Occasional preaching in Dubec — ridicule, hissing, preacher interrupted, windows broken by opposers. (4) The gospel wins its way — attentive hearers secured. (5) Sound conversion of four persons and their reception to the Stupitz church."

Western Turkey Mission.

THIRTY-FOUR YEARS IN CÆSAREA.

Rev. Dr. Farnsworth, of Cæsarea, writes under date of June 16: —

"I have not time to speak of the work in detail. I have now visited sixteen of our preaching places and almost without exception have found the congregations and the schools in good condition, and presenting unusual evidence of progress. It is thirty-four years to-day since we arrived in Cæsarea. What cause for thanksgiving we have for God's wonderful goodness to us! What changes have been wrought! The little band of fifteen or twenty despised and persecuted ones has grown to be strong and very influential. Two days ago the 'Argeus High School' held its commencement exercises in the large Protestent church in Cæsarea, perhaps the finest Protestant church building in Turkey, and for seven hours the great audience-room was packed by a deeply interested and attentive audience. The pasha (governor) and other prominent officers, civil and military, were present a part of the time. A class of nine graduated from the school and some of them give promise of great usefulness. This is one of the many evidences of the great changes that have taken place in these thirty-four years."

Mr. G. H. Gregorian, a recent graduate of the Chicago Theological Seminary, on his return to his native land reached his field of labor, Yozgat, an out-station of Cæsarea, April 5. He writes: —

"Our work is hopeful, showing signs of progress already, and giving promise of still greater progress in the future. Our meetings for preaching are crowded. We have two sunrise prayer-meetings during the week. The people attend these meetings in large numbers and take part in them. Not a minute during the hour is lost. Our school-work is also encouraging. The plan to establish a high school here has been approved by the annual meeting of ministers and missionaries. Since the coming of our new teacher, the number of pupils has increased from thirty to eighty, and we hope for a still larger increase. The work is hopeful and the harvest is ripe in all directions."

Central Turkey Mission.

IN THE WAKE OF FAMINE.

While there is sore poverty in many parts of Central Turkey, some of our missionaries think it may properly be said that the famine is over. Others think

that there will be need of outside help for the class of people who have been too poor to plant for a harvest. Mr. Marden, under date of June 2, says that on the Cilician plain, about Adana, the harvesting of barley and wheat was then going on. "The poorer people follow the reapers and glean the grain that is left on the ground. There is comparatively no beggary or suffering from hunger in this region. The keenest suffering is in the villages north and west of Marash, where it will be yet a month and a half before the grain crop is harvested."

Of the distress of the people in the region last named, as it was in the latter part of April and early in May, Mr. Marden sends an account which we give here, that it may be known what experiences our missionaries have passed through: —

"Although there had been heavy rains and the grain crop was hopeful, and work in the vineyards and fields had opened, yet labor was so cheap and food so high that many men would eat the entire amount of bread they could purchase with their daily wages, leaving nothing for their families. The great mass of the people are small mechanics, weavers, and shopkeepers, and there was yet no revival of their business.

"When I arrived at Marash from Mersin, the hungry multitudes began to gather round my door. There was the same uncertain step, pinched face, sunken and glassy eye, — sure proof that hunger is gnawing out the very life. I had in hand a few liras from private sources which I could use at my own discretion. I spent a week in examining, as far as possible, individual cases, and especially those poor, starving fellows that came draggling in from the villages in the Taurus; and when I was satisfied that the families at home were actually starving I gave a ticket for a peck of wheat. Many a poor creature would spring forward to throw his arms around me and try to kiss my hand in gratitude for the new lease of life to him and his loved ones.

"The state of things in Marash was bad enough, but fearful reports reached us from the villages, especially to the north and west of Marash. On May 15 I started on a tour, visiting Zeitoon, Yarpooz, Göksun, Keredge, Geben, Underoon; and am now (May 29) at Pazar, and shall go to Sis to-morrow. At Zeitoon the people had lived all winter upon the grants made them in consequence of the great fire, but now hundreds of families were entirely without food. I could do but little for such a multitude. With the aid of the leading Protestants I selected fifty families and gave them a peck of wheat apiece by ticket.

"I then went to Yarpooz. I had given relief twice to this place before, but it was now worse off than ever. Almost the entire population were living upon boiled thistles, with nothing else whatever; and the Moslem villages on the plain about the town were in the same condition. In one village trustworthy reports claimed that sixty families were in bed, too weak to rise for lack of food. In another village the starving were trying to keep soul and body together with bread made of a mixture of earth and cracked wheat, but the people were wandering about over the mountains everywhere in search of thistles, or browsing the bushes like goats. I took a careful list of the most desperate cases till I made the value of ten liras of wheat, and distributed it by tickets to all classes without regard to race or creed.

"At Keredge, near Göksun, the people seemed to suffer most. Here were seventy-five houses of Armenians; no Moslems. Children of ten years were wrinkled and shriveled like old men of ninety. The poor ate boiled thistles, but the wealthier added salt and sometimes sour milk. Here I distributed my last five liras in tickets, and the poor creatures who received them started off like a flock of sheep three miles to Göksun for their peck of grain.

"I then left the famine region, turning southwest, and rejoiced that there is now and has been no special suffering in Geben, Underoon, Pazar, and in the adjoining villages."

Marathi Mission.

THE GAINS OF THE YEAR.

FROM the annual report of this mission we take the following summary as to gains: —

"It is satisfactory to note that in most of the departments of our labor there has been substantial growth during the year. The number of persons received to the churches on profession of faith is 157. This number has been exceeded but four times in the history of the mission. But there have been 59 adults baptized, but not received to the communion of any church. This is an unusually large number, and added to the previous number it makes 216 persons, which is larger by 30 than the combined number of any previous year. The net gain of communicants is 62, and the whole number at the close of the year is 1,838. Of these, 1,046 are males and 792 females, and the number of readers is 1,025. One hundred and seventy-nine children have been baptized, and 31 from this class have been received to full communion. The whole number of baptized persons at the close of the year was 3,093, which is a gain of 188. The contributions of the churches were $1,433, or about $82 more than in 1886. With one exception, this is the largest sum ever received in one year. There is one more church than last year, while the number of pastors is one less. By the graduation of a class from the theological seminary, the number of licensed preachers has increased by five, and the number of Bible readers is somewhat decreased. Three more Bible-women and eleven more schoolmasters have been employed than during the previous year. But the number of schoolmistresses has decreased by four. An additional medical catechist is employed at Rahuri. Our entire corps of native agents numbers 259, which is a gain of 14 upon last year. Our day-schools have increased in number by 12, making 111, while the whole number of pupils is 2,381, a decrease of 142 upon last year. We have 82 Sunday-schools, a gain of six, with 2,656 pupils, which is a gain of 317. We are grateful, therefore, that, although the number of pupils in our day-schools has diminished somewhat, yet nearly every other important column shows a substantial gain."

Miss Lyman reports that in Parel, a suburb of Bombay, where ten months ago the name of Christ was not known, a native helper holds Christian services at which 80 men and boys are assembled. In February last 22 persons united with the church at Sirur.

CHRISTIAN ENDEAVOR SOCIETIES.

Mr. E. S. Hume, of Bombay, reports that since November last he has had an inquirers' class of twenty-seven, more than half of them from the school. Six of these have already been received to the church. Mr. Hume says: —

"The hall where our weekly prayer-meetings are held is so crowded that some have always to sit outside. The average attendance latterly must have been 80 or more, and I have counted as many as one hundred present. There are nearly 150 members of our three Christian Endeavor Societies. At the monthly meeting of the adult society, which was held last Thursday, a larger number than ever before were reported as actively engaged in volunteer Christian work, such as preaching and teaching in Sabbath-schools. I have never seen any congregation at home or in India so zealous in the Master's work. Our church is made up almost entirely of young people gathered in during the past ten years. There are not ten members fifty years old."

From Ahmednagar, Mr. R. A. Hume writes: —

"A month ago a society for Christian Endeavor was organized in connection with our Ahmednagar church, after I had preached on 'My Father worketh hitherto, and I work.' The pastor is president, and our most active young men are members. As yet no young women and girls have joined, but they will have an organization of their own or will join this. The society has four sections: first, to conduct preaching and prayer-meetings;

second, to conduct Sunday-schools for non-Christians; third, to induce people to come to all religious services; fourth, to help the sick and poor and backsliding. Each section has a leader who is to serve for three months. Day before yesterday the society met for its first monthly meeting at our house. The Sunday-school section reported much activity. It is now conducting five Sunday-schools for Hindus, which it has started within the month, and besides has taken charge of the Sunday-school connected with the high school. It is now the hot season and vacation in all our schools. But after vacation a good deal more work will be undertaken. I hope to organize Christian Endeavor Societies in my village churches also."

A NATIVE PASTOR.

Mr. Harding, of Sholapur, writes of the ordination at Watwad of Yakob Raghoba. He says: —

"Watwad is about sixty-five miles northeast of Sholapur, in a native state, the Mogalai, or the kingdom of Hydrabad. The work began there fourteen years ago. The first converts showed a simple faith and a stedfastness that was somewhat remarkable, and these characteristics have increased rather than diminished in the more recent converts. From the first there has been much indigenous work in this region. Andrew has found Simon, and Philip has brought Nathanael, until now there are over 90 communicants and nearly 70 baptized children, and these are living in 15 different villages. Nearly all keep the Sabbath and meet together for worship. Some have for years been accustomed to walk from three to five miles and back every Sabbath in order to attend divine service. From the more remote villages they come only occasionally to Watwad, but they have a simple service by themselves of reading, singing, and prayer. A good many adults have learned to read, though they have never been to school. On a recent Sunday one woman came twelve miles to the service, and one man walked not less than twenty-five miles, and they were both over sixty years old. The man said, with a beaming face, it was good to meet with Christians again, he had been so long among Satan's people."

At a later date Mr. Harding sends an extract from a letter from Yakob, in which this native pastor speaks of the religious work that had been progressing at Watwad: —

"Several decided to give up the use of tobacco, chewing and smoking, and the money ordinarily spent in that way they would hereafter put into the contribution plate. Nursu said he had some tobacco on hand, which he should sell and give the proceeds to the Lord. Kundalik gave up to me his snuff with the box, and said that he had determined to be more earnest hereafter in the Lord's service, and it seemed as if many brethren formed new resolutions that day."

Mr. Harding also reports concerning the native of whom he wrote in the *Missionary Herald* for June, 1887 (page 232), who was formerly a thief, but now a man more trusted than any other in his village, giving the following incident as illustrating the remarkable character of this man: —

"His changed life had so impressed two young men of the village that there were serious fears that they would become Christians, and the leading men of the town decided that Nursu must either give up his Christianity or leave the place. For compensation as village watchman he received each evening an amount of bread and other food, and also a certain portion of grain in time of harvest. At a general meeting he was summoned and told that they had determined to dispense with his services. They would give him no more bread at night, and they did not want him longer as watchman. But he did not seem to be at all disturbed, and replied that they could do what they chose; in fact, he would thank them for whatever they did. But they said, 'What will you do? How will you live? Will you not complain to your missionary or appeal to the government?' 'No,' he replied, 'I shall do neither. I shall tell my

God about it and wait and see what he will do for me. He knows what I need and will in some way provide for me. But if the worst comes, and I have nothing to eat, I will just turn my face towards heaven and deliver up my soul to God. But I shall not give up my religion.' After such a declaration it was not strange that the villagers finally decided that he might retain his work."

Ceylon Mission.

Reports from this mission are encouraging. Additions are being made to the churches and there has been a manifest increase of interest in religious things. Mr. S. W. Howland, of Jaffna, refers to the effect produced by the brief visit to their churches of the deputation sent out by the English Church Missionary Society to India and Ceylon, and also by the presence of Rev. Messrs. March and Porter, of Massachusetts. He writes: —

"We have all felt the benefit of the visit of the missioners from England, Rev. G. C. Grubb and Colonel Oldham. They gave only one day to our field, but many of our people, both Christians and others, attended the services they held in town and at Nellore, and seem to have been led to realize their own needs and to make a deeper consecration. Some also were led to a decision. We hope the good impression made may be but the beginning of better things. All the services were well attended, and some of them very impressive. Their special characteristics were earnestness and scripturalness. The visit of Messrs. March and Porter in December did our people much good, although they did not come for evangelistic services. All these links that bring us into closer union with the home churches and bring them more directly into contact with the heathen world are a great means of grace, for the outpouring of the Spirit is to be in answer to the prayers chiefly of the Church as a whole, and the more we can have of such visits the more we may expect the work to advance."

North China Mission.

Mr. Aiken, of Peking, writes of a two weeks' tour among several out-stations beginning at Pai-Mu-Ch'iao, about eighty miles south of the capital. He found an interesting work at several of these places, and baptized a number of converts.

Dr. Ingraham, of Tung-cho, speaks of the death of one of their most earnest native helpers, Wen K'ui, who, when a child, was thought to be dying and was dropped at Mr. Chapin's gate. In early life his family had been reduced to poverty by famine, and he was carried around the streets by his older brother in a starving condition, to excite pity and to secure alms. When found by the missionaries he was cared for and nursed, and became one of their most approved helpers.

THE WILLIAMS HOSPITAL.

This institution, located at Pang-Chuang, is under the care of Dr. Peck, and the annual report gives the remarkable fact that in the hospital and dispensary 9,218 persons have been treated; of the new patients 4,106 were males and 1,809 were females. These patients were drawn from a large area of country, hundreds of them having come from fifteen to fifty miles; twenty of them came over two hundred miles, and two over three hundred and thirty miles. These patients are generally poor, bringing a few cakes and a little grain, and cooking their own food while at the hospital. Daily morning prayers are held in the men's waiting-room, and near noon, when the greatest number are gathered, the missionaries and their associates address them, and afterwards enter into conversation with individuals. Pang-Chuang is a small village, but Dr. Peck says: —

"It is the objective point of many a weary pilgrimage. The fortunate ones come on carts or wheelbarrows, or riding donkeys; occasionally carried on stretchers, like a man who was brought a few weeks ago, carried by eight men a distance of about seventy miles. We have just dismissed him cured. Were one to ex-

amine the lists of these patients to ascertain how many of them had become Christians as the result of their coming here, and estimate the importance of what we are doing by these numbers, he might feel disappointed. We are sometimes surprised ourselves that out of the numbers of intelligent and interested listeners in the waiting-room, many of them returning home grateful for benefits received, there are not more enrolled as Christians.

"But then our native Christians are often surprised when they learn from us that there are those even in America who do not believe in God and do not love and worship him. It used to be so at least; and if it be so hard to convert men when the claims of religion are almost universally acknowledged, why should it not be doubly so here where the foreigner himself who brings the gospel is an object of suspicion and dislike?"

Shansi Mission.

THE FIRST DROPS.

MR. PRICE reports that at Tai-ku there have been recently five applications for baptism, but it had been thought best to form a special class for the instruction of the applicants, and so give them a more careful testing. Mr. Clapp, of the same station, writes of hopeful impressions made upon several men who had been received into an opium-refuge under his care. From Fen-chow-fu we have a brief message from Mr. Stimson, which supplements the account of the four baptisms and the burning of idols given by Mr. Thompson in the last *Herald*. Writing April 5, Mr. Stimson says: —

"To-day another family burned their wooden and paper gods and asked for baptism, one an aged woman, the mother of one of those baptized last Sunday, and a younger son — a nice-appearing man whose wife is dead. He has two young sons. The wife of the older brother whom we baptized also requests admission, but we do not deem her case so hopeful as that of her husband's."

Japan Mission.

REPORTS are still coming of large additions to the churches. Mr. Allchin writes, June 5, of twelve persons received to the church at Nara, four at Koriyama, and nine at Osaka. Dr. Learned, of Kyoto, sends word that, on June 17, sixty students of the Doshisha were baptized, making 141 from the institution baptized within the school year.

NARA. — A NEW LIFE.

Dr. Berry, of Kyoto, writes from Nara:

"This old city, for seven reigns the capital of Japan, and now boasting of its ancient temples and bells, its 'Great Buddha' pagoda, and history of a prosperous past, is slowly but surely coming under the influence of the gospel of our Saviour. Mr. Neesima's younger brother has for some time been faithfully laboring here, winning the confidence and respect of all classes, and he now has a company of sixteen baptized Christians and a regular congregation of about sixty souls. The American Episcopalian Mission have sent here one of their number, who has now a private English school in the city, while he makes judicious efforts to present the truth to his pupils. Cordial and helpful relations exist between these brethren and our own. Miss Colby, of our Osaka station, — active and earnest, and striving in Miss Gardner's absence to do the work of two, — is now here on a missionary tour to Ise. She stops over here and at Koriyama, a city of 15,000 people, about three miles away, and where work has long been done from Osaka to help forward the work and cheer the workers. The social influence in the work is at once seen by the calling of the daughter of one of the judges of the local court, with some of her young lady friends, on Miss Colby, which call of course she returns, and extends her visits to others of like rank. To-day a ladies' sociable is being held, to which Miss Colby and Mrs. Berry have gone, and last evening a meeting of those connected with the court and their immediate friends was held, addressed by Mr. Neesima and Miss Colby.

"The new life that is stirring the nation

is influencing the leaders of the city, and in spite of its broad-hatted pilgrims, its shrines and its conservatism, these leaders are in sympathy with the new life of the land. The relation of the place to Osaka and to Kyoto makes it possible for workers to come from either city. Two of our Doshisha students speak here to-night."

HIKONE AND NAGAHAMA.

Dr. Gordon reports, under date of June 2, two absences from his duties connected with the Doshisha, on evangelistic work:

"My first outing was across Lake Biwa to visit our two little churches at Nagahama and Hikone. A 'lecture meeting' had been arranged for at the latter place on Saturday afternoon, and our ride on the little steamer was finished just in time for it. Of course you know that this is the largest, most famous, and perhaps most beautiful lake in Japan. It is nearly fifty miles long and varies from five to twenty miles in width. The day was perfect, with just enough wind to set the waves dancing in the sunshine. Mounts Hiyi and Hira to the left, and the still higher Ibuki to the front of us, with the rich and varied green of field and forest, made a scene never to be forgotten.

"The meeting was held in a theatre, which was closely packed. The number is said to have been eight hundred and fifty or more, and from two to five P.M. they quietly listened to the addresses. Dr. Nakashima, the leading physician of the place, Mr. Kishimoto, a graduate of our school and now a teacher in a government school in Hikone, Mr. Sharp, an Englishman who teaches in the same school (who spoke through an interpreter), Pastor Hori, and myself were the speakers. In Mr. Sharp's presence and help we had an illustration of what Christian teachers in government schools can do to aid missionary work, and you will understand how we rejoice in the promised success of the effort which the Young Men's Christian Association of the United States is making to put Christian young men of thorough training in Japan, so that they can fill some of the loud calls for English teachers in Japanese schools.

"We found that a strong interest had recently sprung up in the Hikone church in regard to a new church building. This came to a head on Sunday, when $280 of the $400 needed were contributed. The amount was a great surprise to them, but was accepted with tears of joy as an answer to prayer. They hope to have a building at no distant day. It goes without saying that the missionary on such trips has a specially good opportunity to dispose of any surplus benevolent funds which may be burdening him. It is the policy of our Board not to aid in building churches for the Japanese, and the policy is a wise one; but I have often thought that if we had a small fund to lend to weak churches temporarily, it would be a great boon to them. The need of better church buildings is being felt more and more as the better classes become interested in Christianity.

"That afternoon we went on to Nagahama, where another theatre-meeting was held, with three hundred and fifty hearers. Four years ago, at the organization of the church, a meeting was held in this same theatre. To-night our first speaker was Mr. Ishibashi, evangelist in Tsuruga, and I was not a little interested and encouraged to be told by him that at that former meeting he learned the A B C of Christianity."

A CONGREGATIONAL CONFERENCE.

"My second outing was to Osaka, to the annual meeting of our *Kumi-ai*, or Congregational, churches. About fifty pastors and delegates were present, and I have never seen in conference or presbytery a more earnest and orderly body. Reports were made from all parts of the field, showing marked religious interest almost everywhere. On Thursday, the tenth anniversary — how quickly time flies! — of the Japanese Missionary Society was held in the hall erected by the gifts of the Young Men's Christian Associations of the United States and Great Britain. It was these wise gifts that made it possible for

twelve hundred persons, mostly young men and women, to meet together to celebrate this joyful occasion — this occasion which registered so great an advance in the kingdom of Christ in Japan. I am sure no one could have asked a more inspiring occasion or audience. Ten years ago, according to Mr. Neesima's report, which now lies before me, the contributions of the year were $71.69; the expenditures, $69.90. The evangelists were nine of our students who went out only for a few weeks in their summer vacation. The churches then were nine in number, with a total membership of not far from 250. With the missionary spirit then manifest, the churches have increased to about forty, with a membership of seven thousand. During the past year the work of this society — not the work of the churches — has been carried on *throughout the year* in the important cities of Kumamoto, Yatsushiro, Takanabe, and smaller outlying places on Kiushiu; in Kochi (now an independent, self-supporting church), Takamatsu, and Marugame in Shikoku; in Onomichi, Tottori, Nara, Otsu, Tsu, Tsuruga, and Fukui in central Japan; and in Tokyo, Fukushima, Wakamatsu, Mizusawa, and other places in eastern Japan. The Christians gathered by these evangelists now number 638, eighty per cent. of whom were baptized the past year. The average number of hearers was 1,089, and of Sabbath-school pupils, 706. Part of the necessary funds were contributed by the Board, but aside from the gifts of the people in these several localities who usually pay rent and other running expenses, the Japanese churches contributed over $900 for this work.

"I have been curious to note the subsequent history of those young men who first went out, and of the places to which they went. Two have gone to their reward; five are pastors, two of whom add the work of teaching in important Christian schools; another, the editorship of our best weekly and monthly Christian journals; another is a teacher in our school; and the last, after several years in America, I know nothing of. In seven of the nine places these men have visited there are now self-supporting churches, and they claim at least seven other churches as their children."

Notes from the Wide Field.

ROMAN CATHOLIC MISSIONS.

Rev. James Johnston, who was secretary of the General Missionary Conference, has given, in the *Handbook of Foreign Missions*, issued by the London Religious Tract Society, an interesting and valuable article on Roman Catholic Missions. The information given was obtained from the *Manual of Church History* by Alzog, and also from the *Missiones Catholicæ Ritus Latini* published in 1886. It will be seen from the table given below that, although Roman Catholic missions have been carried on from two to three hundred years and in some instances are quite vigorous, they are fully matched by the foreign missions of Protestants, which began, on a large scale, less than one hundred years ago. There are in the Romish Church a large number of missionary societies, but they are all under the direction of the Propaganda at Rome. One of the most marked methods of prosecuting work is by the establishment of missionary colleges, in different parts of Europe, for the training of men for particular fields of missionary work; such as the Chinese College at Naples, the Central African Seminary at Verona. It must be borne in mind that, from the beginning, Romanists have presented a variety of motives to induce men to become adherents of their faith, and that the submission to baptism has been in many places the only prerequisite to enroll-

ment as a Christian. Their roll of converts includes large numbers who know and care little for any form of Christianity. The notion which is entertained in many quarters that the Romanists are prosécuting their missions with marvelous energy and success will be a good deal modified by the sight of the following table, which Mr. Johnston has drawn from the *Missiones Catholicæ* for 1886: —

SUMMARY OF ROMAN CATHOLIC MISSIONS.*

Divisions.	India.	Indo-China Peninsula, etc.	China.	Regions adjacent to China.	Oceanica and America.	Africa and its Islands, etc.	Total.
Adherents	1,183,142	674,317	483,403	77,254	114,845	210,000	2,742,961
Churches and chapels .	2,677	1,668	2,429	227	360	200	7,561
European missionaries .	996†	342	471	416	180	417	2,822
Native missionaries . .	93†	378	281	. .	. .	. .	752
Elementary schools . .	1,566	. .	1,779	. .	205	954	4,504
Elementary scholars . .	64,357	21,166	25,219	. .	. .	. .	110,742

* Deducting those returns which cannot be fairly classed under modern missionary work.

† There seems some obscurity in the table from which these figures are taken, possibly from some of the returns not distinguishing native from European missionaries. The numbers are combined in the total (1,089) under the column for Europeans. It is probable that there are rather more native and fewer European missionaries.

ITALY.

A Novel Ally for the Bible Society. — Under this title the correspondent of *The London Times* reports from Milan that Signor Sonzogno, the proprietor of the leading daily newspaper, the *Secolo*, is about to issue a popular edition of the Bible in half-penny numbers. The paper and type are to be excellent, and about one fifth of each page is text and the rest notes and illustrations. The cheapness of the book is such as to bring it within the reach of all. Signor Sonzogno undertakes this work not in the interests of religion but apparently as a commercial venture, yet believing that the Bible tends to promote liberty. In his paper, the *Secolo*, he uses the following remarkable words: "There is one book which gathers up the poetry and the science of humanity, and that book is the Bible, and with this book no other work in any literature can be compared. It is a book that Newton read continually, that Cromwell carried at his saddle, and that Voltaire kept always on his study-table. It is a book that believers and unbelievers should alike study, and that ought to be found in every house. The text will be that of Martini, translated from the Vulgate, and care will be taken to insure accuracy." This edition cannot be hindered by the Church of Rome. It cannot be said that it is circulated by Protestants or by foreigners, and it will be a breach of the new penal code to interfere with the liberty of publication. There surely is hope for Italy in this enterprise.

P. S. — Since the above was in type, a letter from Dr. F. A. Noble has appeared in *The Advance* giving further account of this Italian edition of the Bible, stating that 50,000 copies of the first number were sold in one week. The parts, of eight pages each, are to be found at all the news-stands, and are sold for one cent.

LABRADOR.

The Sailing of the Harmony. — Near the close of the London Missionary Conference *The Harmony*, the missionary vessel of the Moravian Brethren, set sail from London upon her annual voyage to Labrador. The present is the fourth vessel which has borne the name of *The Harmony*. It is a bark of two hundred and fifty tons,

and this will be her twenty-seventh voyage. The first vessel went out in 1770. In the long record of one hundred and nineteen annual voyages, passing to and fro with missionaries and supplies, no boat has ever been lost, nor has there been any serious accident. This is a remarkable statement, and we cannot wonder that the Moravian Brethren regard their vessel as under the direct care of divine providence. This year a member of the committee goes out for an inspection of the missions, and a Mr. and Mrs. Martin go to commence labors in Labrador.

MADAGASCAR.

Mission Schools. — The *Chronicle of the London Missionary Society* for July has an interesting article on the elementary schools as organized and carried on by the agents of that society in Madagascar. The growth of these schools has been extraordinary. Twenty-five years ago they numbered seven, with 365 scholars; in 1886 they numbered 1,005, with 102,747 scholars. Some of these schools, however, are under the care of the Friends' Foreign Mission, which coöperates heartily with the London Society. The several provinces are divided into districts, and each district has a meeting-house, used both as a church and schoolhouse. Most of them are built of adobe with thatched roof, and are very plain buildings with mud floors. The school outfit consists of a few lesson sheets and textbooks for the teachers' use. The pupils, however, provide themselves with the primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar, and geography. There are six standards according to which these schools are regularly examined by their superintendents. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and in this they succeed, and so these schools become the chief auxiliary to the direct preaching of the gospel. The coming generation of the Malagasy will have as a foundation not only an ability to read the Scriptures, but also a fair knowledge of gospel truth.

Martyr Commemoration. — On March 28 there was observed in the Memorial Church at Antananarivo the thirty-ninth anniversary of the event which the church was built to commemorate. The large building was crowded to excess, the services lasting from three to four hours. The story relating to the early martyrdoms on the twenty-eighth of March, 1849, was rehearsed; how that on that day four Christians were burned alive and fourteen were hurled from the summit of the precipice on which the Memorial Church is built. Many of the older Christians, including relatives of the martyrs, were seated on the platform and took part in the services. This commemoration of the faith and zeal of the early Christians will, it is believed, help much in stimulating the spiritual life of the present generation of the Malagasy. Various reports are sent of large meetings which have recently been held in different parts of Madagascar, indicating a quickened spiritual life on the part of the people. Yet in some sections of the great island the people are still unsupplied with missionaries and are constantly calling for them. A native pastor said to a visiting missionary not long since: "We look across to yonder road [the main road from Antananarivo], and when we see a palanquin we have exclaimed for many a long year, 'The missionary has come at last!' But no." Pointing to his hair, he said: "When my hair was yet black and my teeth were sound, we were always looking out for the missionary, and now you see I am a gray-haired old man and many of my teeth are gone, and yet no missionary." But these people, though their longing is not gratified, still hold fast to their Christian faith and are doing what they can to evangelize their neighbors.

AFRICA.

Mr. Gordon at Uganda. — The telegraph has already reported that Rev. Mr. Gordon, who took Mr. Mackay's place at Uganda, has been in great peril by reason

of the increased hostility of the young king Mwanga. A letter from Mr. Gordon in the *Intelligencer*, dated November last, is of greatest interest. He says that for some time the king has prohibited the people from coming to learn to read, though if full liberty were granted there would be work enough for many missionaries. Yet the people come though they know that the wrath of the king would fall on them if their attendance should be known. Several persons have been marked out by Mwanga for destruction, and if they should be seen by him it would be certain death to them. Nevertheless these proscribed men do come to Mr. Gordon occasionally, and many attend the services on the Sabbath, so that the chapel is fairly filled with worshipers. Mwanga has said that now he is the king he wants to hear no more of the religion of Jesus Christ till he is old and soon to die. It will be remembered that he was once a pupil in connection with the Roman Catholic mission.

A letter written by Bishop Parker shortly before his death speaks of a letter which he had sent King Mwanga with a view to future security to the mission and to the removal of restrictions upon the converts. The bishop wrote the king in a friendly way, telling him that the English people were much grieved at his having murdered Bishop Hannington, but that Christians forgave their enemies and that they would forgive him. As to the reception of this letter we learn that it was read in open court by the Roman Catholic missionary, Lourdel, and was favorably received. But later a letter came to him from the Arabs on the coast, stating that the Germans had taken possession of a large portion of land, and that the English also had annexed a section including Uganda. This greatly excited the young king, so that Mr. Gordon says that Mwanga has given him to understand that he is a prisoner, and that he will not be allowed to depart unless a white man comes to live in Mr. Mackay's house. The object seems to be to have some one as a hostage whom the king can kill if he finds that the English are coming to avenge the death of Bishop Hannington. Mr. Gordon writes that he has a sense of security, though the king might quickly kill him under certain circumstances. His only peril seems to lie in the possibility that some rumor may reach him that the English soldiers are coming against him. It is said that he laughs at the idea that the English are not coming against him because they are forgiving in spirit, believing that they do not come simply because they are afraid to. He has made great demands for gifts from Mr. Gordon, and the situation is complicated somewhat because Mr. Gordon seems to have but little more that he can give. Altogether the outlook to human view is not hopeful, but the Lord reigns and can accomplish his own plans. Since the death of Bishop Parker and Mr. Blackburn the call for reinforcements from this mission is pressing — indeed, it is piteous.

Union in South Africa. — In South Africa the two countries called the "South African Republic," formerly the "Transvaal," and the "New Republic" are negotiating a treaty by the terms of which they form themselves into one State. The New Republic joins itself to the South African Republic and its territory becomes an integral part of the latter. It will be incorporated under the name of the District of Vryheid, and its representatives at the Volksraad will be appointed as they are in the other districts of the Transvaal. The approbation of the English government is awaited. This New Republic is a small section of about sixteen hundred square miles between Natal, the Transvaal, and St. Lucia Bay. There is now talk of extending the chain of East African railways from Kimberly to Vrybourg, into that part of the Bechuana country placed under the British protectorate. This will be a section of the line which will be prolonged some day towards Shoshong and even to Lobengula's capital.

Treaty with Lobengula. — We learn from *L'Afrique* that a treaty of peace and friendship has been concluded between England and Lobengula, king of the Matabele, whose country lies west of Umzila's. Lobengula pledges himself to make every effort

for a strict observance of the treaty, to make no treaty with any foreign power, and to cede no land without first obtaining the sanction of the British high commissioner for Africa. At his request the South African Republic has appointed a consul to reside in the Matabele country. Travelers from the republic, whatever their object, must get a permit from their government and send their names to the consul at Lobengula's capital. The African king asks these things in order to prevent the invasion of adventurers, and to advertise those who come without the required permit that they do so at their own risk. Differences which may arise, whether with the natives or with others from the republic, are to be brought before the consul.

Commercial Resources in the Nyasa Region. — The British consul on Lake Nyasa has reported to his government that the export of ivory for the year 1886 amounted to about twenty-two thousand pounds. The Arabs do most of this business, and are not disposed to allow the English to meddle with it. The only other profitable export is oil-seeds, which grow abundantly in the lowlands of the Makalolo. India-rubber and fibre plants might also be grown profitably. Tea and coffee are also raised of good quality, but as yet experiments in this line cannot be pronounced successful. Cinchona has also been introduced and grows well.

Another Relief Expedition. — A new expedition for the relief of Mr. Stanley and Emin Pasha has been organized in Paris, and necessary funds were subscribed for the carrying out of the undertaking. The expedition is to be under the command of Charles Soller, a well-known explorer, who will doubtless proceed up the Congo for the accomplishment of his work. It is now thought that the White Pasha who was seen in the vicinity of Bahr-el-Gazelle is Emin Pasha and not Mr. Stanley. Dr. Emin had suggested that if circumstances compelled him to leave his position at Wadelai he would strike for Bahr-el-Gazelle.

On Lake Tanganyika. — The London Mission on Lake Tanganyika has its centre at Kavala Island, where Captain Hore reports that the Sunday services have been maintained, though the attendance has been limited to the pupils in the schools and the young men employed at the station. The boys' school and the girls' school continue to be the chief means of reaching the natives. There is some progress in the way of general civilization. The native lads are found to be capable of training in the arts and to be receptive of the truth. A new station has been formed at Fwambo's, on high land, fifty miles south of Lake Tanganyika. The missionary at this station, Rev. Mr. Jones, affirms that while one can get fever there he also can avoid it to a great extent. Although this station is favorable to the health of the missionary there seems to be no large number of natives near it.

The Congo Mission. — The American Baptist missionaries at Banza-Manteke report that the church is growing steadily and that there are more candidates for baptism. Those who have confessed Christ are standing firmly. The church has chosen two evangelists, agreeing to support them, although one of them, the chief's son, refuses to receive any pay. Seven people are reported as having been put to death because of their Christian faith, and the Christians were much tempted to retaliate upon their enemies. They were taunted because they did not seek to revenge the martyrdom of their associates. One man reported that it took him three weeks to get the victory over himself in this matter of seeking revenge.

CHINA.

The Secular Arm. — The American Baptist missionaries at Swatow, after a good deal of consideration, have resolved not to appeal henceforth to foreign consuls for the protection of Christian converts. They think that the appeals to foreign officials, made

in behalf of Christians as against their neighbors and friends, have hindered rather than helped the work; that this course has excited the hostility of the people against the Christians, and that it has led some to depend on outside help when they should depend upon themselves and the grace of God working in them. It is hoped that the churches will grow stronger under the exercise of faith and that the native officials will treat the Christians more fairly.

KOREA.

THERE has been a good deal of disturbance in Korea of late arising from the fact that Roman Catholic missionaries insist upon doing what is offensive to the government. Preaching had been permitted by the authorities, and might have been continued indefinitely had not the Roman Catholics attempted to build a large church on a height directly opposite the king's palace, so that it would be a conspicuous and offensive object in his sight. The king offered to purchase the site or to exchange it for any other, but the offers were rejected, till finally the king exercised his authority and prohibited the erection of the building. An act similar to this was the occasion of deep resentment by the Chinese emperor at Peking, where for a long time the Roman Catholics insisted in maintaining a cathedral in offensive proximity to the royal palace. Connected with the order of the Korean king to cease the work on the Catholic cathedral was a requirement that American missionaries resident in Seoul cease preaching Christianity. This will seriously retard the work, but our Presbyterian brethren at Seoul are hopeful that the restrictions may be ultimately removed.

TIBET.

DESTRUCTION OF ROMAN CATHOLIC MISSIONS. — The region in eastern Tibet bordering upon China, in the provinces Szchuen and Yunnan, has been occupied by Roman Catholic missionaries since 1846, and the missionaries have been steadily pushing forward into Tibet proper. In 1865 the mission at Bonga was destroyed, its houses burned, and the missionaries having been driven from that place established themselves on the Chinese side where they felt tolerably safe. It now appears that during last autumn these missionaries were severely persecuted, their houses burned and only two of the nine centres remain untouched. The reason for all this persecution is the bitter antipathy toward Christianity on the part of the lamas. The acts of violence are said to have been done directly under the eyes of the Chinese authorities, who took no steps to punish the persecutors.

Miscellany.

ONE ANNUAL OFFERING FOR FOREIGN MISSIONS INADEQUATE.

AN excellent article on this topic in the May number of *The Church at Home and Abroad* affirms that there is a pressing need of finding some better way of contributing to the great cause of foreign missions than by an annual church collection. The objections to this system are well stated as follows: —

"(1) Assigning but one Sunday to each object tends to reduce all to a common level. An earnest and timely plea on the part of the pastor may overcome this difficulty in a measure by magnifying the importance of the larger schemes, whose necessities are the greatest because their work is the widest. But with very many a collection is a collection, whatever the purpose for which it is taken, and they give with but little discrimination. (2) It is plain also that but one opportunity a year, unless supplemented by some system of private appeal, must deprive some, nay, many, of the privilege of presenting their offering for foreign missions. The day on

which the collection falls may be inclement, or some of the worshipers may be sick or otherwise providentially hindered from being present. The pastor and elders may deeply regret this, but there is still a loss to the Lord's treasury and a loss to those who might have been blessed in offering their gifts. (3) It makes it difficult, if not impossible, for persons of small means to give as largely as they might desire to the great work of evangelizing the world. Their income, from whatever source, is received frequently and in small amounts, as in the case of the weekly wages or monthly salary. Nothing but the most unreserved consecration, together with a perfect system faithfully worked, can secure from such sources by a single effort what could be secured by repeated efforts covering a longer period of time."

BIBLIOGRAPHICAL.

A Handbook of Foreign Missions. Containing an Account of the Principal Protestant Missionary Societies in Great Britain, with Notices of those on the Continent and in America. Also an Appendix on Roman Catholic Missions. London: Religious Tract Society, 56 Paternoster Row.

This volume which has been looked for with much interest is disappointing. It was prepared in anticipation of the meeting of the General Missionary Conference in London, and circulars were sent out by a committee to all missionary organizations in the hope of securing brief but accurate reports as to the history and work of all Protestant missionary societies. Blank tabular views were furnished by which uniform statistics should have been obtained, from which complete summaries could be prepared. But for some reason there has been a failure. The editor says: "No attempt has been made to combine the summaries into one, as the different methods of calculation adopted must render any such combination unsatisfactory." It seems to us that an attempt should have been made, in view of opportunities enjoyed in connection with the assembling of the General Missionary Conference, to secure uniform and full reports from all the societies, so that summaries could be given.

The volume before us consists of brief accounts of the principal, but by no means all, missionary societies, prepared either by some official, or compiled from the reports, of the several societies. We are glad to get what is here given, but we greatly deplore the incompleteness of the record. These brief histories of the prominent organizations will be helpful, for they may be presumed to be accurate, though we are surprised to find on the first page, in the account of "The New England Company," the two misstatements that John Eliot was a Presbyterian, and that his grammar, dictionary, and Bible translations were in the language of the *Mohicans*.

By far the most valuable and interesting portion of this volume is in an appendix on Roman Catholic missions, prepared by the Rev. James Johnston, from whose clear account, taken from original sources, we present some interesting facts in our "Notes from the Wide Field."

Among the Cannibals of New Guinea. Being the Story of the New Guinea Mission of the London Missionary Society. By Rev. S. McFarlane, F.R.G.S. John Snow & Co., 2 Ivy Lane, Paternoster Row, London, E. C.

This admirable book compresses into 192 pages the remarkable history of sixteen years' missionary labor in New Guinea, the largest and, until 1871, the darkest and most neglected island in the world. The author, who was one of the pioneer missionaries, has made his book a masterpiece of graphic narration, and the story will be alike interesting to lovers of adventure, to the church at large, and to missionaries seeking light on methods of successful labor. Its value is increased by illustrations from drawings made by an artist who visited New Guinea. Let all the boys and girls of our Sunday-schools have an opportunity to read how the gospel converts cannibals into Christians, such Christians as might well serve as an example of faith, devotion, and self-denial.

Incidents in a Busy Life. An Autobiography of Rev. Asa Bullard. With an Introduction by Rev. Alexander McKenzie, D.D., and an In Memoriam chapter by M. C. Hazard. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 235. Price, $1.25.

There are many persons in other lands as well as in the United States who remember with interest the "Sunday-school preacher," whose coming they welcomed, and to whom they listened eagerly when they were children. This record of Mr. Bullard's life will recall the man vividly, for it is simple, clear, and hearty, like himself. He was a pioneer in a good work, and it is pleasant to have the story of his life in his own words.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the approaching Annual Meeting of the Board, that it may be a source of spiritual blessing to the city and the State in which it is to be held, and may awaken new interest at home and abroad in the work of missions.

That the Lord of the harvest would hear the cry coming from all lands and from all missionary organizations for more laborers to be sent into his harvest.

DEPARTURES.

July 21. From Boston, Rev. David H. Richardson and wife, to join the Eastern Turkey Mission at Erzroom. Mr. Richardson is a son of the late Rev. Sanford Richardson, long a missionary of the American Board in Turkey.

July 21. From San Francisco, Miss Jane Cozad and Miss Gertrude Cozad, of Cleveland, Ohio, to join the Japan Mission.

August 1. From New York, Rev. Theodore A. Baldwin and wife, returning to the Western Turkey Mission.

August 4. From Boston, Miss Eliza Fritcher and Miss Clara H. Hamlin, returning to the Western Turkey Mission.

August 11. From Boston, Miss Harriet N. Childs, returning to the Central Turkey Mission, and Miss Mary L. Matthews, of Millville, N. Y., who is to join the European Turkey Mission at Monastir.

ARRIVALS IN THE UNITED STATES.

July 29. At Boston, Rev. Dr. George Constantine, of Smyrna; Miss M. M. Patrick and Miss Agnes M. Lord, of the Western Turkey Mission; also, Mrs. Frances A. Gulick, of the Japan Mission.

August 10. At New York, Misses Mary and Margaret W. Leitch, of the Ceylon Mission.

ARRIVAL AT STATION.

April 2. At Tientsin, China, Rev. Charles A. Stanley and wife.

DEATH.

August 8. At Colorado Springs, Rev. Anderson O. Forbes, Secretary of the Hawaiian Evangelical Association. (See page 371.)

THE MORNING STAR sailed from Honolulu July 12, on her annual voyage to Micronesia

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Hopeful outlook in East Africa. (Page 387.)
2. Revival in the Zulu Mission. (Page 388.)
3. Famine reports from Turkey. (Page 389.)
4. Progress amid hostility in Austria. (Page 388.)
5. Preaching the gospel in Mexico. (Page 386.)
6. Christian Endeavor Societies in India. (Page 391.)
7. Native Christians in India. (Page 392.)
8. Roman Catholic Foreign Missions. (Page 396.)
9. The Bible in Italy. (Page 397.)
10. Native Churches in Japan. — Remarkable growth. (Pages 394–396.)

Donations Received in July.

MAINE.

Cumberland county.
- Auburn, Sixth-st. Cong. ch. and so. 17 25
- Portland, State-st. Cong. ch. and so., 200; Williston, Cong. ch. and so., 40; St. Lawrence-st. Cong. ch. and so., 15; Wm. W. Mitchell, 100, 355 00
- Yarmouth, First Parish Ch. 50 00—422 25

Penobscot county.
- Bangor, 1st Cong. ch. and so. 21 00
- Brewer, 1st Cong. ch. and so. 13 00—34 00

Waldo county.
- Belfast, Alfred Patterson, 30 00

Washington county.
- Dennysville, Cong. ch. and so. 14 80
- Machias, Centre-st. Cong. ch. and so. 16 10—30 90

York county.
- Acton, Cong. ch. and so. 5 10
- Saco, 1st Parish Ch. 30 75—35 85

553 00

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr,
- Troy, Cong. ch. and so. 10 48

Grafton county.
- Lebanon, Cong. ch. and so. 50 00
- West Lebanon, Cong. ch. and so. 7 33—57 33

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
- Goffstown, Cong. ch. and so., to const., with other dona., Rev. James E. Odlin, H. M. 11 50
- Milford, 1st Cong. ch. and so. 30 00
- Nashua, 1st Cong. ch. and so. 59 [illegible]
- New Boston, A friend, 10 00
- Pelham, Cong. ch. and so. 70 [illegible]—171 [illegible]

Merrimac county Aux. Society.
- Canterbury, Friends in Cong. ch., 13, Baptist friends, 1. 14
- Chichester, Individual cont. [illegible]
- Short Falls, Cong. ch. and so., 5; Mrs. Susan Dutton, 2. 7
- Webster, L. F. Buxton, 5 [illegible]—26 50

Rockingham county.
- Exeter, 1st Cong. ch. and so., 80; Nathaniel Gordon, 100, 180 00
- Hampstead, Cong. ch. and so. 46 [illegible]
- Kingston, Mrs. A. Wood, 5 [illegible]—[illegible]

Strafford county.
- Great Falls, 1st Cong. ch. and so. 50 [illegible]
- Tamworth, Cong. ch. and so. 13 00—[illegible]

560 31

VERMONT.

Addison county.
- Cornwall, Cong. ch. and so. 77 [illegible]
- Vergennes, Cong ch. and so. 15 00—[illegible]

Bennington county.
- No. Bennington, Cong. ch. and so., 51; Green Box Bank Assoc., 42, [illegible]

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- Danville, Cong. ch. and so. [illegible]

Chittenden county.
- Burlington, 1st Cong. ch. and so., 178.20; College-st. Cong. ch. and so., 73.39; C. A. Hibbard, 20, [illegible]

Franklin co. Aux. Soc. C. B. Swift, Tr.
- Enosburgh Falls, Mrs. M. P. Perley, 10
- Swanton, Mrs. Eliza Stone and Harriet M. Stone, 3 [illegible]

Orange county.
- Brookfield, 2d Cong. ch. and so. 14
- No. Thetford, Cong. ch. and so. 7 [illegible]
- Post Mills, Cong. ch. and so. 4 [illegible]

Orleans county.
- Newport, Cong. ch. and so. [illegible]

Rutland county.
- Castleton, Cong. ch. and so. 53 80

Windham county Aux. Society.
- Brattleboro', H. 30 00

Windsor county
- Ascutneyville, Newton Gage, 10 00
- Springfield, G. L. Closson, 5 00—15 00

623 56

MASSACHUSETTS.

Barnstable county.
- Falmouth, 1st Cong ch., m. c. 14 25
- No. Truro, Joanna Paine, 5 00—19 25

Berkshire county.
- Housatonic, Cong. ch. and so. 86 34
- West Stockbridge, Village Cong. ch. and so. 18 67
- Williamstown, College ch., 129.25; 1st Cong. ch. and so., 43.14; Rev. J. H. Denison, D.D., 100, 272 39—377 40

Bristol county.
- Attleboro', 2d Cong. ch. and so., 125; Thank-offering, 5, 130 00
- Taunton, Winslow Cong. ch. and so. 69 05—199 05

Brookfield Association.
- Brimfield, 1st Cong. ch. and so. 6 80
- Hardwick, Cong. ch. and so. 14 00—20 80

Essex county.
- Andover, West ch., A friend, 3 00
- Lawrence, So. Cong. ch. and so. 24 18—27 18

Essex county, North.
- Groveland, Cong. ch. and so. 14 50
- Haverhill, Centre Cong. ch. and so. 100 00
- Ipswich, 1st Cong. ch. and so. (of wh. for Africa, 1.60), 41 60—156 10

Essex county, South.
- Beverly, Dane-st. Cong. ch., m. c. 16 19
- Essex, 1st Cong. ch. and so. 65 00
- Gloucester, Cong. ch. and so. 50 00
- Marblehead, 1st Cong. ch. and so., to const. Joel Ernest Goldthwait, H. M. 100 00
- Rockport, Cong. ch. and so. 18 44
- Salem, Deceased widow of a sea-captain, 50 00—299 63

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Deerfield, Cong. ch. and so. 21 85
- Sunderland, Cong. ch. and so. 56 81—78 66

Hampden county Auxiliary Society. Charles Marsh, Tr.
- Feeding Hills, Cong. ch. and so. 14 61
- Huntington, 2d Cong. ch. and so. 21 10
- Longmeadow, A friend of missions, 3 00
- Ludlow, Cong. ch. and so 19 82
- Monson, Cong. ch. and so. 28 83
- Springfield, 1st Cong ch. and so., 175; Memorial ch., 121.38; So. Cong. ch. and so., 97.20; do., A friend, 15; Olivet Cong. ch. and so., 38.69; A friend, 10, 457 27
- Westfield, 2d Cong. ch. and so., 20.66; 1st Cong. ch. and so., 8.68, 29 34
- West Springfield, Park-st. Cong. ch. and so. 10 00—583 97

Hampshire co. Aux. Society
- Amherst, 1st Cong. ch. and so. 70; Young Men's Miss'y Assoc., 10; Marshall Henshaw, 10, 90 00
- Hadley, Russell Cong. ch., m. c. 9 25
- Middlefield, Cong. ch. and so. 60 24
- Northampton, 1st Cong. ch. and so., 333.91; A. L. Williston, 300, 633 91
- Worthington, Mrs. Frank Buck, 1 00—794 40

Middlesex county.
- Auburndale, M. (of wh. 21.75 for school and hospital building at Rahuri), 50 00
- Cambridge, A member of Shepard ch., for new missionaries, 25; Woman's Miss'y Soc'y of Wood Memo. ch., 1, 26 00

Concord, Trin. Cong. ch., add'l, 1 00
Framingham, Plymouth Cong. ch. and so. 98 63
Lexington, Hancock Cong. ch. and so., 15.85; Mrs. C. C. Goodwin, for Tsonka, Philippopolis, 15, 30 85
Newton Centre, Cong. ch and so. 133 30
Wakefield, Cong. ch. and so. 120 02
Waltham, Cong. ch. and so. 38 20
West Newton, Mrs. Elizabeth Price, 100 00—598 00

Norfolk county.
Dedham, E. Paul, 5 00
Foxboro', Cong. ch. and so. 35 33
Hyde Park, 1st Cong. ch., A friend, 20; do., "M. E. T.," 20, 40 00
Medfield, 2d Cong. ch. and so. 79 61
Medway, Village Cong. ch. and so. 40 00
Randolph, 1st Cong. ch. and so. (of wh. m. c., 61.52), 178 67
So. Walpole, Geo. F. Wright, 1 00
Walpole, Cong. ch. and so. 42 00
Wellesley, Mary A. Stevens, 10; Y. P. S. C. E., for new missionaries, 3, 13 00
West Medway, 2d Cong. ch. and so. 8 25—442 86

Old Colony Auxiliary.
New Bedford, "In His Name," 30 00

Plymouth county.
Hanson, Cong. ch. and so. 5 71
Hingham, Evan. Cong. ch. and so. 18 19
Middleboro', 1st Cong. ch. and so. 21 49
No. Abington, Rev. Chas. Jones, 1 00
Rockland, Cong. ch. and so. 50 00—96 39

Suffolk county.
Boston, Park-st. ch., 525; do., M. H. A., 5; Immanuel ch., 244.59; 2d ch. (Dorchester), 160.84; Pilgrim ch. (Dorchester), for Rahuri School, 38.25; Friends in Dorchester, for Rev. J. K. Browne, 26; Eliot ch., m. c., 4; Rev. Geo. F. Stanton, with other dona., to const. Mrs. ELLEN B. STANTON, H. M., 50; A friend, 20; Mrs. Emily P. Eayrs, 10; A thank-offering, 2.50; A friend, 1, 1,087 18
Chelsea, 1st Cong. ch. and so. 30 00—1,117 18

Worcester county, North.
Winchendon, North Cong. ch., add'l, 2 50

Worcester co. Central Ass'n. E. H. Sanford, Tr.
Berlin, S. Lincoln, 2 00
Douglass, Cong. ch. and so. 17 00
Oxford, 1st Cong. ch. and so. 50 00
Shrewsbury, Cong. ch. and so. 56 41
Worcester, Plymouth Cong. ch. and so., 222.31; Mrs. S. A. Howard, 10, 232 31—357 72

Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Northbridge Cen., Cong. ch. and so. 25 00
Uxbridge, Cong. ch. and so. 40 00—65 00
5,200 09

Legacies. — Boston, Hollis Moore Memo. Trust, by E. K. Alden, Residuary Legatee, for books for Constantinople Home, 45 82
Cambridge, Abijah E Hildreth, by E. A. and S. B. Hildreth, Ex'rs, add'l, 250 00
Chicopee, Mrs. Maria Smith, by Eli B. Clark, Ex'r (prev. rec'd, 700), 300 00
Hadley, Eleazer Porter, by J. E. Porter, Ex'r, in part, 500 00
Milford, Alvan G. Underwood, by A. J. Sumner and Orlando Avery, Ex'rs, 1,000 00
Nahant, George Curtis, by S. C. Waterman, Trustee, add'l, 3,000 00
North Leominster, Leonard Burrage, by M. D. Haws, Ex'r, 512 42
Worcester, David Whitcomb, by G. Henry Whitcomb, Ex'r, in part, 5,000 00—10,608 24
15,874 33

RHODE ISLAND.

Central Falls, Cong. ch. and so. 28 [illegible]
Kingston, Cong. ch., A friend, 5 00
Little Compton, United Cong. ch. 14 00
Providence, Central Cong. ch. and so., 502; J. L. Smith, 1, 503 00—550 60

CONNECTICUT.

Fairfield county.
Georgetown, Cong. ch. and so. 20 00
Ridgefield, Cong. ch. and so. 17 30—37 30

Hartford county. W. W. Jacobs, Tr.
Collinsville, Cong. ch. and so. 16 00
East Hartford, Cong. ch. and so. 33 [illegible]
East Windsor, Daniel W. Bartlett, 1 00
Farmington, Cong. ch. and so., of wh. 50 for school building at Rahuri, 270.83; Cong. Sab. sch., for same, 50, 320 83
Hartford, Asylum Hill Cong. ch., Rev W. H. Moore, to const. Rev. ROBERT F. WHEELER, H. M. 50 00
Newington, Cong. ch. and so. 20 54
Southington, 1st Cong. ch. and so. 37 02
Wethersfield, 1st Cong. ch. and so., 70.17; A friend, 10, 80 17—558 56

Litchfield county. G. M. Woodruff, Tr.
Lakeville, Mrs. S. S. Robbins, 1 00
Terryville, Cong. ch. and so. 38 [illegible]
Torringford, Cong. ch. and so. 7 [illegible]
Torrington, 3d Cong. ch. and so. 10 [illegible]
Winchester, A friend of missions, for China, 1 [illegible]—57 00

Middlesex co. E. C. Hungerford, Tr.
Centre Brook, Cong. ch. and so. 36 [illegible]
Chester, Cong. ch. and so. 22 [illegible]
Middletown, 1st Cong. ch. and so. 132 58
Old Saybrook, Cong. ch. and so. 36 22—228 18

New Haven co. F. T. Jarman, Agent.
Branford, Cong. ch. and so. (of wh. Rev. H. P. Bake, 10), 29.84; H. G. Harrison, 10, 39 84
Meriden, N. T. 3 00
Middlebury, Cong. ch. and so. 20 00
New Haven, Davenport Cong. ch. and so., to const. JOHN F. DOUGLASS, H. M., 100; Howard-ave. Cong. ch. and so., 18.67; United ch., m. c., 5, 123 67
North Guilford, Cong. ch. and so. 18 40
South Britain, Cong. ch. and so. 9 05
Wallingford, Cong. ch. and so. 50 31—274 27

New London co. L. A. Hyde and H. C. Learned, Trs.
New London, 2d Cong. ch. (of wh. from the Trust Estate of Henry P. Haven, 200), 1,073.30; 1st Ch. of Christ, 97.14; do. m. c., 10.50, 1,180 94
North Stonington, George A. Avery, 3 75—1,184 69

Tolland county. E. C. Chapman, Tr.
Vernon Centre, H. H. Willes, for Station Class, Kalgan, 5 00

Windham county.
Danielsonville, Westfield Cong ch. and so. 23 99
Putnam, 2d Cong. ch. and so. 20 98
Voluntown and Sterling, Cong. ch. and so 24 80
Wauregan, Cong. ch. and so. 15 00
Westford, Cong. ch. and so. 3 56—88 33
Shelton, J. Tomlinson, 20 00
———, A friend, 100 00
2,543 33

Legacies. — West Hartford, Mary A. Butler, by F. G. Butler, Ex'r, 100 00
2,643 33

NEW YORK.

Albany, A friend, 50 [illegible]
Bath, C. M. Hull, for Indus. Dept. of Anatolia College, 11 00
Brooklyn, East Cong. ch., 65; Rev. E. P. Thwing, 10, 75 [illegible]
Candor, E. A. Booth, 2 [illegible]
Clifton Springs, A friend, 5 [illegible]
Deansville, Cong. ch. 13 [illegible]
Dunnsville, Willard G. Davis, 10 [illegible]
Hopkinton, R. H. Laughlin, 5 5[illegible]

Lisbon Centre, 1st Cong. ch. 10 20
Ludlowville, Mrs. F. C. Bascom, 2 50
Morrisville, Cong. ch. 11 78
New York, Pilgrim ch. (add'l), Two friends, 10; D. Willis James, 5,000; G. G. Williams, 100; Two friends, for the work of Mrs. S. W. Howland, Ceylon, 20; A friend, 10; A friend, 10; A friend for China, 1.50, 5,151 50
Norwich, Cong. ch. 92 30
Norwood, Cong. ch. 16 52
Oswego, Cong. ch. 500 00
Otto, Cong. ch. 10 00
Perry Centre, Cong. ch. 25 00
Rochester, South Cong. ch. 11 50
Sherburne, 1st Cong. ch. 78 00
Westport, Mary W. Spencer, 10 00
Whitney's Point, S. Stiles, 1 00
———, A country friend, 1,000 00—7,206 09

PENNSYLVANIA.

Athens, Presb. ch., for Indus. Dept. Anatolia College, 48 00
Harrisburg, Ettie B. White, 1 00
Scranton, Plymouth Cong. ch. 27 94—76 94

NEW JERSEY.

Chester, J. H. Cramer, "Annual Thank-offering," 40 00
Englewood, Rev. Geo. B. Cheever, *extra*, 1,000 00
Haddonfield, J. D. Lynde, 100 00
Lakewood, Rev. George Langdon, 1 00
Orange, J. W. Stickler, for Anatolia College, care Rev. C. C. Tracy, 50 00
Vineland, Cong. ch. 14 00—1,205 00

FLORIDA.

Daytona, Cong. ch. 11 65

ALABAMA.

Shelby, Union Evan. ch. 81 40

TEXAS.

Austin, Tillotson Ch. of Christ, 13 30
San Antonio, "San Antonio," 5 00—18 30

OHIO.

Bellevue, S. W. Boise, 350 00
Centre Belpre, Cong. ch. 2 13
Cleveland, Bethlehem (Bohemian) Cong. ch. 15 41
East Liverpool, Mrs. H. T. Kitchel, *extra*, 50 00
Geneva, M. A. Smith, 1 00
Harbor, Cong. ch. 9 13
Madison, Central Cong. ch., 26.92; Mrs. E. A. Crocker, 2, 28 92
Norwalk, L. 12 00
Oberlin, 1st Cong. ch. 59 92
Rockport, Cong. ch. 3 50
Rootstown, Cong. ch., add'l, 1 00—533 01
Legacies.—Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r (prev. rec'd, 3,605.01), 714 20
1,247 21

INDIANA.

Angola, 1st Cong. ch. 2 00
Michigan City, 1st Cong. ch. 50 88—52 88

ILLINOIS.

Batavia, Cong. ch. 36 65
Chicago, 1st Cong. ch., Rev. E. P. Goodwin, D.D., 50; Union Parish Cong. ch., m. c., 6.63; Bible class of H. W. Rice, for house of S. C. Bartlett, Jr., Kyoto, 25, 81 63
Delavan, R. Hoghton, 10 00
Elmwood, Samuel Phelps, 5 00
Emington, Cong. ch. 5 00
Glencoe, Ch. of Christ, 71 56
Hinsdale, Cong. ch. 50 00
Jacksonville, Cong. ch. 34 50
Lee Centre, Cong. ch. 3 36
Naperville, R. H. Dickinson, 25 00
Oak Park, 1st Cong. ch., S. E. Hurlbut, 15 00
Pecatonia, Seward Cong. ch. (of wh. Robert Short, 25), 35 00
Providence, Cong. ch. 14 09
Quincy, Joshua Perry, 10 00
Rockford, 2d Cong. ch. 50 00
Roscoe, Cong. ch. 5 69
Wheaton, Cong. ch. 10 00—462 18
Legacies.—Chicago, Philo Carpenter, by Anna C. Cheney, Ex'x, 2,000 00
2,462 18

MISSOURI.

Annapolis, Mother and daughter, 2 00
Brookfield, O. KNUDSON, with other dona., to const. himself, H. M. 20 00
Kansas City, 1st Cong. ch. 300 00
St. Louis, Pilgrim Cong. ch., 307.50; Hyde Park Cong. ch., 16.30, 323 80—645 80

MICHIGAN.

Ann Arbor, 1st Cong. ch. 56 00
Charlevoix, Belle H. Richards, 3 00
Franklin, Woman's H. and F. Miss. Soc'y, 8 00
Grand Rapids, So. Cong. ch. 6 00
Hilliards, Mrs. L. A. T. Pomeroy, 5 00
Olivet, Cong. ch. 100 00
Pleasonton, Cong. ch. 2 18
Reed City, A friend, 10 00
Stockbridge, Mrs. R. W. Reynolds, 3 00—193 18
Legacies.—Detroit, Elizabeth Gibson, add'l, by Elisha A. Frazer, Adm'r, 500 00
693 18

WISCONSIN.

Beloit, L. Meacham, 9 00
Delavan, C. T. Smith, 100 00
La Crosse, 1st Cong. ch. 58 41
Lake Geneva, 1st Cong. ch. 17 00
Madison, 1st Cong. ch. 5 36
Menomonie, 1st Cong. ch. 19 42
Racine, Jane Parry, 8 00
Watertown, Cong. ch. 8 52—225 71

IOWA.

Davenport, Claus Schnoor, deceased, 5 00
Des Moines, Mrs. M. M. Loomis, 5 00
Hastings, A friend, 5 00
Hillsboro', JOHN W. HAMMOND, to const. himself, H. M. 100 00
Newton, Gulielma Zollinger, 4 00
Postville, Cong. ch. 33 45
Rockwell, Rev. J. A. Anderson, in Aug. No., should be Rev. James A. Alderson.
Tabor, Cong. ch. 87 63
Traer, Cong. ch. 10 80—250 88

MINNESOTA.

Aitkin, 1st Cong. ch. 2 40
Cannon Falls, Cong. ch. 10 00
Manchester, Cong. ch. 2 68
Morristown, Cong. ch. 5 00
Plainview, Cong. ch. 2 78
Rushford, Cong. ch. 5 80
St. Charles, 1st Cong. ch. 12 00
St. Cloud, 1st Cong. ch. 14 00
Wabasha, Cong. ch. 12 61
———, Friends, *extra*, 250 00—317 33

KANSAS.

Boston Mills, J. Hubbard, 4 00
Douglass, Cong. ch. 2 25
Osborne, 1st Cong. ch. 4 00
Paola, Cong. ch. 18 72
Topeka, Kittie Cragin, 2 00—30 97

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HINDU CASTE.

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Caste is a Hindu institution. It is a social system, but it also affects religious standing. It classes men as high or low, pure or impure, without reference to their character or their attainments. A man is born into the caste of his parents, and though he become very rich or learned, though he become a king or a saint, he cannot enter a caste higher than that to which he belongs by birth. He may lose his caste by breaking its rules. Yet in that case he does not enter a lower caste, but becomes an outcast. If he obeys the rules of his caste, no immorality or incompetency or crime will turn him out of it.

There are social distinctions in every country. They are marked in countries like Great Britain, where there is a hereditary nobility, and the land is mostly held by the aristocracy; and they are still more marked in countries like Russia. In New England there is political equality, and social standing is not largely hereditary. Yet social strata have been formed, and they are becoming more defined and fixed continually. Wealth, culture, occupation, and parentage make classes anywhere. And these come to be regarded as high or low, and respectable or common, or degraded. But all these distinctions are tentative. Merit, success, or marriage may carry one from the lowest to the highest grade, and vice or incompetency may degrade. So these social distinctions in Christian lands do not correspond to those made by caste in India.

The race distinctions between the white and the negro, and between Americans and Chinamen, are more like caste distinctions. The white not only thinks the black his inferior, but also feels a repugnance to him. Even a trace of negro blood is offensive enough to prevent marriage. But eating or drinking with a negro does not pollute or degrade a white man. So the resemblances between race distinctions and caste distinctions are only partial.

It is likely that some castes originated from race distinctions. India was peopled by successive immigrations. The tribes that live on the hills — as the Gonds and Khonds, the Kols, the Todas, the Katodis, and the Warolis — must be aboriginal, and may have been driven from the plains by the Tanners and Thieves and Scavengers, the Mahārs and Māngs and Parias, who now live near the gates of the villages and cities. These again became subject to the Cultivators and artisans, and are not allowed to live inside the village limits, even where the village walls have disappeared. They are outcasts, and are under the control of, and subject to, the caste people who live inside the walls. Lastly the Brahmans came, and by diplomacy and priestcraft gained their ascendency over

all. Their supremacy was political, social, and religious. They retained political control till the Musalmans came. And after the Musalmāns, the English came and subjugated and reigned over large parts of the country, and, with the exception of Nepāl and Bhotān, have controlled the rest by their "residents."

Many of the native princes were and are of castes with whom a Brahman

HINDU CARPENTERS AT WORK.

must not eat. But as premiers, secretaries, judges, etc., Brahmans have usually had the control in native principalities, both in civil and judicial matters. Such Brahmans live in close social relations with a prince, although they would be defiled by drinking water from a cup which he has touched.

Their business has originated many castes. Goldsmiths, blacksmiths, carpen-

ters, weavers, etc., each form a caste, or rather a group of castes. Mahārs are outcasts, but are divided into grades of which they say there are twelve. That portion of them which makes weaving its profession is one of the lower grades, for there is something used by them in their work which the others say is polluting. Shoemakers are vile because they cut and sew leather. And tanners are still lower because they handle and scrape rawhides.

The use of certain things for food also makes caste distinction. There are castes nearly as high as Brahmans, but lower because they eat fish. Mahārs, if for nothing else, would be outcasts because they eat the flesh of the sacred cow. Europeans say that they eat carrion, and some of them do eat beef when it is "high." But they claim that an ox which "God has killed" (by disease, etc.) is just as fit for food as if man had killed it. Especially cattle that have died from poison are thought to be good for food. They say that blood flows when they cut up a dead ox. Yet they keep the blood for food; just as some Europeans disregard the Mosaic law and use blood for puddings. Māngs eat pork, which the Mahārs refuse and abhor, like the Jews. The Cultivators eat mutton and kid; only the animal must be sacrificed, or else killed by a Musalmān, who says "Bismilla," as he cuts its throat.

For whatever reasons a caste originated, it has become permanent by custom. Custom is the higher law in India, and no stronger argument for an observance is required than that it has been observed for a long time.

Every Hindu must obey the rules and imitate the customs of his caste. If he does this he is a good Hindu. If he does not, he is liable to incur expenses for purification and restoration to his caste privileges and his business. He has a right to them only because he is in good caste standing. For disregarding the caste ritual he may be turned out entirely and permanently. One specially important rule is that he must not eat food which has been cooked or touched by a person whom his caste regards as of low caste. Nor must he drink water that has been touched by such a person. If he do so, his caste people esteem him polluted, and will not eat with him or drink from a vessel that he has touched until he has been purified and restored to caste privileges. The purification is often obtained at great cost. And in any case the one restored must provide a big dinner, of which his caste fellows will partake to show that he has been restored.

There are some articles, such as parched rice or uncooked peanuts, which are not regarded as food. They may be bought of anybody and eaten without defilement. They are called *kadann*. Articles regarded as food are called *ann*. Kadann is eaten on fast-days, and may be eaten without limit on a day of the strictest fast. But if kadann is wet when received from a person of low caste, it defiles. When Shivarām, the first Māng who was received to the Chāndè church, came to partake of the communion for the first time, the relatives of the Christians who were to partake of the bread and wine with him assembled and sat in the chapel to see what their Christian relatives would do. When the bread was distributed they made no sign. But the deacon handed the cup first to Shivaram and then to one who was a Mahār of Chandè, their own village. As soon as he tasted it, the Mahārs rose, as if frightened, and rushed away.

But they care more about the letter of the rules than about their spirit. To avoid giving the sick unnecessary trouble, I usually gave medicine in powders or in pills. But I found that when it was necessary to give a liquid medicine, it would not defile the patient if I poured it from a bottle! Should I pour it from

A MARATHI BRAHMAN.

a cup, it would defile. But caste rules allow them to take medicine that is poured from a bottle. The upshot of it is, that caste requires them to preserve ritualistic purity. It takes care of the shell but disregards the nut within.

Some immoralities are not thought to defile. A Brahman widow was the kept

mistress of a Parsī judge. Her relations to him were generally known. But she was not called to account and remained in good standing with her caste. Had she been known to have eaten with him, or to have drank water which he had touched, her caste would have called her to account.

HINDU WOMEN WITH WATER-JARS.

The Hindus tell a story of ten Brahmans who were traveling in the heat. They came to a well and must have water to quench their thirst. But they had not even a cup or a string to draw water with. So they took a shoe for the bucket, and undoing a turban used it for the rope. Nine of them drank water that was drawn in the shoe. The tenth would not drink and thus defile himself. When they came to a village he complained of their defiling themselves. But they joined in testifying that he drank from the shoe and that they would not. So they remained in good standing, and he was turned out.

There is usually something in his dress that shows the nationality of each person you meet in India. It is so even in Babel-like Bombay. Especially the covering for the head is distinctive. The Hindus all wear turbans of some kind, and they are bound in such styles as to indicate the caste to which the wearer belongs. The turban of the Marathi Brahman, on page 411, is distinctive. None but a Brahman would bind his turban in just this way. So the cloth which covers his neck behind and hangs down in front is put on as a Brahman wears it. But the sleeves of his coat are made differently from the ancestral fashion. It should appear by wrinkles on the wrist that they are long enough, if drawn out, to cover his hands, so that he may take hold of things without touching them with his naked hands.

In the picture of Hindu carpenters, on page 409, one of them is characteristically figured as holding a piece of wood with his toes while he splits it. His turban is bound properly for a carpenter. But when at work a carpenter would usually have no clothing on his body above his hips, although he would be wearing his turban. The man standing is dressed in this way.

The everyday dress of Hindu women is less distinctive. The outer dress is a single cloth several yards long and rather more than a yard wide. This is put on deftly, so as to cover not only the body but also the head. It is properly shown in the picture of two Hindu women with their water-jars. In the Marathi country women usually wear jackets with sleeves that come to their elbows, as shown in the picture, and they always wear bangles on their wrists. These are made of glass, or shell-lac, or silver, or perhaps gold.

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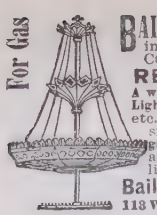

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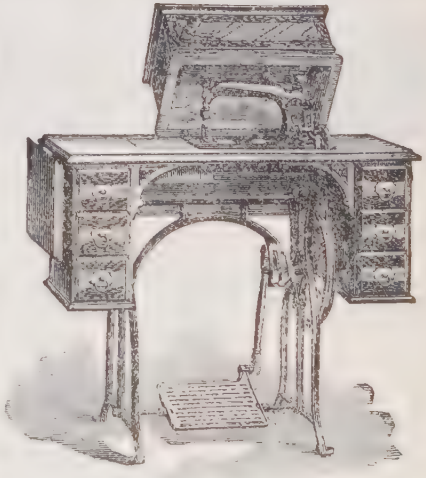

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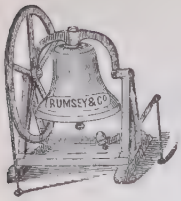

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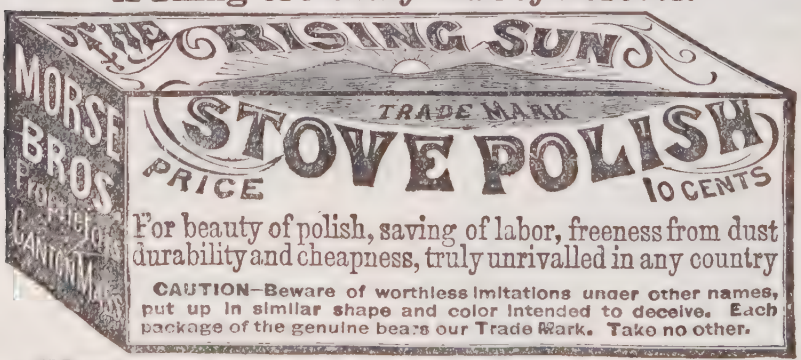
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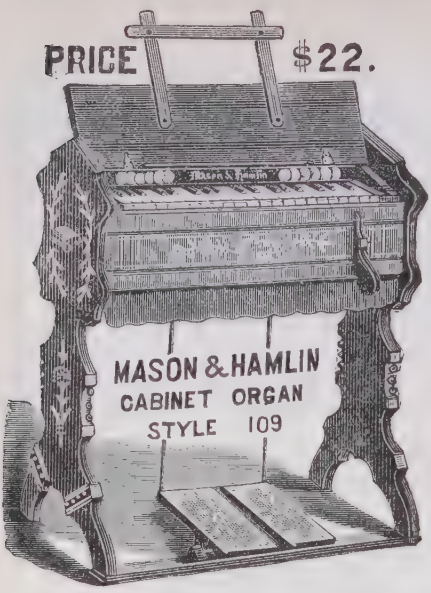

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OF THE

American Board of Commissioners for Foreign Missions.

OCTOBER 2-5, 1888.

THE Seventy-ninth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Cleveland, Ohio, in the Music Hall, beginning on Tuesday, October 2, 1888, at 3 o'clock P.M.

The Annual Sermon will be preached by Rev. Henry Hopkins, D.D., of Kansas City, Missouri, Tuesday evening at 7.30 o'clock.

Arrangements for reduced railroad rates have been made as follows: —

Trunk Line Association (which represents all the principal railways east of Buffalo and Pittsburg, including the Grand Trunk of Canada): one fare and a third, on the certificate plan.

[Persons coming from Trunk Line territory must obtain blank certificates from the Secretary of the Committee of Arrangements at Cleveland before purchasing their tickets. These certificates will be mailed by the Secretary, with full instructions for their use, upon application.]

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Southern Traffic Association: one fare and a third on the certificate plan.

The rates from the *Western Traffic Association*, which covers the territory west of Chicago and the Mississippi River, will be published later.

The following rates per day have been offered by hotels: —

Hotels.	Rate.	No. of Guests Accommodated.	Hotels.	Rate.	No. of Guests Accommodated.
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The Stillman,	3.00 to 4.50,	100	Striebinger House,	1.25 to 1.50,	30
Forest City House,	2.50	150	New England House,	1.00	50
The Weddell,	3.00 to 4.50,	100	Prospect House,	1.50	30
Kennard House,	2.50 to 3.00,	100	The Lincoln,	1.50	20
American House,	2.00 to 2.50,	50	The Doan,	1.00 to 1.50,	50
Hawley House,	1.50 to 2.00,	50			

A limited number of places at boarding-houses can be supplied at $1.00 to $1.50 a day.

In some cases it will be necessary for two to occupy one room in order to get the lowest rates.

By a vote of the Board, passed at the meeting in Springfield, free entertainment is limited hereafter to the following classes of guests, namely: officers of the Board and of the Women's Boards; corporate members and their wives; missionaries and assistant missionaries; and theological students. Persons of the classes thus specified should send their names *before the seventh of September* to L. F. MELLEN, Chairman of the Entertainment Committee, or to the Secretary. Cards of assignment will be forwarded to them with full instructions.

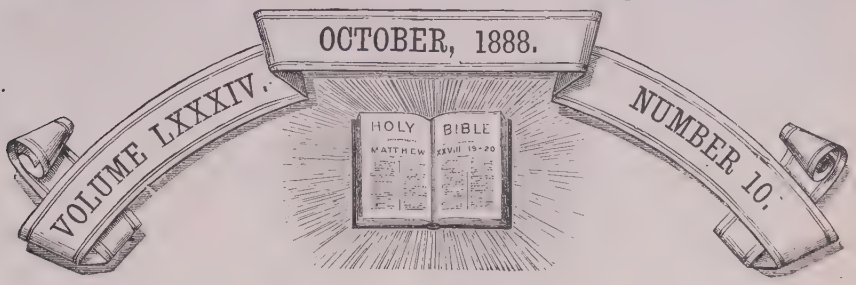
If desired, the Committee will assist other persons who may wish to attend the meetings in securing accommodations at hotels in the list given above, and furnish them cards of assignment

N. B. Persons corresponding with the Committee are respectfully requested to enclose envelopes, addressed and stamped.

Rev. G. R. LEAVITT,
Chairman of Committee of Arrangements,
20 Granger St., Cleveland, O.

JUSTIN SNOW, *Secretary,*
1884 Euclid Ave., Cleveland, O.

THE MISSIONARY HERALD



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THE

MISSIONARY HERALD.

VOL. LXXXIV. — OCTOBER, 1888. — NO. X.

CLOSE OF THE FINANCIAL YEAR. — It gives us pleasure to announce that the receipts from donations during the month of August were $4,657.98 in advance of those for the corresponding month in 1887, making the advance from donations for the twelve months $27,609.97. The receipts from legacies for the year were about $48,000 in advance of those for the preceding year, making a net gain for the year of $75,548.22. While we should have rejoiced had the gain been the one hundred thousand dollars asked for and needed, we give hearty thanks to churches and individual donors, and to God the Giver of all, that the record is so favorable. Now let us go up to our Annual Meeting at Cleveland, and let us enter upon our new year of opportunity with the full purpose of enlarging our contributions for the coming twelve months certainly not less than $150,000, remembering that "the best reward for having done well already is to have more to do."

THE Annual Meeting of the American Board begins at Cleveland on Tuesday, October 2, at 3 o'clock P.M. We refer to the last page of the cover of this number and to the religious newspapers for items respecting conveyance to and from Cleveland. The meeting will occur before the first Sabbath of the month, on which, in a large majority of our churches, the missionary concert is held, when special prayer is offered with reference to the Annual Meeting. We trust that every church will on some occasion prior to the assembling of the Board unite in earnest prayer for the blessing of God to rest upon its councils as it is engaged in planning for the extension of the kingdom of Christ throughout the world.

A MOST remarkable fact is reported from Japan in connection with the Doshisha at Kyoto. Mr. Neesima and his Japanese friends have for a long time desired to enlarge the institution, and to make the present theological and academic schools departments of a university. In view of this proposed enlargement, contributions have been asked from prominent gentlemen in Japan, and we find in *The Japan Mail* of July 28 a list of subscriptions from some of the most eminent men of the empire. It must be remembered that the proposal is to establish a distinctively *Christian* university. For this purpose Count Okuma, minister of foreign affairs, Count Inouye, late minister of foreign affairs, but who has recently returned to the cabinet as minister of agriculture and commerce, have subscribed one thousand *yen* each. Viscount Aoki, vice-minister

of state, gives five hundred yen, while six other prominent officials and bankers have given together 28,500 yen. This is a striking fact as indicating the progress of opinion in Japan. But it must be borne in mind that this sum is not towards the fifty thousand dollars needed for the existing theological and academic departments. When Japan is doing so much, it would seem that the friends of Christian education in this land would be impelled to furnish the fifty thousand dollars repeatedly asked for for the Doshisha.

Other government officials in Japan have contributed fifty thousand yen as an endowment for a ladies' institute, the object of which is to give instruction to women, *free* from religious bias. An effort is to be made to increase this endowment to one hundred thousand yen. The religious character of the instruction given in the Christian schools now provided for women is not agreeable to those Japanese who oppose Christianity.

Mr. Bartlett, of Smyrna, in a recent tour with two companions through a region in which the Apostle Paul was wont to perform missionary tours, had an experience not unlike the apostle's in "perils among robbers." The party were attacked by brigands, who took all their money — about thirty dollars — and their watches, but after much threatening, in the hope of securing more money, they were set at liberty, and fortunately without bodily injury.

Tidings from Central Africa show that the Mahdi is seeking to overthrow Emin Pasha, and has, without calling upon him to surrender, sent an expedition of more than four thousand men to take him. It is not to be supposed that Emin will yield without a struggle, but it is painful to think that he is probably poorly prepared to meet such an attack. It is said that the Mahdi is hated by the people whom he is seeking to lead, and it may be that from this cause he will be checked in his assault against the heroic German. As to Mr. Stanley, we have nothing new, unless he be indeed the "White Pasha," of whom accounts come from Khartoum. Expeditions for his relief are starting from various quarters, the most hopeful one being that of Major Barttelot, whom Stanley left in camp on the Aruwimi. Nine hundred men are in this expedition of relief, and starting from the point at which Stanley left for the interior, we may hope that they may be able to reach him speedily. It is said that Tippu Tib has been perfectly loyal, and that he and his followers are establishing commercial stations on the upper Congo.

The reports concerning the "White Pasha" in the Bahr-el-Gazelle district are perplexing. Undoubtedly there is a white man there who has a large following, who goes by the name of Abu Dign, or "Father of Beards." Who is he? His large force is said to be composed of men mostly without clothes, and from the Niam-niam country. No one knows of any white man who has been in a position to reach Bahr-el-Gazelle through the Niam-niam country except it be Henry M. Stanley. If Mr. Stanley has left his intended route to Wadelai, and has taken this roundabout way of reaching the equatorial province, it must have been because he found insuperable obstacles in the course he originally laid out. Any day may bring us a solution of this singular enigma.

Among the letters from the missions will be found an interesting account from Mr. Jones, of Madura, of the efforts of the Hindus to prevent the reception of Christianity by their people. Evidently they are alarmed at the progress of evangelical truth. A most singular account is given in *The Church Missionary Intelligencer* of a plagiarism perpetrated by a Hindu pundit, the like of which it would be difficult to find elsewhere. This pundit, who is the Dewan of Indore, has put forth a catechism of the Aryan-Vedic religion. It is said to be taken word for word, and without any acknowledgment, from the Westminster Shorter Catechism, except that it omits all that relates to Jesus Christ and adds something from the Vedas. The Dewan defends his plagiarism on the ground that the truths which are common to both religions were well expressed in this formulary of the Christians. This is one of the weapons which the Hindus are using for the defence of their religion. An English Church missionary also writes from Umritsur, in the Punjab, that the Mohammedans are sending out missionaries to preach Islam not by the sword but by the English language, and are copying the methods employed by Christian evangelists. They are publishing tracts in English. This fact is a striking illustration of the statement that India is beginning to think in English, and that this language is a most efficient instrument for the propagation of Christianity. The missionaries call upon the ablest writers to prepare books and tracts in English, adapted to meet the peculiar forms of belief and unbelief prevalent throughout Hindustan.

In the haste which the Japanese manifest for the adoption of the civilization of the West they are in danger of making unfortunate mistakes in some matters. The women are seeking to adopt the European and American costume. To these women Miss H. Frances Parmelee, formerly connected with the American Board's mission in Japan, has addressed a letter, which has been signed in approval by Mrs. Cleveland, Miss Frances Willard, Miss Blanchard of Mount Holyoke, Miss Freeman (Mrs. Palmer) of Wellesley, urging Japanese ladies to study some better models of dress before they make any change. It is urged that, with some modifications, the Japanese dress, for beauty and grace, is all that could be desired, and that it would be in every way detrimental for Japanese women to adopt the costumes of the Western countries. This letter of Miss Parmelee, indorsed as it is, has been widely scattered in Japan.

Among the "Notes from the Wide Field" will be found a brief record of an event of such importance that it may well be referred to here, namely, the action of the Princes of Rajpootana for the suppression of infant-marriages. The matter has been recently brought to the attention of the British House of Lords, where Viscount Cross, the Secretary of State for India, confirmed the report as to the action of these princes, declaring that he looked upon it as one of the greatest advances that had taken place in India during the present century. The population of Rajpootana is something over ten millions, and the rank of these princes is such that they exert great influence throughout Hindu society in all parts of the empire. This reform is a clear result of Christian teaching, for these princes have been in no slight degree under the influence of missionaries.

A MEETING was held in London, August 1, by the British and Foreign Anti-Slavery Society, to listen to an address from Cardinal Lavigerie, the archbishop of Algiers and Carthage, on the subject of African slavery. The meeting was presided over by Lord Granville, and eminent men were present from the Church of England, the Roman Catholic Church, and all other Christian bodies. The chairman well remarked that the presence on the same platform of most distinguished persons, ministers and laymen of all denominations, accentuated the fact that, though in many things they differed, there was cordial agreement among them in reference to slavery and the slave-trade. Cardinal Lavigerie, who has determined to preach a crusade against African slavery in every capital of Europe, made a striking address, in which he affirmed that Cameron understated the case when he said that half a million of slaves, at least, are sold every year in the interior of Africa. Within ten years whole provinces have been absolutely depopulated by the massacres of the slave-hunters. If this state of things continues, the heart of Africa will be an impenetrable desert in less than fifty years. The cardinal severely arraigned the Arab for the wrongs he was committing in Africa, and he charged directly upon Islam the crime of encouraging this slave-trade. Things have come to such a pass in the vicinity of the Great Lakes that every woman or child who strays ten rods away from the village has no certainty of ever returning to it. He depicted in a most striking way the terrible sufferings which the slave captives have to endure on their way to the markets. Cardinal Manning, Bishop Smythies, of the Universities Mission, Rev. Horace Waller, and Commander Cameron followed the address of the cardinal with stirring words, and a resolution was passed calling upon the nations of Europe to take needful steps to secure the suppression of Arab marauders throughout all territories over which they have any control.

THE English newspapers are commenting upon the report which comes from Japan that the publicists and influential men of that empire are in favor of the official adoption of the Christian religion. The *Spectator* affirms that it has strong reason to believe this report to be true. Japan has certainly lost its old faiths, and there is on the part of her intelligent citizens a recognition of the fact that some form of religion is desirable as a basis of morals and for the general welfare of the people. We count this proposal for an official adoption of Christianity, while gratifying in many ways, as an actual peril. Men cannot be converted by governmental action, and an adoption of Christianity which is not based upon a spiritual work in the hearts of men will not help the coming of Christ's kingdom. But the fact that the prominent men of Japan are looking so favorably upon the Christian faith, at this crisis in her history, makes it the paramount duty of the Christian Church to give to her in abundance the preachers and the institutions of the gospel with their earnest prayers.

THE railway lines through Bulgaria have now been opened, and there is direct communication between Constantinople and Paris. Previous to this the time for mails between Constantinople and Boston had been reduced to fourteen days; now we anticipate a further reduction. The time between London and Constantinople is said to be three and one-half days.

Our letters bring us some accounts additional to those furnished by the daily press as to the recent fearful volcanic eruption in Japan. The disaster occurred at Mount Bandai-san, which is about 175 miles north of Tokyo, and about one hundred miles from Sendai, but in the immediate vicinity of one of our out-stations, Wakamatsu. After two or three earthquakes on the morning of the fifteenth of July, an explosion occurred by which the lesser peak of Bandai-san, which is about five thousand feet high, seems to have been blown off. Several villages and two hot springs, with their guests, were completely covered from sight. The débris was spread over a district two and one-half miles by seven and one-half miles, and the number of persons known to be killed is 476. Mr. Curtis reports that all the bodies which have been recovered show marks of terrible violence. One correspondent speaks of the explosion as to be compared with nothing but the simultaneous discharge of ten thousand cannon. The volcano had not been active for a thousand years, but since the explosion smoke has ascended constantly from the newly formed crater.

Among the letters from the Central Turkey Mission will be found a sorrowful account of another disastrous conflagration which has visited the city of Marash. One affliction after another seems to befall the people in this region, and it is not surprising that after five great conflagrations and one sore famine the people feel as if they were crushed to the earth. This time few dwelling-houses were burned, but the destruction of property is great, and the churches will be sorely crippled. The sympathy and aid of those who are in better circumstances should be extended to this afflicted people.

Though we do not often dwell upon the work of the Bible societies on foreign missionary ground, we are by no means insensible to its importance. There is an important sense in which the work of the Bible Society is fundamental to all missionary work. Protestant missions can do nothing without the Bible, and while the labor of translation is generally performed by missionaries, the American Bible Society has always shown a readiness to aid our brethren in the publication of the Word of God among the nations whenever translations are ready. The same is true of the British and Foreign Bible Society. It is proper, in this connection, to refer to the important aid which has been rendered by the American Bible Society to all the missionary societies in the Levant, through Rev. Dr. I. G. Bliss, its agent at Constantinople. Our space will not allow anything beyond this bare recognition of our indebtedness to this noble society and to one of its agents abroad, to all of whom we are truly grateful.

Affairs in Zululand seem to be in a fair way to speedy settlement. Dininzulu has left his country and passed into Swaziland, and the British will probably enforce their authority over all the region once ruled by the Zulus.

Mr. Gates, of Mardin, reports that in that far-off Eastern Turkey field special meetings for prayer were held during the sessions of the London Missionary Conference, which were well attended and fruitful. As one result of those meetings, designed to pray for others, a society was organized which has just sent out a student as an evangelist.

The London Times contains a report of a recent curious case of punishing gods in the city of Foochow, China. The idols of a certain temple are supposed to cause the death of the enemies of those who make supplications at their altars. A military commander had recently died, and a report was spread abroad that he was slain by these idols. *By command of the viceroy* the prefect went to the temple and arrested fifteen of these idols, which were made of wood and about five feet high. According to the theory of these officers, it was dangerous business to arrest such powerful idols who had life and death at their disposal; hence the first thing they did was to put out the eyes of these gods, so that they could not see the judge or the officers of the court. Trial was then held, and the viceroy gave orders that the idols should be beheaded, their bodies cast into a pond, and their temple sealed up forever to prevent them from doing any more damage. Such is official superstition in China.

Mr. Arthur L. Shumway, known as a newspaper correspondent, who has traveled largely in the Orient, contributes an article to *The Christian Union*, in which he speaks in unqualified terms of condemnation of the gross misrepresentation of missionaries made by Mr. E. H. House in his recent Japanese romance. Mr. Shumway admits concerning himself that, when he started on his travels, he had no interest whatever in the cause of foreign missions, but after a time he was constrained to cultivate the acquaintance of missionaries, because he found them, on the whole, the best informed gentlemen in the various lands which he visited. He discovered, apparently to his surprise, that he could learn more from them in regard to almost all matters in the countries where they resided than he could from any other sources; they knew the languages and the people, while many of the ambassadors and consuls do not. Mr. Shumway affirms that after an acquaintance with two or three hundred missionaries of all denominations, he has failed to discover in a single instance a missionary of the character depicted by Mr. House. Mr. Shumway says that he knows nothing about Mr. House, and he is at a loss to comprehend his animus, or how he could convey such a false impression of missionary character. Had he known the man, he would not have been so much perplexed.

The return of Count Inouye to the cabinet in Japan has given great satisfaction, inasmuch as he is one of the ablest men in the empire, and his resignation of the portfolio of foreign affairs last autumn was looked upon as portentous of evil. Count Inouye has been identified with the efforts to remove the offensive extra-territorial clause in the treaties with foreign nations. He is a progressive man in the best sense of the term, and it was feared that his withdrawal from the cabinet might result in stimulating some of the reactionary elements within the empire. His return will give increased confidence to all who desire progress in the direction in which the nation has started.

Rev. Cushing Eells, D.D., who went to Oregon as missionary of the American Board of Commissioners for Foreign Missions, writes under date of August 29: "Fifty years ago to-day I arrived at Wai-i-lat-pu, the station of Dr. Whitman. My children and grandchildren are together; we are fifteen in all."

Rev. G. A. Wilder, of the Zulu Mission, and Rev. F. W. Bates, of the East Central African Mission, left Natal June 11, for the purpose of making another exploration of Umzila's (Gaza) country. We have heard of their departure from Inhambane, from which point they were to move along the coast probably to Chiluan and then proceed inland. There are reports of various expeditions made by gold-hunters into this region, and it is hoped that a favorable opening may be found for the establishment of an advanced post of the East Central African Mission.

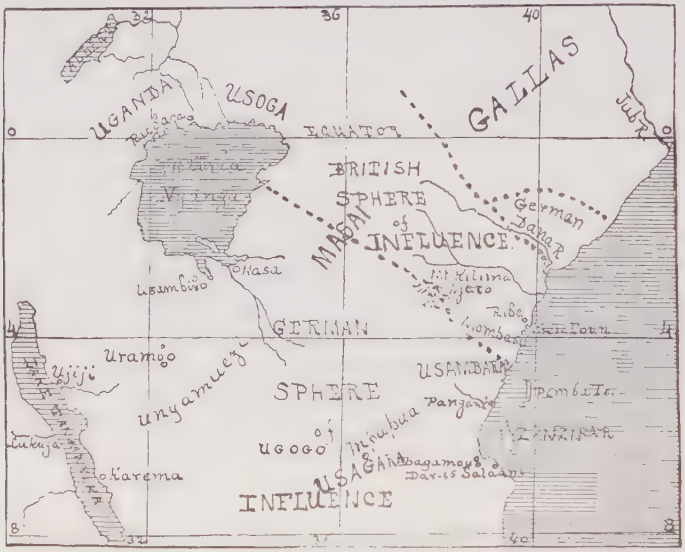
We regret to learn that there have been many displays of ritualism and sacerdotalism in connection with missions to India. The Committee of the English Church Missionary Society has felt constrained to adopt the following resolution: "That in accordance with the spirit of the resolution of the general committee of April 12, 1887, the committee instruct their representatives in the missions to do their utmost within the limits of the law of the Church to prevent the adoption, by any person in the churches and places of worship under the control of the society, of the eastward position in the administration of the Lord's Supper, or of other ritualistic practices which are contrary to the principles and wishes of the society." The assumption of the eastward position is the sign of a doctrinal faith which evangelical Christians hold to be unscriptural. The other ritualistic practices referred to are the offering of prayers for the dead, which has been openly done in Bombay, and the advocacy, on the part of some, of reverence done to pictures or images of Christ. Such practices, deplorable everywhere, are especially to be deplored among those who represent Christianity among idolatrous people.

One of the impressions produced by reading the extended reports of the General Missionary Conference in London is that while there may be improvements in the missionary methods now employed there is no indication that any radical changes are needed. New and improved machinery is not called for. The resources at the command of the Church for the world's evangelization are immense. The need now is such an uprising of the home churches as shall use these agencies to the fullest extent and such a baptism of the Holy Spirit as shall give them the greatest efficiency. A church earnest in service will be likely to be earnest in prayer. By what means can the Church be led to take the matter of the world's evangelization so completely upon its heart as to call out its unemployed talent, and to secure more earnest, persistent prayer? Millions of men have never heard even the name of Christ. Millions more have heard the gospel, and have become intellectually persuaded of its truth, but they are not converted. They need the Holy Spirit to press home the truth upon their hearts. Is there any subject which we should carry to the throne of grace more earnestly than this — that the Spirit of God may be poured out upon the nations; upon the churches at home to awaken new activity, and upon the fields abroad that the seed sown may become an abundant harvest?

It is reported that the Buddhists of Kyoto have decided to send missionary priests to Corea and Siam.

EASTERN EQUATORIAL AFRICA.

THE accompanying sketch-map will serve to illustrate the recent territorial acquisitions of England and Germany in Eastern Africa. British influence has always been strong at Zanzibar, while it is but little more than four years since Germany commenced a movement to obtain a foothold in that region by authorizing Dr. Peters, Dr. Juhlke, and Count J. Pfeil to acquire territory on the mainland west of Zanzibar. Various explorations were made, and after many negotiations a commercial treaty was signed at Zanzibar, December 20, 1885, by the Sultan of Zanzibar and German officials. According to this treaty an international commission, in which both Great Britain and Germany were to have part, was authorized to adjust claims and to fix boundaries. A convention



EASTERN EQUATORIAL AFRICA.

for this purpose was held at London November 1, 1886, and the "spheres of influence" of England and Germany were here marked out, as indicated on our outline map, though the German sphere extends further south and is bounded by the Rovuma River. It should also be said that the whole region between the Jub and the Dana rivers is claimed by Germany in virtue of treaties made by Dr. Juhlke with native chieftains. To this latter region Italy also makes claim in virtue of a treaty made between her and the late Sultan of Zanzibar, Said Bargash. This latter treaty the present Sultan repudiates, and according to *L'Afrique* for July the Italian consul has broken off his diplomatic relations with the Sultan. The German Colonization Society is moving forward in the planting of stations in the interior of its possessions, and German missionary societies of the various churches, both Protestant and Catholic, have commenced operations within the region to which they make claim.

Within the British "sphere of influence" control will be exercised as far as practicable by the British East African Company, composed of commercial and

philanthropic gentlemen. Their district along the coast is well known, and extending westward to Albert Nyanza it is one of the most beautiful regions of Central Africa, and is filled with a vigorous and, in some sections, an industrious population. England did not wish to leave to other nations the control of the commerce and of the routes between the coast and the lakes of equatorial Africa. A road will be opened along the northern boundary of the German territory, and the officials of both companies can receive from it a common aid. It has been hoped that Stanley, when he leaves Emin Pasha, would return to the coast through the British territory, and its officials have already sent messengers toward the lakes for news of him. In fact, the cost of the expedition to relieve Emin Pasha has been covered by funds furnished by the British East African Company. Stanley's march from the lakes to the coast would serve to open the country and to indicate to the new state the problems it must seek to solve in order to introduce civilization into this part of Africa.

The company has a charter from the British government authorizing it to take in hand the administration of the country. It can construct forts, equip vessels, raise an army and police force, make laws, levy taxes, and perform all the functions of government. Measures have already been taken to fortify and garrison certain islands along the coast which are included in the ceded territory, in order to control commerce and oppose the slave-trade.

In this connection we may note some interesting facts regarding recent territorial acquisitions throughout the continent. After what *The London Times* calls the scramble for Africa, which has been going on for some six or eight years and which is now practically ended, it is said that only about four and one-half millions of the eleven millions of square miles in Africa remain unattached, directly or indirectly, to some European power. Of these unattached portions more than half lie within the desert of Sahara. France has about 700,000 square miles; Germany 740,000 square miles, to which should be added, if various disputed claims were admitted, another 200,000. England's possessions and "sphere of influence," not including Egypt, are set down at about 1,000,000 square miles. British trade with Africa is estimated to be worth about $125,000,000 annually, while that of France is about $100,000,000. The commerce of Germany with the Great Continent is as yet insignificant. The total value of exports and imports of Africa is estimated at $375,000,000 annually. An enormous sum truly. What a field for commercial enterprise the Great Continent is! And what a field for missionary enterprise! May God give to his Church as much energy and zeal for the possession of the land for Christ as the nations are manifesting that they may extend their domain.

MORAVIAN MISSIONS OF TO-DAY.

Much has been written concerning the Moravian Missions, and the heart of Christendom has been profoundly moved by the history of the missionary devotion, self-sacrifice, and success of the Moravian Church. Some account of her present missionary life may serve to quicken our own. That small community, now numbering about thirty thousand members, might well serve as

an example for the whole Church Militant, occupying as it does the vanguard of the host in its onset against the kingdom of darkness.

For this church of the United Brethren is above all a missionary body. Its missions are an integral part of its very existence. This has been shown in an interesting paper by M. Alfred Boegner, recently published in the *Journal des Missions Evangéliques de Paris*, from which we translate the following statements.

No member dreams of considering missionary work as something foreign to his personal life. Any brother, clerical or lay, may any day receive without surprise a call to go to Labrador or Australia or the Mosquito Coast. The idea of contributing from their own number to the missionary company is familiar to every household.

The church has no special missionary journal, for the missionary work has a prominent place in all its religious periodicals. It has special missionary gatherings, but this does not prevent missionary interests entering into all the ordinary services of the church and into the public prayers of every Sunday. From this follows a state of mind and a manner of speaking about missions different from ours. As a Moravian has said: "Those of us who do not go on a mission bear the common work on our hearts: all talk of it, our successes, our defeats, our missionaries, and, I may even add, our children; for ninety children of missionaries are supported in the schools at Kleinwelke and the church has adopted them." These children are received with open arms by different families for their vacations.

The Moravian Church is not wealthy. It could not accomplish what it does except by great economy. A large number of its families make their manner of life simpler, in order that they may give more. If there is a deficit in the mission treasury, they know how to meet it by a voluntary tax which the members lay upon themselves at a simple statement of the need from the elders who form the supervisory board at Herrnhut.

As to the mission stations, the wish of Count Zinzendorf, the founder of the community, has been carried out by his followers. It is their plan to go to the most miserable people and the most inhospitable regions of the earth, which without them would not be occupied. This is "missionary comity" indeed, and of the highest style. They have made, in the one hundred and fifty-six years of their history, nine unsuccessful attempts to establish missions in various lands, and have for different reasons relinquished four more — in Guinea, among the Calmuks, in Egypt, and at Tranquebar — which had been continued many years. They now sustain fifteen missions. They are the following: —

In the East Indies, begun in	1732	In Labrador, begun in	1770
,, Greenland, ,,	1733	,, St. Kitt's (Antilles) begun in	1777
,, North America, ,,	1734	,, Tabago, ,,	1790
,, Surinam, ,,	1735	,, The Mosquito Coast, ,,	1848
,, South America, ,,	7361	,, Australia, ,,	1849
,, Jamaica, ,,	1754	,, Himalaya, ,,	1853
,, Antigua, ,,	1756	,, Demerara, ,,	1878
,, Barbadoes. ,,	1765		

In these missions there are now 107 stations, 335 missionaries, men and women, 141 native evangelists, 1,457 native helpers of both sexes, and 83,032 members

in the native churches. Such results has the Moravian Church accomplished for the heathen world; what has been its reward? Its members declare that in thus giving themselves to missions they have received a wonderful return. Private Christians, pastors, and bishops, are unanimous in saying that their missions have been the salt which has kept them from corruption, and that if the missions did not exist it would be necessary to create them in order to preserve the community from dissolution. At their centenary jubilee of missions one of the officers of the church spoke in particular of three great crises in which the missionary work had saved them. The first was a period of exaltation, when the church fancied herself to have attained perfect sanctification. That she did not then go down was due to the missions which recalled to her the part which is borne in true holiness by humility, by labor, by suffering, and by self-renunciation.

Another danger arose. The church entered upon a season when the thrift and prosperity of its members made them rich, and when worldly prudence began to get control. Again the missionary work brought a salutary reaction, renewing the flame of self-sacrificing enthusiasm and the spirit of holy enterprise.

Then came the withering influence of rationalism. If the Moravian Church escaped the contagion of that period and remained a luminous point in the general darkness, to what did she owe it? To her missions, which still witnessed to her that the foolishness of the cross is wiser than men and that the name of Jesus Christ is the only name given among men whereby we must be saved. Here appears the true relation between the church and missions. Missions, in their ideal condition, are *the Church itself*, the Church advancing to the conquest of the world according to the command of its Founder and, as a consequence, the Church in living power, stedfast in the truth, growing and conquering both at home and abroad. The piety, the economy, the perseverance of Moravian missionaries are qualities which have been essential to their success. Their piety is of that type peculiar to their church — that love for the Saviour, personal, ardent, intimate, which is the mightiest motive that can actuate or sustain the soul. Their economy is of a sort of which we hardly dream, and their perseverance has risen to the height of sublime endurance.

But all these would not have brought about the present results except for that tie, vital and substantial, which unites the workers at the front with the workers at home, securing fitting recruits, sufficient gifts, the supporting power of sympathy, and the aid of the faith and the intercessions of the whole Church. "Shall we not be eager," says M. Boegner to the evangelical Christians of France, "to secure to our churches the advantages which would result to them from a more direct and active participation in missionary work? If the spectacle presented by the Moravian Church, small according to men but great before God, has convinced us of the blessing assured to the church the day she takes in earnest the command of Christ, 'Go, teach all nations,' as addressed to each of her members, then we shall not hesitate to resolutely make to God the sacrifice of that in our life which prevents our coöperation in his work and to take our place in the active service of our Master."

REV. T. C. TROWBRIDGE, LL.D., LATE PRESIDENT OF CENTRAL TURKEY COLLEGE.

BY REV. AMERICUS FULLER, OF AINTAB.

Tillman Conklin Trowbridge, who died at Marash July 20, 1888, was born in Troy County, Michigan, January 28, 1831. He was one of a family of seven sons and four daughters, four brothers and two sisters of whom survive him. Among them are General Luther S. Trowbridge, of Detroit, and Prof. William P. Trowbridge, formerly of the Sheffield Scientific School of Yale, and now of Columbia College. The fibre of his whole life was set and toughened by the hardy and wholesome discipline of a frontier farmer's home, and he had the stimulus and the benefit of learning to rely largely upon his own efforts for the means of prosecuting his studies. He fitted for college at Romeo, Michigan, entered the University of Michigan at Ann Arbor in 1848, and graduated in course in 1852, and from Union Theological Seminary in 1855. Taking appointment under the American Board, he reached Constantinople early in 1856. He spent the first year of mission service in Constantinople, then was sent on a long tour through Northern Armenia with Rev. Mr. Dunmore. In 1861 he returned to Constantinople and married Margaret, daughter of Dr. Elias Riggs, who, with five children, survives him.

For more than six years he was in charge of the city mission work of Constantinople, interrupted only by a brief visit to America in 1866. In 1868 he removed to Marash to take part in the instruction of the theological seminary. In 1872 he was appointed to the work of raising funds for the college just then decided upon for Aintab, and started for England and America, where he prosecuted that work with great vigor and good success. In 1876 he returned to Aintab and became associated in the direct management of the college of which he was appointed president, and to which he gave the larger part of his time, though always rendering important aid in mission work. Since that time his home has been in Aintab, where, with the exception of brief visits to England to solicit funds for the college, he has devoted his time and energy with unsparing zeal to promote the interests of the college and the material, moral, and religious improvement of the people of Turkey. In this work his wide acquaintance with influential, wealthy, and philanthropic men and women, his well-known integrity and good judgment, his quick and contagious sympathies, his unfailing cheerfulness and hope, his ready and tireless pen, and his persuasive voice have given him a wide and effective influence, and it is not too much to say that the college owes a large share of its present position and hopeful prospects to the efforts he has made in its behalf. He is taken away in the prime of life and in the midst of abundant labors, warmly loved and deeply lamented by all who have known him.

Dr. Trowbridge at the time of his death was in attendance at the annual meeting of the Central Turkey Mission at Marash. He had recently been through with the duties connected with the annual examinations and commencement exercises of the college at Aintab, and was apparently in his usual health. On Monday, the

sixteenth of July, at the close of the annual sermon, yielding to the desire of friends, he had with some hesitation consented to take part in the administration of the communion. He performed the service with apparent ease, and with even more than his usual impressiveness. As we now recall his words and manner, it seems to us who listened as if some premonition of the coming change must have been before him. He read to us 1 Cor. 15 : 35–58, and then said in substance : "As I read these wonderful words my thoughts go out in two directions : first, to the past and the heroic company of fellow-workers I have been associated with in the mission service, and who have now gone on before us ; second, to their joy to-night, and our future joy with them, in the progress and triumph of this work. It is sure to succeed. Let us be stedfast and confident. Such work cannot be in vain."

Soon after the service Dr. Trowbridge, in attempting to leave the room, found it difficult to walk, and was assisted by his wife to a chair. He rapidly grew worse, and in less than half an hour his left side was wholly paralyzed and he could speak only in half-articulated monosyllables. In this condition he lingered till Friday the twentieth, when he quietly passed away.

After public services at Marash, the body was taken to Aintab, where the funeral was held just at evening under the shadow of the college building. An immense congregation, of all nationalities and religions, listened attentively to the tender and earnest words that were spoken, and with many expressions of grief followed the body to the grave in the corner of the college grounds. So he rests under the shadow of the institution he has been so largely instrumental in founding, and among the people for whom he has so long labored. A man of genuine piety, of quick sympathy, of broad and comprehensive purposes, of eminent and varied ability, widely known, honored and loved, an affectionate son and brother, a devoted husband and father, a faithful friend, a large-hearted philanthropist, a noble Christian man, he leaves the world the richer for his having lived in it.

SPAIN AND THE CAROLINE ISLANDS.

BY REV. WILLIAM H. GULICK, SAN SEBASTIAN, SPAIN.

It is a singular providence that has brought these ends of the earth together, uniting Spain and the Caroline Islands in the minds and prayers and plans of Christians who are interested in the evangelization of the two countries.

I recollect well the day in the month of July, 1852, when my oldest brother, Luther H. Gulick, now of Shanghai, with Mr. Doane and Mr. Sturges and their wives, sailed from Honolulu in the brigantine *Caroline*, as pioneer missionaries to those distant islands. The events of those weeks, spent by them in Honolulu previous to their departure, confirmed in my mind the boyish resolution long before made, "to be a missionary," and naturally the "field" that I looked forward to was the Caroline Islands, to which my brother was now leading the way. After an interval of many years I find myself a missionary in Spain, but lo ! in intimate connection with that mission founded in the Caroline Islands

thirty-six years ago by Mr. Doane and Mr. Sturges and my brother. Having been called halfway around the world in the opposite direction from my first chosen field, I now find myself under the same national flag that I should be under had I gone to the distant Caroline Islands! By this circumstance, though the plan of my youth to be directly connected with the mission to the Caroline Islands was not fulfilled, in Spain I have been permitted to do something for that mission.

At the time that the question of the occupation of those islands by Germany, three years ago, was being contested by Spain, and again during the last year, at the time of Mr. Doane's arrest and of the insurrection on Ponape, the political press of Madrid freely published full details of our missionary work in the Caroline Islands, which I communicated to it. The files of the *Missionary Herald*, the Annual Reports of the Board, and the sketches of its missions put me in possession of information undoubtedly within neither the knowledge nor the immediate reach of any other person in Spain.

When the news of Mr. Doane's arrest was first received, Señor Sagasta, the prime minister of the government, and Señor Castelar, the eminent liberal statesman and orator, were in San Sebastian, and I had intercourse with both on the subject. Señor Castelar urged the need of our supplying the press with all the facts of our missionary work in the Caroline Islands, to enable it to create a sentiment in favor of a liberal policy there, in opposition to the traditional clerical policy that had hitherto prevailed in the colonies. And it is but just to say that Señor Castelar's paper, *El Globo*, of Madrid, was one of the most active and outspoken in this campaign.

It does not seem too much to say that the favorable turn of affairs on the island of Ponape was largely due to the enlightened demands of the Spanish press, based upon the notable results, which it freely cited, of the disinterested labors of the American Board in those distant islands. The surprising story of the transformations wrought on the island of Ponape by that mission I was able to give to the Spanish public at the moment of the highest excitement over the arrest of Mr. Doane, and upon the report of Spanish blood having been shed at the hands of the natives. This romantic story, startlingly realistic in the minuteness of its details and in the extent and the importance of its statistics, was never once questioned, but served immediately to strengthen the demand for moderation and justice that the public press almost unanimously made upon the government.

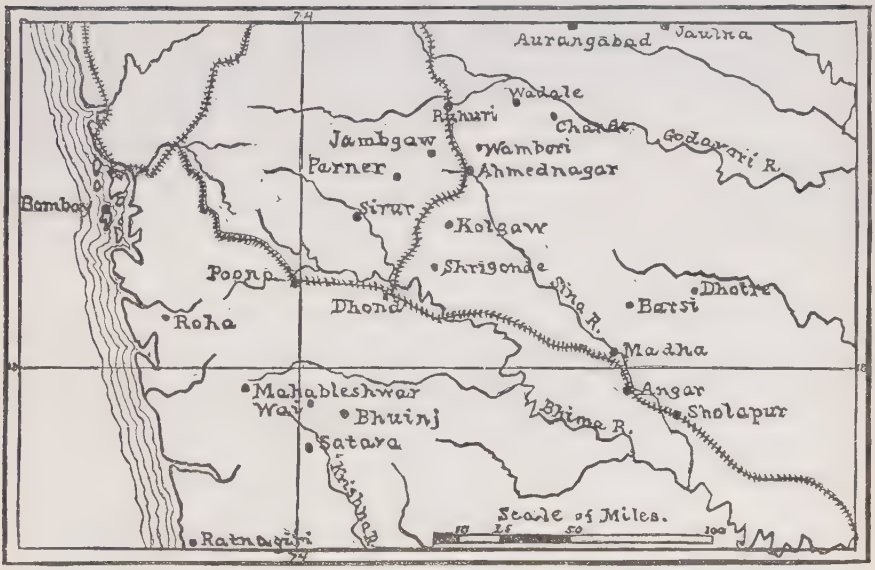
Regarding the attitude of the press it may be said without exaggeration that, probably, never before in the history of Spain has the public press of the country so freely discussed any subject so intimately connected with Protestant religious work. It was a notable fact that these papers, Roman Catholic in their ownership and in their management, and embracing the most influential papers of Madrid, and of every shade of politics excepting the ultramontane, almost without exception spoke in terms of praise of the American missionaries on the island of Ponape, and of their work. Some of the papers frankly compared the methods and the success of the Protestant missionaries with that of their own friars in those and in other Spanish possessions, and much to the discredit

of the latter. Such a discussion going on for months in the press of the country could not but help familiarize the people with the term "Protestant," and open their eyes to the fact that Protestants may be truly Christians, and are not necessarily persons to be feared and shunned. We would not exaggerate the significance of any of these incidents, but they are surely indications of a softening of prejudices and of a breaking-down of barriers which awaken the hope that, as time goes on, the messengers of the gospel in Spain will find the people more and more accessible.

CONDENSED SKETCH OF THE MARATHI MISSION.

BY REV. ROBERT A. HUME, AHMEDNAGAR.

LOCATION. — The Maràthì Mission is so called because it works among the people of India who use the Maràthì language. It is located in Western India, in and around the four important cities of Bombay, Ahmednagar, Sàtàrà and Sholàpùr. Its extreme



SKETCH-MAP OF THE MARATHI MISSION.

limits are 17° and 20° north latitude, and 72° 52′, and 77° east longitude. Its several districts cover an area of nearly 17,000 square miles, or more than twice the extent of the State of Massachusetts.

THE COUNTRY AND CLIMATE. — At a distance varying from twenty-five to forty miles from the western seacoast there runs north and south a range of mountains, rising from three to five thousand feet, called the Western Ghàts. This divides the field of the mission into two diverse sections. The section between the sea and the mountains is called the Kōnkan. It consists of valleys between spurs running down from the mountains, and a flat strip along the coast. The rainfall is large on the western slopes of the mountains, and hence the Kōnkan is well watered and fertile. The section east of the mountains is part of the great central tableland of India, called the Deccan, or Dakhan, meaning the south country, which gradually descends to the Bay of Bengal from the Western Ghàts on the west, and from the Vindhya mountains on

the north. It consists of plains, which are not very productive near the hills, but are quite fertile in river valleys, and which are generally sparsely wooded. The rainfall is small — from twenty to thirty inches a year — and is becoming more and more irregular and uncertain. The principal streams are the Godâvari, the Mùlâ and Prawarâ, which flow into the Godâvari; the Krishnâ, and the Sinâ, Bhimâ, and Koinâ, which flow into the Krishnâ. The water-supply is from streams which run low, or dry up, in the hot season, and from wells and tanks.

There are three seasons: the cold season, from November to February; the hot season, from March to the middle of June; and the rainy season, from the middle of June to October. The climate of the Kōnkan is moist and enervating; that of the Deccan is dry and healthier, largely because the nights are usually comfortable. In the Konkan the thermometer ranges from 42° to 100°; in the Deccan, from 35° to 105° out-of-doors. The most common diseases are those of the stomach and bowels, fevers, skin-diseases, ophthalmia, Guinea-worm, etc. Leprosy of two or three kinds is common throughout the country. Persons of good constitution are likely to have good health and to attain the average age of life, if they exercise prudence. At Mahâbleshwâr, on the Western Ghâts, at an elevation of forty-seven hundred feet, there is an excellent sanitarium, to which many foreigners resort in the hot season. It is healthier to live in India now than formerly, because railroads now assist in giving quick and easy change of climate; because the Indian government is paying more and more attention to the sanitary condition of the country; and because medical facilities are growing more numerous, and are excellent. Rev. S. B. Fairbank, D.D., has been in the mission forty-two years; Rev. L. Bissell, D.D., thirty-seven years; and Rev. C. Harding, thirty-two years.

Products. — In the Kōnkan, rice is the principal grain grown. In the Deccan, wheat, maize, various grains which are not grown in America, principally those called *bâjari* (holcus spicatus) and *jondhalâ* (holcus sorghum), sugarcane, cotton, spices, tobacco, oil-seeds, and vegetables of many kinds. In both the Kōnkan and the Deccan tropical fruits abound, such as plaintains, mangoes, cocoanuts, pawpaws, custard-apples, oranges, lemons, grapes, jackfruits, pineapples, figs, tamarinds, guavas, and melons. In the Konkan the chief food of the natives is rice and fruit, and also fish by some classes: in the Deccan the natives eat mainly *bâjari*, *jondhalâ*, and wheat.

Trade. — The principal exports are cotton, wheat, opium, wool, seeds, spices, shawls, coffee, tea, and silk. The principal imports are cotton-twist, yarn and piecegoods, hardware, machinery, liquors, coal, and kerosene.

Population. — There are 23,000,000 people in the Bombay Presidency. Of these about 4,000,000 form the parish of the American Marâthî Mission. The city of Bombay has a population of about 800,000, and in the surrounding district there are as many more. The city of Ahmednagar has a population of 35,000, and in the Ahmednagar district there are 770,000. Sâtârâ contains 28,000 population, while in the district there are 1,100,000. Sholâpûr has a population of 60,000, and in the surrounding district there are 800,000 people. The great majority of these are Hindus. But there are a good many Mohammedans. The Parsis, that is, descendants of the fire-worshipers of Persia, are more numerous in western India than in any other part of the country. The Marâthâs are one of the strongest races of India physically and intellectually.

The language spoken by most in this field is Marâthî. This is one of the most cultivated languages of India.

The three chief classes are the Brâhmans; the middle classes, such as farmers and artisans; and the low castes, of whom the Mahârs and Mângs are the most numerous.

Customs. — As the climate is hot the clothing of the people is light. When a man is dressed, he wears a cotton jacket or a coat (often both), a cloth from two to five yards long folded around the loins and lower limbs, a turban, and a pair of shoes. A long cloth passed over or around the shoulders completes a man's toilet, much as a col-

lar and necktie with us. This last cloth may also be used to tie around the waist as a girdle, or to fold loosely around the head when the turban is removed. But men often wear much less clothing. Contact with the English is leading many men to wear trowsers and shoes of English fashion, and to discard the turban for caps. Women wear a skirt, a short-sleeved jacket, and a cloth from six to eight yards in length which is first folded around the waist and lower limbs, then turned over the body and shoulders, and finally is placed by most castes over the head when in public. Jewelry is worn universally by women and girls, except that it is forbidden to widows; and it is sometimes also worn by men.

The houses are usually built of sun-dried bricks, like the adobe of Mexico and like the buildings made by the Israelites in Egypt. But a good many houses have their outer walls built of kiln-dried bricks; and wattled houses are common in the Kōnkan. In the Deccan, where the rainfall is small, many roofs are made of earth and are nearly flat. Where the rainfall is considerable roofs are made of tiles or of thatch.

Food is mainly cereal and vegetable, and is eaten with the fingers. Women eat after the men have finished their meals. Very few women (chiefly the higher Mohammedan ladies) are entirely secluded. Yet women are not allowed to go much among the other sex, nor to speak much with them. Early marriages are universal. Child-marriages are still the rule, but this custom is slowly yielding to reason and reform. The wives of sons are taken to their father's house, and all form one common family. Monogamy is the rule, but polygamy is lawful and is specially practised when a first wife has no sons.

Caste is the most potent influence in the land. It prescribes all the arrangements of social life. It forbids contact and intimacy between different classes, eating or drinking together, and intermarriage. It also makes subdivisions for persons of different occupations. Railways, education, and Christian influences are loosening the hold and practice of caste restrictions.

Religion of the People. — In the field of the Marāthī Mission religious opinions and practices extend from the most abject superstition for idols as the dwellings of gods, to absolute disbelief in any God. The Mohammedans believe that there is only one God; that such Old Testament heroes as Abraham, Moses, and David were prophets; that Christ was a greater prophet, but that Mohammed, being later than Christ, was a greater prophet still and superseded Him; that hence the way of salvation is to reverence and obey Mohammed, and by religious rites to secure heaven. The Parsis believe in one great, good spirit, and in one evil spirit. They worship fire, and especially the sun, and perform various rites, some of which are disgusting.

The majority of the people are Hindus. Hinduism is not one consistent religious system, but includes many systems of philosophy which are mutually antagonistic, and sects which have rival divinities. Its beliefs and practices are being modified by Western education and by Christianizing efforts. Hinduism is polytheistic because many gods are reckoned and worshiped. Yet each worshiper practically recognizes the god whom he worships as the supreme God. It is now common to hear it claimed that the myriad divinities of Hinduism are only different names of the one God, and that Christ is one of his many names. Idolatry is still generally practised. The most superstitious still believe that the idol is god. Many now only claim that the idol is merely an aid to worship. But idol-worship and observing the rules of caste are still the two chief religious practices of Hindus. Belief in transmigration is widespread.

Largely through an English education and through reading infidel books of the West, many have lost faith not only in Hinduism, but in all religion. The better part of this class is agnostic; the worse part is materialistic, and not infrequently immoral. Wherever an English education and a knowledge of Christian ideas are received, there faith in popular Hinduism decays. But since the older forms of Hinduism were purer than

the modern forms, pride of race is leading some of the educated and influential men to seek to purify the popular religion and to set up a reformed Hinduism, rather than to accept Christ and salvation by him. There is probably no country in the world where so determined opposition to Christianity is being made, and will be made, as in India.

HISTORY OF THE MISSION OF THE AMERICAN BOARD.

This is the oldest mission of the Board. Rev. Gordon Hall and Rev. Samuel Nott reached Bombay February 12, 1813. At first the Bombay government ordered them immediately to return to England, but afterward allowed them to remain. Those first missionaries found the land in almost impenetrable darkness. Western civilization had hardly begun to make itself felt. The superiority of Hinduism to every system was haughtily thought to be beyond question. There was no one to question its truth, or the wisdom of Hindu social institutions. Education was restricted to a very few. The missionaries found no means in readiness for giving the people a knowledge of Christ. They had no knowledge of the language, and no facilities such as grammar and dictionary to help them to acquire it. The government, though nominally Christian, and the entire people, to a man, were hostile to the new religion. The mission was occasionally reinforced, and yet, in the first twenty years of its history, more missionaries died than there were natives baptized. But work was continued in faith and with faithfulness by the few missionaries who were sent.

In 1831 the first station in the interior, that is, in the Deccan, was opened at Ahmednagar, 150 miles east of Bombay. Three missionaries, Messrs. Graves, Read, and Hervey, with their wives, were appointed to begin this work. One of the ladies (Mrs. Hervey) died just as the company were preparing to start from Bombay. Very soon Mr. Hervey died. A little later the health of Mr. Graves gave way, and he with his wife took a furlough to America. But the station was reinforced, and from that time the Ahmednagar district has been better supplied with missionary workers than any other district. Therefore the Christian community is by far the most numerous in that part of the field.

In 1849 Satârâ, 160 miles southeast of Bombay and 140 miles southwest of Ahmednagar, was opened as a new missionary centre by Rev. W. Wood. The city was then the capital of the most prominent native kingdom of that part of India. The district is fertile, and the people are of good physical, mental, and pecuniary resources. For years the various missionaries who were located here were unable to stay long. Now work in this part of the mission is well planned and organized.

In 1861 Sholàpûr, 275 miles southeast of Bombay and 130 miles from Ahmednagar, was opened as a station by Rev. C. Harding. The work has been well pressed, and there is a good number of Christians and churches in this part of the field.

Sirûr, a town of five thousand inhabitants, thirty-two miles southwest of Ahmednagar, was occupied as a station by Rev. O. French in 1841. Dr. Bissell was stationed there from 1851 to 1861. In 1879 Rev. R. Winsor began to live there, and he is now the missionary in charge.

Wadàle, a small town twenty-six miles northeast of Ahmednagar, was occupied by Dr. Fairbank in 1857, and this has been his home most of the time since. His son is now the missionary in charge.

Râhuri, twenty-two miles northwest of Ahmednagar, was opened as a station by Rev. A. Abbott in 1858. Dr. Ballantine now has charge of that station. There are many churches, schools, and communities of Christians in the vicinity of Wadàle and Râhuri.

PRESENT MODES OF CONDUCTING MISSIONARY WORK.

I. PREACHING. — This is still the prominent work of the mission. However, as the Christian community increases, new kinds of work have to be done, which, with the

superintendence of the whole, makes it impossible for foreign missionaries to do as much preaching as formerly.

II. CHURCHES. — Gathering Christians into churches for mutual growth in grace and for aggressive work is the second step of mission work. There are now (April, 1888) thirty-one churches connected with the mission, and sixteen ordained native pastors. These pastors are entirely supported by the native Christian community; some receiving their support wholly from their own people, while the salaries of others are supplemented by a sustentation fund raised by the community at large. The relation of these pastors to the churches is the same as in the United States; missionaries helping to guide the churches simply by advice. In connection with the churches, preaching, Sunday-schools, prayer-meetings, separate meetings for women, social gatherings, pastoral visitation, organizations of young people and children, and all branches of work common in the churches of America are conducted for the development of the Christian community, and to reach outsiders.

III. EDUCATION. — Various kinds of educational institutions are conducted with a twofold object: (1) as an aid in bringing souls into living connection with Christ by placing the young Christians under continuous Christian influence, and also through them getting access to their friends; and (2) as a means of confirming and elevating the Christian community and training Christian workers. Most of the Christian communities and churches connected with the mission have sprung from the influence of schools. Most of the schools of the mission are primary schools for the lower classes. At the beginning of 1888 there were one hundred such schools. In addition, at every central station there is at least one school of higher grade for Christian youth. In Bombay there is a high school for Christian boys and girls which prepares for college. In Ahmednagar there is a theological seminary, a college, a high school for boys, and a boarding school for girls which has been the largest girls' boarding school in any mission of the American Board.

IV. CHRISTIAN LITERATURE. — The mission conducts a weekly newspaper called the *Dnyanodaya* (meaning "The Rise of Knowledge") printed partly in English and partly in Marâthî, which aims through the English department to reach English-speaking natives who have lost faith in Hinduism, and also the better educated Christians; and through the Maràthî department to reach such Christians and Hindus as know only their vernacular. This is the oldest paper in Western India, and is now in its forty-seventh volume. The mission also conducts a beautiful illustrated monthly magazine wholly in Maràthî, called the *Balbodh Mewa* (meaning "Sweets for the Young"), which has a large circulation. Many books and tracts, mainly in Maràthî and some in English, have at various times been prepared and published by the mission. Recently, publishing books and tracts has been done mostly through the Bombay Tract Society.

V. MISCELLANEOUS. — Conversations with individuals, correspondence, dispensing medicine, visiting the sick, sciopticon exhibitions, sacred concerts (called *kirttans*), English lectures, plans for the development of Christian work, efforts to help and elevate poor Christians, more or less work among the Europeans and Eurasians, developing a Christian hymnology and music in general, and many other things take up much of the time and strength of missionaries and native Christian leaders.

In Sirûr Mr. Winsor conducts an excellent industrial school for Christians and non-Christians. There are medical dispensaries at Râhuri and Sholâpûr.

SOME RESULTS OF MISSIONARY EFFORT.

No statistics can at all represent the influence which the American Maràthî Mission has exerted on the religious, social, intellectual, and material well-being of Western India. It was the pioneer of all mission work here. For years its work was mostly that of preparation, when visible results were almost unknown. In all Christian work,

in common with other bodies, its members have taken a prominent and large part. Its policy has in most respects considerably affected the policy of other missions. But on account of an educational policy which was placed on it for over twenty years from 1854 onwards, when higher educational institutions were closed, many of its most promising members went to other missions: and even now, some native workers in most other missions in Western India, and a large part of the workers in a few missions, were once connected with the Maràthì Mission of the American Board. In the matter of self-support this is the banner mission of India.

The report for 1887 gives the statistics of the mission as follows: Number of persons received to the churches on profession of faith in 1887, 157; other adults baptized, but for some reason not yet received into the churches, 59; total, 216. This is thirty more adults than were ever before added to the Christian community in any one year. Number of communicants, 1,838. Whole number of baptized persons now connected with the mission, 3,093. Number of churches, 31. Ordained pastors, 16. Number of educational institutions, 114, with 2,677 pupils. Sunday-schools, 82, with 2,656 pupils.

Other Missions. — In the immense city of Bombay there are several other missions, the chief being the Church Missionary Society (C. M. S.) of England, and the Free Church of Scotland. In the Ahmednagar district the Society for the Propagation of the Gospel (S. P. G.) has worked since 1870. Also in that city there is the excellent Normal School of the Christian Vernacular Education Society (C. V. E. S.), in which most of the teachers and preachers of the mission have had some training.

Needs of the Mission. — What more effective appeal could be made for additional workers, much more money and many more prayers, than the simple statement that, after assigning to other missions their proper parishes, the parish of the Maràthì Mission contains 4,000,000 souls, for whom only this mission can or will work; while in the mission there are only thirteen men, including two on furlough, and fifteen women, one of these on furlough; or about 300,000 people to one man and one woman!

The Missionaries. — It is an interesting and gratifying fact that eighteen persons who have been members of this mission have been children of former missionaries, all born in India and afterwards returning to take up the work of their parents. Some of these have fallen asleep, and some are now working elsewhere. But there are still in the mission five sons and seven daughters of missionaries.

SIR CHARLES AITCHISON ON MISSIONS IN INDIA.

This eminent East Indian officer, late Lieutenant-Governor of the Punjab, gave an address at Simla, India, in June last, with respect to the progress of Christianity within that empire. This testimony from an official so well informed and so candid as is Sir Charles Aitchison is exceedingly cheering, and it confirms that given by Sir William Hunter as quoted in the *Missionary Herald* for May, page 201. While he does not claim that statistics can be an adequate test of moral and spiritual work, they are yet important in the mission field, as they are in every other field of observation and inquiry. He says: "It may surprise some who have not had an opportunity of looking into the matter to learn that Christianity is spreading four or five times as fast as the ordinary population, and that the native Christians now number nearly a million of souls." He shows from the Census Report of 1881 that in the Madras Presidency, "which is the great home of the native church," while the population decreased during

the previous ten years, the Christians increased 165,682, or more than thirty per cent., the most of whom were Hindu converts or the descendants of Hindu converts. The increase in Bengal was given in the address of Sir William Hunter, already referred to. In the Northwest Provinces the population increased six per cent., but the Christian population increased nine times as fast, or fifty-four per cent. In the Punjab, while the Hindu and Mohammedan populations remained nearly stationary, having increased less than one per cent., and while the Sikh religion declined, the total population increased seven per cent., and the Christians thirty-eight and one-half per cent., or more than four times as fast as the population. He then goes on to say: —

"Now how are these remarkable facts to be explained? How is it that, turn where we will, north or south, east or west, in our oldest provinces, or in our more recently acquired possessions, we find the Christian community spreading at a rate unknown since the apostolic times? You and I know the true explanation: it is the breath of the Spirit of the Lord. Now, as of old, he is magnifying his name. The Lord is 'adding to the church daily such as shall be saved.' The gospel message has not lost its ancient power; now, as in the days of the apostles, the Word of God 'grows mightily and prevails.'

"But then it is said, and the reports I have quoted confirm it, the converts are drawn chiefly from the poor and degraded castes: but what of the high-caste Hindus and educated Mohammedans? Just so was it said eighteen centuries ago. 'Have any of the rulers or of the Pharisees believed on him?' In all ages the gospel has been preëminently the precious heritage of the poor and broken-hearted. It has ever been the message of hope to the despised and the outcast, and of deliverance to the down-trodden and oppressed. Pride of birth and intellect is a spirit to which no divine vision comes. From such the things of God remain forever hidden. But the gospel claims its trophies among the humble-hearted of all ranks and all classes. I personally know many converts of good birth and superior education. Some are at this moment serving the government in the Punjab with credit and distinction.

"One of the most hopeful results of mission work is the lesson which is silently infusing, through native society and vernacular literature, ideas of integrity, honor, philanthropy, truth, purity, and holiness, that are distinctively Christian. In every movement for the welfare of the people, too, Christian missionaries have led the van. Their services to education are recognized even by their enemies. The advanced schools of modern religious thought in India are the outcome of Christian teaching. The missionaries were the first to awaken an interest in the welfare of the women of India; and even in the magnificent work of philanthropy with which the name of Her Excellency the Countess of Dufferin is imperishably associated, missionaries were the pioneers. In a thousand ways preparation is being made for the coming of the kingdom, and the blessed influences of gospel teaching and preaching are manifest to all who have eyes to see."

Letters from the Missions.

Western Turkey Mission.

PERSECUTION AND GROWTH AT TREBIZOND.

On returning to Trebizond from the annual meeting of the mission at Constantinople, Dr. Parmelee wrote, June 29: —

"There has recently been an unusual stir in this city among the Greeks. It seems that some two or three years ago a plain Greek painter had been induced by one of our colporters to purchase a Testament. For the moment he laid the book away in his house, little realizing its value. Being at leisure one day he took up the book and began to read a few lines in it here and there. He became interested, and came back to the book at another time; and so continued until he had read it through more than once, his wife also joining in the exercise. He then began to speak of the book to others, and to propose to go where he had heard this book was publicly read and expounded. His friends objected to this, and for a time he heeded their advice; but at last he refused to listen to them longer, and came to an afternoon service in our chapel. His friends followed him and gathered a rabble which waited at the door with the purpose of stoning him when he came out, meanwhile amusing themselves by shouting and throwing firecrackers into the open door of the chapel. An appeal was made to the government, and one or two policemen were sent to maintain order; and when the service was over Nicola, the persecuted Greek, was helped to elude the mob by going out of a rear door and escaping to his house. But even there it was necessary to secure police protection for several days. Since then, for a period of nearly two months, he has regularly attended all religious services and fully identified himself with evangelical interests, notwithstanding a steady stream of insult and persecution has been poured on him till the present time. Only a day or two ago some rude fellows came to his house in his absence and nearly drove his wife to distraction by making believe they were about to carry off her children. At another time he was taken from his house, which is near the seashore, and thrown into the sea. As the first immersion was not perfectly satisfactory his persecutors threw him in a second time. All these things he bears with a quiet, uncomplaining manner, seeming to say, 'None of these things move me.' The Protestant brethren have helped this new brother to secure a house outside the Greek quarter, where it is hoped he will be free from molestation. This persecution is calling new attention to our work, and many new Greeks are coming to our services."

CHURCH ORGANIZED AT ORDOO.

"Soon after reaching home I was called to Ordoo to assist in organizing a church among the Greeks and settling the new Greek preacher over it. The plan for this had been arranged between Dr. Constantine and myself, and he was expecting to come up to Ordoo after the annual meeting for that purpose. But when he decided to start direct for America I was fearful our plan might be indefinitely postponed. I was glad, however, when I learned that he was sending on a man in his place, and that nothing prevented the carrying out of our original plan.

"Taking with me the pastor and a delegate from this place, and meeting at Ordoo Mr. Kambooropoolos, from Smyrna, and Mr. Dombalian, from Fatsa, a council was formed, and twenty-six persons were examined for church membership, of whom twenty-one (eleven men and ten women) were accepted and organized into a church. It was an occasion long to be remembered when, on Sunday the seventeenth instant, the public services of church organization, installation of pastor, communion, and baptism were held. Great throngs packed the house of worship, morning and afternoon, who were quiet and attentive during the prolonged exercises. The newly installed pastor, Rev. Pandeli Philadelphos, is entering enthusiastically on the

duties of his office, and the new relationship, with heaven's blessing, promises to be a very useful one.

"The Armenians did not unite in this movement, as it seemed advisable that the two nationalities should continue to act separately in this respect as in all others. There is now a good prospect that the Armenians will be able to organize before the close of the present calendar year."

Central Turkey Mission.

ANOTHER CONFLAGRATION IN MARASH.

We are sure that the sympathy of our readers will be moved by the following letter from Mr. Marden, dated July 10: —

"The business portion of the city of Marash is again in ashes! Early Sabbath morning, July 8, the wild cry that 'the markets are on fire' startled the whole city, and in three hours five hundred stores and shops of all grades went down before the fire fiend. The buildings were all new and covered some two thirds of the district burnt over in 1883.

"The poor people had not fully recovered from the last great fire when the famine of the past winter came upon them, and despite all our efforts at relief, thousands are still dependent upon the precarious gleanings of the wheatfields for their daily food. So fire and famine, and now fire again, in addition to the unrelenting pressure of the tax-gatherer, bring repeated distress to almost every home. Our three Protestant churches are each sadly crippled and disheartened.

"In a little more than five years our mission has suffered from five great conflagrations and one famine, and each time the poor sufferers have looked away to Christian lands for help and have never looked in vain."

THE ANNUAL MEETING.

The sad loss of the mission by the death of Dr. Trowbridge is referred to in another column.

A letter dated July 17, from Mr. Fuller, of Aintab, contains items of general interest. He writes from Marash, where he had been attending the annual meeting of the mission. The anniversaries of the Girls' College and of the Theological Seminary were held at the same time, and were occasions of great interest and drew large audiences. The exercises were all of a high order. Besides this, much more than the usual time was devoted to meetings with the native brethren. One prominent item of business was the adoption, after very careful discussion, of a Church Manual for the churches of the Cilicia Union. Mr. Fuller says: —

"The rules thus adopted are drawn up on the basis of our American Congregational Church Manuals, but they contain some elements of Presbyterian polity. We think that this new Manual is, on the whole, well adapted to meet the present needs of these churches, and it is likely to contribute to the unity and efficiency of the Protestant churches in this land."

URGENT NEEDS.

In referring to the annual meeting of the mission, Mr. Fuller writes: —

"One great difficulty, which has everywhere confronted us and embarrassed all our plans for the future, has been the extremely impoverished condition of the whole country, on account not only of the famine, which has been local, but on account of the general stagnation of even the ordinary trade and business, and the largely increased taxation imposed upon the people by the government. It had seemed to us that the zero in the scale of national calamities had already been nearly reached, but the past year has certainly sent the index down many degrees in the scale. What the future has in store for this poor people we can only surmise. The fact is, there is not a church in our whole field that has not been over again and again its list of expenditures, making the severest reductions, and still they find themselves unable to pay their preachers and teachers, and are in almost every case largely in arrears to them. As a con-

sequence, several of our self-supporting churches are presenting most earnest appeals for temporary aid from the Board, and when they have summed up the list of their calamities, — drought, famine, locusts, fire, increased taxation, general stagnation of business, reducing labor both in amount and rate of wages to figures quite unprecedented even in Turkey, — and when at the same time we have remembered the prosperity and large blessing that have been showered upon our churches at home, it has not been easy to hold our brethren in our station conferences steadily to the limit of our regular estimates; and we have to say that the sums which we have this year admitted into our estimates seem to us very urgent. One result of the famine relief work of the past year has been to call attention to our work, and, as a consequence, great opportunities for enlarged effort are opened, so that, as is so often the case, one charity prepares the way for another."

ANOTHER TESTIMONY.

Mr. Mead, of Marash, also urges the necessity of increased appropriations in view of the impoverished condition of the people and the new opportunities for carrying forward the work: —

"A great enlargement has come to our work, particularly in the Adana field, growing out of the famine of the past year. Through that terrible year of drought the Lord has opened doors that we must enter. We can do nothing else than go forward. To go forward requires larger grants-in-aid. We still find ourselves face to face with the year of famine. There are deficits as we look behind, and a shrinkage in the sources of supply as we look forward. Take, for example, the First Church in Hadjin. The men who have in past years given freely and cheerfully are utterly unable to give now. We are having a year of plenty, but the general stagnation in business continues. We are still in the wake of the past year of famine. The case of the Second Church in Marash is another in point. It has been a self-supporting church heretofore. It has done nobly during the past year in contributing for the relief of the starving. The hungry mouths will need to be fed to a considerable extent for months to come, we believe. And now, in addition to all this burden, comes the great fire of July 8. And they simply say we cannot get through the year without help. Every missionary of Marash also believes that they 'cannot.' So I might go on multiplying instances."

Eastern Turkey Mission.

MARDIN. — THE BOYS' HIGH SCHOOL.

A FULL and satisfactory report for the third year of this school has been received, but we have room for only brief extracts: —

"The field whose needs this school is intended to supply is interesting both for the relics of antiquity which it contains and for its great needs, for its former greatness and its present low estate. Mount Masius, on which Mardin is situated, together with the mountains of the Jebel Toor, formed the western and northern boundaries of the Assyrian Empire. Nineveh, that great city of Assyria; Tigranocerta, the capital of Armenia in the century preceding the birth of Christ; Nisibis, the capital of Mygdonia, which resisted the arms of Sapor, the Persian king, in three attacks, and which was the site of a well-organized Nestorian school in the latter part of the fifth century; the river Chebar, on whose banks the captive prophet Ezekiel saw his wondrous vision, — all these are on or near the borders of this field, and within its confines are countless ruins covering objects of great interest to students of archæology.

"But our chief interest in this field is based on its great needs, which make the strongest claims on our sympathies, for in all this region, once so famous, ours is now the only school which gives anything more than the merest rudiments of an education."

This field embraces about 37,000 square

miles, and contains a heterogeneous population of eight different races using seven different languages, and estimated to number about a million and a half of souls. The multiplicity of creeds is even greater than that of language, for besides the Moslems, the Jews, and the Devil-worshipers, three branches of the ancient Church remain — the Jacobite Syrian, the Nestorian, and the Armenian. There are also Protestants and four distinct Papal sects. The problem of meeting such a heterogeneous population is a difficult one, requiring rare patience and skill.

The poverty of the people retards the growth of the school and hinders the effort to make it self-supporting. Three successive visitations of locusts have brought a famine, and this too before the people had recovered from a previous famine.

"We have made it our chief aim to cultivate Christian manliness in our students. Those who have received aid for books and clothing have rendered an equivalent in work, and we have tried to make them feel that they ought to win their way by their own efforts, and not to live on charity."

This report was accompanied by a letter from Mr. Gates, from which we quote: —

"The results of the work of this year as they have appeared in our examinations are such as to give us every encouragement. There has been considerable interest in the Young Men's Society. The students have united with the young men of the Mardin church and congregation in sustaining this society. They have held meetings every Sabbath. I was elected president, but I have tried to leave its conduct in the hands of the young men themselves. We made it a Christian Endeavor Society, electing committees to care for the meetings and arrange the subjects; to visit the sick; to look up absentees and draw in strangers, and to write to absent members."

THE USE OF TRACTS.

"A short time ago I made an experiment in the use of tracts for the sake of initiating the young men into Christian work. I offered to place two tracts in the hands of every member of the society who would fulfil the following conditions: 1. He must read them himself. 2. He must then give them to two unconverted persons. 3. He must make those two persons the subject of special prayer that God might use the tracts for the conversion of their souls. I told them that the tract was a bullet, but prayer was the powder to drive it home to the hearts of sinners.

"The reports from these tracts made our meetings very interesting. One young man took part in meeting for the first time, telling what he had done with his tracts. He sent one to a sick man who had long been hardening his heart against the truth; with another he awakened an interest which caused a nominal Christian of the Jacobite church to say: 'Why, do you believe such things? I did not know that Protestantism was like that. Please give me the tract.'

"Not the least occasion of joy to me was the new interest the young man himself showed, as he begged me to give him yet another tract, in order that he might send it to a friend who was at a distant village removed from all religious influences.

"Another young man said he found the tracts so profitable that he had given away others of his own, and he purposed to continue this work as God gave him opportunity. One gave a tract to a Papist, who tore it up at once. One of our students gave a copy of Monod's tract, 'Looking Unto Jesus,' to a lad of the Papal Nestorian church. This boy had a picture of the Virgin Mary with a prayer written under it. Every night he would repeat this prayer to the Virgin, and he felt sure that he should be saved in this way. When he received the tract he made it a rule to read four lines from the tract every day, and think over them. Soon he became aware of a conflict going on in his mind as he repeated his prayer to the Virgin. How could he pray to her and still be looking unto Jesus? That prayer lost its interest, and at last there

came a day when he seized the picture and tore it into pieces.

"When the students went home for the vacation they carried with them copies of tracts to be used in the same way. Many of them also chose texts of Scripture as their mottoes for this vacation."

Madura Mission.

A REVIVAL OF HINDUISM.

WHILE from several stations of this mission, reports are sent of accessions to the number of Christians, the following letter from Mr. Jones, of Madura City, shows that there is just at present an unwonted activity among the Hindus:—

"The Hindu Tract Society of Madras is causing us no little annoyance these days in Madura, as indeed it is to most missions in South India. One preacher was sent by this society to Madura, and he has been there about seven weeks now. During the great Chittiree festival, the last part of April, when the population of the town was more than doubled, two other preachers joined him. Their object, pure and simple, seems to be to oppose, hinder, and destroy the progress of Christianity. I have read all their tracts, and have not yet found a sentence or an argument in favor of Hinduism, not a passage to show its reasonableness or to illustrate its power to save souls; nothing but a scurrilous, blasphemous tirade against our blessed religion and all that is sacred to a Christian heart. I am told that the preaching of its agents is of exactly the same character. They are particularly bitter against the '*pádres*,' and paint them in colors so horrid that it must seem ludicrously absurd to those who have for years been acquainted with the missionaries. It is a curious fact that this word pádre, imported here by the Portuguese Romanists, has now come to be applied by the natives to Protestant missionaries exclusively, while they have been taught to call the Romish priest *swami*, which means 'god.'

"The Bible is the next fort against which they aim their battery, and in this they find ammunition enough in the infidel tracts of Bradlaugh and Ingersoll, which they freely use. Preaching as Hindus to Hindus they of course find ready listeners everywhere. Not satisfied with abusing our religion and the missionaries, they resort to various methods of persecuting the Christians. During the festivals we had, as is our wont, some twenty-five preachers proclaiming the gospel and distributing tracts and selling books in the city. Wherever these were found preaching, the Hindu preachers would stand a few yards away and start up an opposition meeting. In a few cases they so incited the people against our men, urging them to attack and beat them, that it was with difficulty that, after being stoned and variously assaulted, they escaped with their lives. These men have so roused the worst passions of the people that they frequently insult and abuse our Christians on the street.

"In these assaults our preachers showed an admirable spirit. They patiently bore abuse and persecution, but were determined not to give up their work. They sought the protection of the police, which was freely given them by our superintendent of police, and as they preached the following days they were protected by a posse of police under a head-constable. This Hindu head-constable not only defended them and prohibited the opposition from holding a meeting nearer than forty yards from our men; he also in a vigorous address defended our religion and silenced the Hindu preachers. Referring to some of our tracts and books, he asked them why they did not reply to those instead of heaping abuse upon Christians. The protection and encouragement rendered by this nominal Hindu was invaluable to our men."

SCHOOLS OPPOSED.

"These 'preachers' and their clique are most assiduous in their efforts to injure and, if possible, to break up our schools. Nearly every day at the closing hour of one of my schools they take their stand

on the opposite street and do their utmost to prejudice the minds of the boys against the school. Not satisfied with this, they search for the homes of the boys and urge their parents not to send them any longer to 'the proselyting school of the pádre.' In all their preaching also they strongly appeal to the people not to send their children any longer to our schools. I feared that this would have a serious influence upon our institutions. But thus far, with all their effort, they have succeeded in drawing away only four boys from our high school, and those are from the lowest classes. I fear they may do more injury to the girls' schools. And yet we believe that the people know sufficiently well the value of a good school and will not easily forget their own interests by deserting it at the behest of such men as these preachers.

"On the whole this new movement has created a greater religious excitement in the town than has been known during this generation. That its influence is wholly adverse to Christianity now, I do not believe. Among that large and growing class of men who have read the Bible, and who know by observation and study what our religion is, and who, moreover, are thoroughly convinced of the heavenly character and origin of it, — among these men the movement is producing a counter-current in favor of Christianity. Their sympathies are strongly evoked in favor of the unjustly abused religion, and there will be occasions when they, like the head-constable, will defend it, and perhaps many of them will openly embrace it. I am informed that a number of the best Brahmans of the town, met to consult as to what should be done to put an end to the 'nuisance.' 'For fifty years,' they say, 'Christianity has been in our midst, and we have never before had any trouble until these preachers came to excite the ignorant against the Christians. It is a shame and disgrace to our town.'

"As for its influence upon our Christians, it has been preëminently beneficial. It has nerved our Christian agents and preachers to more earnest effort than ever before. It has given life to those who were formerly lukewarm and indifferent. It has drawn all the Christians together into more union and sympathy, and has given them a boldness which I never knew them to possess before. Some have now learned, for the first time, that our blessed religion has implanted within their hearts a something which they are willing to defend and make known even at the sacrifice of their own lives."

PERIAKULAM STATION. — ACCESSIONS.

The following letter is from Mr. J. S. Chandler, in reference to the work on his station, but letters from the other stations of the mission are of much the same tenor, showing a gradual growth of the Christian communities: —

"One of the pastors told of a man who was one of three brothers. As this is the season for idol festivals the other two had paid each one dollar for the idol, and asked him to do the same. He refused, saying he had become a Christian, and subsequently gave that same amount to the pastor for the enlargement of the church building.

"Another pastor reported another accession from heathenism in the person of one who could read and who bought a Bible.

"But the principal accessions were reported by Pastor Isaac. At his communion, at the beginning of the month, he had the joy of admitting to the church an elderly woman from the high castes. During the famine Pastor Isaac was active in administering relief, and on one occasion helped another high-caste woman, a widow. Her gratitude brought her to Christ, and she was not only baptized, but was taught to read, so that she could become a Bible-woman, and has ever since worked most faithfully in that capacity. Her name is Lydia, and her married daughter is also a member of the church, but the daughter's husband has been bitterly opposed to his wife and mother-in-law. Now this young man has become friendly, and his mother is the woman just received to the church.

"Pastor Isaac has been working on the Travancore hills very energetically, and on his last trip won over twenty families from two of the hill tribes. They too had suffered in the famine and remembered him as their benefactor, so when he came to their village they all gathered about him to hear the gospel message, the women standing, each with a baby slung over her back. Another favoring influence was the presence of two men, who had previously been connected with the Church Missionary Society mission at Cottayam on the western side of the mountains, and whose names are Yovan (John) and Cochin John. In a village on the plains which I visited a short time ago, three married men have recently joined with their families, and three more unmarried.

"So, altogether, the new accessions include thirty-five families, numbering over a hundred souls. A few of these are backsliders returning, but most are right from heathenism. Three large congregations are making special efforts with reference to their houses of worship."

Japan Mission.

THE DOSHISHA AT KYOTO.

In our last number the fact was stated that sixty members of the Doshisha were received to the church on June 17. In a letter of June 27, Mr. Stanford refers to the exercises on the occasion of the reception of these students, and also to the spiritual condition of the Doshisha: —

"On Sunday, June 17, at 8 o'clock A.M., the college chapel was crowded with students. The teachers and a few others were also present. In front, near the desk, sat those who were to be received into the church on this last communion season of the year. They reached from side to side of the chapel in three rows, and numbered sixty. Of this number twelve were members of our Girls' School, twenty-two from our preparatory department, and twenty-six were from our academic department — mostly from the first and second year classes. Pastor Kanamori baptized them and gave them the right hand of fellowship, after they had assented to the confession of the church. After this the Lord's Supper was celebrated, Dr. Gordon conducting the service. Dr. Learned pronounced the benediction.

"It was an inspiring and glorious sight. Last year, at the close of the spring term, we had twenty-six students kneeling in a long row across the chapel, and we felt that we were having a glorious climax for the work of the year; but this time we had threescore to offset the discouraging spiritual tone which we felt had prevailed among some of the higher classes during the winter. The record now stands thus: First year: 123 members, 73 Christians; second year: 87 members, 72 Christians; third year: 25 members, 23 Christians; fourth year: 24 members, 21 Christians; fifth year: 16 members, all Christians. The number of student-converts during the school year has been 141. We send out sixteen Christian graduates, of whom we expect three or four to return as regular students in the English theological department. We graduate one from the English theological department, Mr. Hara, who goes to the province of Echigo as a general missionary, thus helping on the Niigata work. We also graduate nine or ten from the Bekkwa, or special (vernacular) theological department. All these have chosen their fields of labor; they all go into direct pastoral or evangelistic work.

"At the Nurses' School, yesterday, amid the martial strains of the Osaka band, of forty pieces, were graduated four Christian nurses. To-day six Christian young ladies received diplomas from our Girls' School. I consider that these facts represent solid achievements for the most part, and indicate that we are meeting with success in Christianizing the hundreds of young men and women who enter our Kyoto schools."

TAMBA. — WOMAN'S WORK.

Miss Barrows, on returning from her visit in the United States, resumed her relations with the churches in the vicinity of Kobe. Of a visit at Tamba she says: —

"I took one of our women from the school with me, and in twenty-four days we visited and held meetings in thirteen different places, traveling over 150 miles, by jinrikisha, kago, or on foot. There were Christians in all these places; in some not more than one or two, in others, twenty or more. Many of them had never been visited by a foreign lady before. Our welcome everywhere was most hearty. Mr. Murakami, who has been a Bible-seller in Tamba from the beginning of the work there, and knows every man, woman, and child of them, went with us. The Christians all look upon him as a father, and his presence helped us to make the most of our time. It seemed as though little could be accomplished by visits of only one or two days and nights in a place, but they wanted us to go to every place, and prepared the way before us by letter, so that no time was lost. There were some places where I longed to sit down for a month and help them.

"Those twenty-four days were packed full of interest, but there are some among them that stand out vividly as I look back upon them. There, as everywhere, the fields are white. A new pastor is to go to the Tamba church in September, and we have his promised wife with us. She will stay with us another year. One thing that strikes me forcibly in coming back to the work is the increasing demands of the woman's work, the desire for a better education among and for the wives as well as daughters. English is very much sought for everywhere, and foreign dress and appointments grow more popular. A little help in these things opens doors to many hearts and homes. Societies for advancement are common, and public addresses often called for. Our girls' schools must take an advanced stand to meet the requirements."

THE CHURCHES OF SHIKOKU.

Mr. Atkinson, of Kobe, has been passing through the towns on the northern seaside of the island of Shikoku, and finds that in every place believers are multiplying. At Takamatsu, a large castle town where there are fifty-two baptized adults, a native preacher has labored heretofore without much financial aid from the people. The Japanese Home Missionary Society decided that it could not aid such places as Takamatsu unless they paid at least the rent on the chapel. Mr. Murai, the preacher, took a noble stand before his people, offering to receive only half the amount heretofore given him, if the people would come up to self-support. This they have done, and it is expected that in the coming autumn a church will be organized there. Mr. Atkinson writes: —

"While in Takamatsu I had a special meeting for the judges and a few leading officials. Some of them are now very much interested. A little while after leaving Takamatsu, a child of one of the judges died. His wife has been a Christian some time. He has been friendly but has made no special progress. The death of the child has been a moving power in his life, and he is now an earnest inquirer. The funeral of the child was the first Christian funeral ever held in the city. The judges and officers of the local court, with other leading men of the place, were in attendance, while the police lined the way. Great crowds flocked in from all sides, and followed on to see the novel service. Mr. Murai's use of the occasion seems to have been most effective, for the people say that so many more are interested since the funeral that a strong additional reason is added for Mr. Murai's stay among them.

"From Takamatsu I went to Marugame, accompanied by Mr. Murai. The peculiarity about the work in this city consists in the fact that the majority of the Christians are women — and a good-looking lot of women they are too. I feel very confident that they will be heard from in due time. Marugame is a garrison town, and the soldiers used to attend the services, one of the non-commissioned officers becoming a Christian. The commander, however, decided that he did not want the men to attend Christian services, and though he did not issue a formal

command to keep away, he advised it in such a way that the men knew that the force of a command was in the suggestion. I trust that we may have a church in Marugame before the year is out. The baptized number twenty-eight. Students from Kyoto will work in all these places during the summer.

"From Marugame I went to Imabari, Komatsu, etc., and then on to Matsuyama. All are prospering and hopeful. Everywhere men are called for, and men who can read English! This is the cry from villages as well as from towns. The work in Matsuyama is in a very encouraging condition. Miss Dudley has been several weeks there helping on the evangelistic work and the English school for young women established by the Christians. The two teachers of English studies are graduates of our Kobe Girls' School. The pupils are fifty in number. A graduate of our Kyoto college has an English school for young men, which has an attendance of sixty. The evangelistic work is interesting. Mr. Ninomiya has more on his hands than he can manage. Not only do places in the immediate neighborhood call for him, but distant places also bring strong pressure to induce him to visit them."

Mr. Atkinson reports that another of his class of judges has applied for baptism and for reception to the church.

Micronesian Mission.

QUIET AT PONAPE.

A BRIEF letter, but full of cheer, has been received by way of Manila, from Mr. Doane, of Ponape, dated May 4. The new Spanish governor is conducting affairs in a wise and kindly way, and no obstructions are put in the way of the missionary work. Mr. Doane has now completed the translation of 1 and 2 Kings. He writes: —

"I am just in from my class of young preachers, all good young men, earnest workers in their way; not very deeply learned, but they have taken on the spirit of Christ, and love him and preach him. The Lord gave them a solemn lesson today. A dearly beloved teacher, James, died last week. He was a model man for a Ponapean, patient, industrious, always at his post, faithful in his school by day and in his preaching on the Sabbath. He was humble, courteous, pure-minded, a man of large influence, and always for good. Such a man the people miss, and to raise up such a man from the depths of primitive heathenism is to the large praise and glory of the blessed Master's work, and large praise and honor to him who found the young man. 'T is honor well shown to the beloved brother Sturges, of whose death we have just heard, and which fills us all with sorrow. We never expected Mr. Sturges back at Ponape, though his heart was so much here.

"These are cheering times to us; we are walking and working in the clearer light of the Lord. Just now there is quite a furor in church building, and that on the old fighting-ground of Señor Posadillo. The dear Christians there are rallying to the Lord's work, and at the capital of the two tribes are putting up two good churches.

"I am rejoiced when I see how little we have to fear from the Capuchins. That large step of theirs, a little less than a year since, to deprotestantize the nation, has reacted badly on them and for them. None, or next to none, of the natives go near them; none have gone to their faith; liquor was freely given, tobacco freely passed out, but all ends in a perfect failure. It was, however, a blow to us, but we are righting up from it, as a ship after a terrible gale."

Western Mexico Mission.

LIGHT AMID DARKNESS.

MR. HOWLAND, of Guadalajara, writes August 2: —

"Last January I was visited by several men from the village of Atotonilquillo, situated about thirty-five miles to the south-

east. They came to become acquainted with me and to get tracts and papers. Inquiring how they became interested in the gospel, I found that a believer from another village had resided there for a few months, some three years ago, and had talked with many, especially with the family in which he lived. While this believer, whose name, like that of many men and women of the country, is Jesùs, was residing there, his mother-in-law died, firmly refusing to see a priest, although all the neighbors combined to compel her to consent. As she persisted, all turned against the husband, with the exception of his host, a man named Ciriaco López. This Ciriaco was one of the prominent men in the place, poor but relatively well-to-do. He helped Don Jesùs bury his dead, and protected him for some time from the wrath of the people of the village.

"Unable to find any employment, Don Jesùs soon moved to another village, leaving a Bible and many tracts with Don Ciriaco. Last winter the latter, desiring to know more of the gospel, and especially to have his children taught it, persuaded Don Jesùs to come and live with him, again loaning him money to buy wool, hiring a loom for him, and practically supporting him. For some time the Bible was read there almost continually, and quite a number were in the habit of dropping in daily to listen and to question. The town authorities have their office in a room in the same house, separated from the living-room only by a partially closed-up doorway. In this way the town clerk became interested and many who came on business heard the Word of Life.

"I was much interested in the work, especially as it was so completely spontaneous, and I began to have hopes that it might be suffered to grow uninterruptedly, though I well knew there were bitter enemies. These believers begged me to send them a preacher, but I refused, as I was convinced that such a measure would result principally in stirring up the fanatical element and thus frightening away some of the interested ones. I urged them to go on as they were, and try to form a little band of firm believers, promising to help them later. At about the same time Don Ricardo, our worker in Chapala, ten miles distant, began of his own accord to visit them and to hold meetings for prayer with them."

PERSECUTION BEGUN.

"Soon I began to hear of threats and insults and fears for the future. There was much reason for such fears, as the chief officer of the place was a fanatical and ignorant man, who could hardly read or write, and who was a mere puppet in the hands of the principal liquor-seller in the village. This latter was a thoroughly bad man and 'religious' in proportion. He had a grudge against Don Ciriaco because the latter had successfully used his influence to prevent the former from getting an office which he desired. Matters were the more complicated because this liquor-seller was a relative of the officer in command of the detachment of troops stationed in that district. In March, Ciriaco and his friends were in hiding for several days here in the city, to avoid being taken off in a *cuerda*.

"A word about these cuerdas. Once in a while, frequently of late, a secret order is sent out from headquarters and the troops gather up from the villages those who are known as drunkards, thieves, or vagabonds. These are bound together in twos, and then the couples are united by a cord, forming thus a 'chain-gang.' These are then marched away and taken to Yucatan, Lower California, or the islands of the Pacific, and there put at liberty. Very few ever return, and many die before reaching their destination. The danger to these believers consisted in the fact that the lists are made up by the local officials, and there is no indictment, examination, trial, or even a hearing; so that it is very easy for an official to dispose of a rival or an enemy.

"The middle of April Don Jesùs came in one morning saying that Ciriaco was taken the night before and that he

had escaped in the darkness, traveling all night, to give me notice. I went at once to the governor, the commander of the state troops, and in fact to all grades of officers, and was met only by protestations of ignorance, or rather by assurance that I was mistaken. All were very polite and promised to look up the matter at once and remedy any injustice that might have been done. Poor Ciriaco was confined for four days in a perfectly tight and dark room, about ten by fifteen, with six others, with no care whatever, except that his wife was allowed to bring him food. He was then put in the gang and marched away at the rate of twenty-five or more miles per day. Seeing that nothing could be done here, Don Jesùs and another friend started off to try and overtake the prisoners and see if he could not be ransomed or released by securing a substitute. They overtook the cuerda about 150 miles west from here. Don Jesùs immediately went to the nearest village and demanded justice from the local representative of the federal government. Strange to relate, he obtained it, and Ciriaco was taken from the gang and put into the local prison. I cannot but believe that it was in direct answer to the prayers that were being offered by the brethren for him. After about two weeks, he was sent here, and two weeks later he was released on bail.

"Nor were his trials yet ended. He did not dare return to his home. After much searching he found work here as a hod-carrier, at thirty-one cents per diem. Here he worked faithfully until about three weeks ago, when he was cited before the court. But when he returned to his work the overseer informed him that they did not give employment to those who had to do with the 'Protestant bishop.' Since then he has been unable to get steady work, and only gets along by doing what odd jobs he can find. In all his troubles he has been faithful to his belief, and seems to be growing continually in grace and knowledge. But he and several of his friends are practically banished from their homes, and the little flame of gospel interest that started so brightly has been apparently stamped out."

RECORD OF THE YEAR.

From the annual report of this mission, prepared by Mr. Howland, we give the following extracts: —

"During the year which closed March 31, the church at Guadalajara received nine additions, raising the number from forty-two to fifty-one. The congregation has varied somewhat, decreasing during the summer rains, rising again in the winter until it became larger than ever before. Lately, owing to special exertions on the part of the priests and some other less important causes, the number has diminished somewhat.

"The school was suspended from June to December, owing to the absence of Miss Haskins and of Mrs. Howland. It was opened again in January by the native teacher, Josefa, under the direction of Mrs. Howland, and has continued quite successfully, though the number of pupils has been rather small.

"Our bimonthly paper, *El Testigo*, has been quite successful. We began last year with an issue of four hundred. This number was doubled during the year. We are now printing nine hundred copies. We feel that it really is doing good, and of course it reaches out much more widely than we could hope to do without it. We have received many very kind and hearty praises of the paper.

"In many places and in numerous ways a more friendly spirit is being shown. I have recently been called upon by wealthy and influential people to perform two weddings in public, one of them in our chapel. Also, the children of a wealthy gentleman have attended our Sabbath-school with considerable regularity.

"In Tlajamulco there has been little visible progress. Only one member has been received during the year and there have been several deaths. The school has been very successful. The roll includes over thirty names, with an average attendance of from twenty to twenty-five. At the examinations early in March, the gentle-

man and lady who have charge of the government schools of the place acted as examiners. The mayor and political director, and in fact most of the influential men of the place, were present, and spoke warmly in favor of the school.

"In Chapala the day of mobs and violent opposition seems to have passed and many are now friendly and a few seem interested. Every Sabbath a native preacher holds a simple service in a quiet way, and several are quite regular in their attendance. There has been little change in La Barca, but it is safe to say that there has been progress. The services draw more to the window and more enter. It is impossible to foretell the time when the Lord will permit an ingathering, but we have faith to believe that the day is coming."

North China Mission.

A DEVOTED WOMAN. — THE OUTLOOK IN CHINA.

MR. SMITH, of Pang-Chuang, reports concerning the out-station of Chang Ssu Ma, in which the leader of the Christian force is a woman, of whom he says: —

"She is a Shantung woman, though this, her present home, is in Chihli, sixty-five miles away. She learned to read when she was a girl. She has the true spirit of a Bible-woman, and has been the life of the movement there. One of the women was the victim of severe persecution till last winter, being beaten every time she went to a meeting, to which she was obliged to go altogether by stealth. Her husband was very curious to know what it was that made her at once so obstinate and so much better behaved at home than before, and at length asked her. He was led through her earnestness to become an inquirer, and was baptized at Pao-ting-fu last winter. He had previously told her that it was no business of hers to 'collect religion' for the family, and that if there was anything of that to be done he was the one to do it. This little band have a small sum laid by with which they are hoping to get a little chapel eventually, and we are ready to give them a lift, as we do in other places."

Mr. Stanley, of Tientsin, wrote June 20: —

"I am going to the chapel daily, and have varying audiences. A few days ago I had a man from We Kwe Fu, Honan, one of the far interior points towards which we are looking as a future station. The following day three men were present from central Shansi — a small official, his writer, and servant. Thus we here are reaching away out into the interior, and preparing in some measure for the opening of stations there. But such stations are likely to become more and more difficult to occupy, for there are indications of an organized combination on the part of the gentry and the officials to keep the foreigner out. They are not to be molested or injured in person, but no rentals or sales are to be made to them. We have heard of these combinations, and already they seem to be acting on that line in some places. I presume the Church of Christ will hold on its way all the same, and eventually fulfil its destiny, as promised, of conquering the world for Christ. It was too much to expect that the easy and quiet work of the kingdom should continue when the import of that kingdom began to be apprehended by those holding power and influence in this land of superstition and wickedness. They begin to see that it means the 'turning upside down' of many things, and they are not prepared to see righteousness come to the top, and they, with their squeezing, oppression, and sin, go to the bottom. It is an indication that truth is taking hold, and that Satan is getting alarmed, which means the coming of the kingdom. May the day be hastened."

West Central African Mission.

WE have letters from all the stations of this mission, the last of them bearing date Benguella, July 10. The work is progressing hopefully, and the missionaries are all in good health. There is little, however,

in the communications that calls for publication. Mr. Stover, of Bailundu, writes: —

"Our deacons have been examining candidates for baptism, and holding other special meetings of the church to consider questions relating to the daily walk of the members. So faithful have they been that one person, of whom I have long had serious doubts, took offence and left the compound. It seems that some others had been reproving him, and he had been very angry with them, saying, 'You are not the deacons.' When the deacons took his case in hand, at first he relented, but afterwards he grew more obstreperous and left us. We somewhat expect him back erelong. Where others have been in error they have only had to be reminded of it to recall them to their senses. They have so much to unlearn as well as to learn! We need to be very patient with them and lead them on gently."

Notes from the Wide Field.

AFRICA.

NYASA LAND. — Strangely mixed tidings come from this region. In the midst of all the commotions the missionary work seems to be going forward with vigor. At Bandawe no fewer than eleven hundred and seventy-nine young people were present in the schools at the close of the term, one third of these being girls. There are thirty-eight native teachers at work, and Dr. Laws, of the Scotch Free Church Mission, says that, at the rate the work is going forward, the next generation of the Tonga people would have nearly received a Christian education. Among the Angoni, work was progressing peacefully both in the northern and southern regions. At Chirenji, which is on the road between lakes Nyasa and Tanganyika, the people, though under arms in defence of themselves from the Arab slave-traders, were listening to religious instruction. Dr. Cross says: "Nothing astonished me more than to see over a hundred young people every morning come creeping through the hole in the stockade surrounding the school-room, and beginning the day's lesson."

While there is this zeal on the part of the people, the work of the Arab slave-raiders at the northern end of Nyasa has been most destructive. These raiders have directed their assaults especially against the premises of the African Lakes Company, a philanthropic and commercial enterprise to which we have often referred. The native tribe of N'Konde was attacked on the tenth of April, and the result was a severe wound received by Mr. F. Moir; Mr. John Moir having been previously wounded. The acting vice-consul, Mr. Buchanan, sought in vain to make peace; but when on a mission of peace at the southeastern end of the lake, he was stripped naked and was kept in prison with the Rev. W. P. Johnson, of the Universities' Mission, and the two were released with difficulty, and only after the exaction of a ransom. The agents of the African Lakes Company report the outlook as gloomy. It certainly seems to us, at this distance, as if the British government owed something to this enterprise, established in the interior regions of Africa under its direct authority, and with a virtual promise of support.

THE GARENGANZE. — By our last letters from Bihé we learn that Mr. F. S. Arnot had arrived there on his way to England. A letter written while he was in the Garenganze country, Central Africa, is full of encouragement. The date is June, 1887. Mr. Arnot's health was excellent. Nearly a year had passed since he had touched quinine, or any other home medicines. "You see," he writes, "I am quite a naturalized African — the heat of the sun no more affects my head now than it does the stones. . . . I never felt fresher or more ready for anything." The king, Moshide, near whom

he lives, is, says Mr. Arnot, "a thorough gentleman. The other day he told one of his courtiers that he had one true friend, and that was myself; for in his heart he did not find one single suspicion of me: and I feel very much the same towards Moshide. I have no suspicion of his friendship; he most carefully avoids asking anything of me." On the other hand, Moshide had recently made a good present of cloth to Mr. Arnot, saying that perhaps he might need it to buy corn with, now that the crops were ripe.

The natives were beginning on Sundays to fill Mr. Arnot's little room of fifteen by twenty feet, and to listen with interest to the services he holds. Two lads have been baptized and received to the Lord's table.

THE BASUTOS. — According to the *Journal des Missions*, the French missionary schools among the South African Basutos are in part supported by a government allowance derived from the taxes paid by the Basutos. The taxes being much reduced, owing to the poverty of the people, the school allowance was reduced in proportion. Remonstrances from the missionaries have, however, availed not only to restore, but to increase the allowance; and the chief magistrate, Sir Marshall Clarke, in announcing this good news to the Paris committee, expresses himself as follows: "I assure you that time does not diminish the interest I take in the labors of your missionaries. To their example and advice is in great part due the progress made by the Basutos within the last fifty years, an example and advice to which the perfect disinterestedness of your missionaries and the absence of all political purposes cannot but give great authority." The kind appreciation expressed in these words adds to the joy of the missionaries in seeing, as they trust, the future of their schools thus assured.

THE OGOWE. — The French Mission upon the Ogowe River sends home encouraging news. For more than a year there has been evident progress in the little church at Kangwe, on an island of the Ogowe. Recently, three hundred and seventy-nine candidates have been received into the class for catechumens, and ninety-one persons have entered the church.

THE COMORO ISLES. — According to a communication made to the Geographical Society of Paris, by M. Louis Vincent, French resident at the Comoro, the inhabitants of those isles still practise human sacrifices in order to conjure away the evils which they fear. Thus, at Anjouan, at the approach of French ships, the sultan, by order of an official sorcerer, killed four young slaves, whose blood mingled with seawater would, he said, form an impassable barrier to the strange vessels.

TRADE IN NATAL. — *L'Afrique* reports that the development following the discoveries of gold in South Africa brings profit to the colony of Natal; the railroads now allowing of the transportation of merchandise within a short distance of the Natal frontiers. In 1887 the importations exceeded by a third those of 1885, and the total revenue of the colony is increased in proportion.

TRADE IN WEST AFRICA. — Our West African missionaries have written of a species of caoutchouc now carried from Bihé to the coast which is far better and more easily collected than that formerly exported. Mr. E. W. Parsons, an *attaché* of the West African Telegraph Company, has recently sent to the Royal Geographical Society of London an account of this new caoutchouc. Mr. Parsons thinks it "as pure as possible." Like all the other African caoutchoucs, there are two qualities, one an extract from the plant, the other from its root. Formerly, caravans took eight or nine months to return to the coast with their loads of the ordinary caoutchouc gathered from forest trees; now they come back in about three months, bringing great abundance of this superior article, which commands a high price in the coast market. The matter of connecting the inland regions with the coast by railways, for the easy transport

of merchandise, is now in agitation, and our missionaries feel more and more the great importance of preoccupying the land for Christ, before the inroads of an ungodly civilization begin.

INDIA.

WHY BECOME A CHRISTIAN? — The readers of the *Missionary Herald* will recall an account of the Rev. Dr. Imad-ud-din, given in the Young People's Department of the number for April, 1885, to be found also on page 157 of "Mission Stories of Many Lands." It was a remarkable instance of conversion from Mohammedanism. A striking incident is narrated by an East Indian newspaper concerning this man, which indicates the interest felt by many prominent Moslems in regard to religious matters. *The Punjab News* says: "Recently the Rev. Moulvie Imad-ud-din, D.D., was asked by a rich and influential Mohammedan to come and see him on important business. When he reached the place he was very cordially received and hospitably treated. After some time the business was broached. His host took him into an inner room. There he found about forty Mohammedan gentlemen, including some moulvies and well-to-do influential persons. They carefully shut the door, and having taken every possible precaution against interruption and eavesdropping, they said to him: 'Now you are alone with us and God. We charge you by the living God, to whom you will one day give account, answer our questions truthfully. The Lord judge you if you deceive us.' The Moulvie said, 'God is my witness. Ask, and I will answer truly.' They then said, 'We see you are a man of learning and worth. Why did you become a Christian?' 'For the salvation of my soul,' the Moulvie replied. 'Could you not find salvation in Islam, O brother?' 'No.' 'Tell us why not.'

"Dr. Imad-ud-din then preached Christ Jesus to them. They listened attentively, and only interrupted him now and then to ask pertinent questions. He stayed three days, and each day was spent in converse about the things of Christ. When he left they all showed him great honor, embraced him, and said: 'God bless you and be with you. Now we know that whatever you have done, you have done not for the sake of gain, but with a pure heart, for the sake of what you believe to be truth.'"

INFANT-MARRIAGES. — An important event has recently occurred in India, and one that will have a most favorable bearing upon the social condition of the people of that vast empire. The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant-marriages. This custom is one of the saddest and most productive of misery of any prevailing in India, and the present regulation is that in the future no girls shall be married under the age of fourteen, and no boy under the age of eighteen, unless, prior to the adoption of this law, a contract of marriage had been entered into. These Princes of Rajpootana hold the highest rank in Hindu society, and apart from the authority which they have in their own dominions, the example set by them will have wide influence throughout the whole of India.

POLYNESIA.

WITHDRAWAL OF THE FRENCH FROM THE NEW HEBRIDES. — After years of negotiation on the part of missionary societies interested in the islands of the southern seas, the British and French governments have united in forming a protectorate which shall leave these islands independent, subject only to the oversight of this protectorate. The French troops were withdrawn from the New Hebrides on the fifteenth of last March, but not without some difficulty. A collision took place between the soldiers and the natives, during which one of the chief men was shot. The Free Church of Scotland, which has special interest in this group of islands, is not hopeful of a successful maintenance of this protectorate.

RAROTONGA MISSIONARIES. — This island of Rarotonga, which has in such a wonderful way provided missionaries for New Guinea, is still keeping up its record of devotion to the missionary work. An appeal to the churches on that island for reënforcements is never made in vain. Though their brethren are made martyrs, more than enough helpers immediately volunteer to fill their places. The last report comes that six native teachers of New Guinea had just been ordained at Rarotonga. They were fully equipped, and were to leave for New Guinea in September by the *John Williams*.

GERMANS IN SAMOA. — About a year ago the German government, on account of some thieving from German plantations in Samoa, demanded of King Malietoa a fine of $13,000, to be paid on the next day. No delay was allowed, though asked for, and the king, in order to prevent bloodshed, gave himself up to the Germans. He was deposed and transported to the Cameroons in Western Africa. His former teacher, Dr. Turner, has written him and has received a reply, in which the king thanks him for his comforting words, and especially for his book of Scripture comments. He says the officials have treated him kindly, but there is fever there, and the climate is bad for him. He does not know when he shall be released; and, indeed, his rival chief on Samoa has been made king in his place. But Malietoa writes as a Christian man, humble and patient, and concludes his letter with the prayer: "May we all be blessed by the love of Jesus!" A still later report says that Malietoa has been brought to Hamburg where he is detained as a state prisoner.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the approaching Annual Meeting of the Board: that God would guide in the counsels of His people, and that He who came at Pentecost may so manifest his presence in the assembly that, even beyond former gatherings, it may be an occasion of spiritual power.

ARRIVAL AT STATION.

August 20. At Constantinople, Rev. T. A. Baldwin and wife.

DEPARTURES.

August 30. From San Francisco, Rev. William S. Ament and wife, to rejoin the North China Mission at Peking; Miss Lizzie B. Pierson, to labor as heretofore at her own charges with her brother at Paotingfu; Rev. Henry Kingman, who joins the North China Mission at Peking; Miss Anna M. Vetter, of Kansas, to join the Shansi Mission; also, Rev. Lyman P. Peet, son of the late Rev. Lyman B. Peet, of China, to join the Foochow Mission.

September 8. From Boston, Rev. C. H. Wheeler, D.D., and wife, returning to Harpoot, Eastern Turkey, accompanied by Miss Alice Heald, of Grinnell, Iowa, who joins the Eastern Turkey Mission; Mrs. Caroline E. Farnsworth, returning to Cæsarea, Western Turkey, accompanied by Miss Mary E. Brewer, of Grinnell, Iowa; Mrs. J. L. Coffing, returning to the Central Turkey Mission at Hadjin; also, Mr. Robert McCullough, of Rondout, New York, to join the Marathi Mission at Ahmednagar.

September 11. From New York, Rev. Charles S. Sanders, returning to the Central Turkey Mission.

ORDINATIONS.

August 13. At Auburndale, Mass., Mr. Henry Kingman, son of the late Abner Kingman, Esq. long a member of the Prudential Committee, under appointment to the North China Mission.

September 12. At Buckingham, Conn., Mr. H. D. J. Gardner, under appointment to the Zulu Mission.

MARRIAGE.

July —. At Kyoto, Japan, Rev. J. D. Davis, D.D., to Miss Frances Hooper, both of the Japan Mission.

DEATHS.

July 20. At Marash, Turkey, Rev. Tillman C. Trowbridge, LL.D., President of Central Turkey College. (See page 424.)

July 15. At the Western Hills, near Peking, China, Chauncey Ellsworth Goodrich, infant son of Rev. and Mrs. Chauncey Goodrich, aged 1 year and 6 months.

August 13. At Satara, Western India, Rev. J. W. Sibley, of the Marathi Mission. (Further notice next month.)

August 28. At Guadalajara, Western Mexico, Margaret B., daughter of Rev. Mr. and Mrs. John Howland, aged 17 months.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Revival of Hinduism in Southern India. (Pages 415–438.)
2. The Doshisha, or Training School, at Kyoto. (Page 440.)
3. The churches at Shikoku, Japan. (Page 441.)
4. Items from China. (Page 445.)
5. Persecution in Mexico. (Page 442.)
6. Persecution and growth in Western Turkey. (Page 434.)
7. A Boys' School in Eastern Turkey. (Page 436.)
8. Disaster and poverty in Central Turkey. (Page 435.)
9. Moravian Missions of to-day. (Page 421.)

Donations Received in August.

MAINE.

Aroostook county.
Island Falls, Cong. ch. and so. 10 00
Patten, Cong. ch. and so. 15 00
Sherman, Washburn Memorial Church, 7 40——32 40
Cumberland county.
Auburn, C. W. L. 1 00
Portland, 2d Parish ch., Daniel Choate, 5 00
Saccarappa, Cong. ch. and so. 46 31
Scarboro, Cong. ch. and so. 14 32
So. Freeport, Rev. Horatio Ilsley, 5 00
Woodford's, Cong. ch. and so. 10 00——81 63
Hancock county.
Ellsworth, Cong. ch. and so. 65 15
Kennebec county.
Waterville, Cong. ch. and so. 15 00
Winthrop, Cong. ch. and so. 12 00——27 00
Lincoln and Sagadahoc counties.
Edgecomb, Cong. ch. and so. 19 50
Phipsburg, Cong. ch. and so. 8 00——27 50
Oxford county.
Bethel, 2d Cong. ch. and so. 16 00
Penobscot county.
Bangor, Cen. Cong. ch. and so. 75 00
Brewer, 1st Cong. ch. and so. 14 98
Medway, A friend, 25 00——114 98
Somerset county.
Norridgewock, Cong. ch. and so. 45 00
Union Conf. of Ch's.
Waterford, 1st Cong. ch. and so. 6 43
Washington county.
Robbinston, Cong. ch. and so. 10 00
York county.
Alfred, Cong. ch. and so. 12 27
Kennebunk, Union Cong. ch. and so. 26 75
Wells, 1st Cong. ch. and so. 12 25——51 27
477 50

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
E. Sullivan, A. C. Ellis, to const. with other dona. Louisa H. Norton, H. M. 25 00
Jaffrey, Cong. ch. and so., 21.21; East Cong. ch. and so., 21, 42 21
Keene, 1st Cong. ch. and so. 52 89
Rindge, Cong. ch. and so. 4 55
Walpole, 1st Cong. ch. and so. 51 00
Winchester, Cong. ch. and so. 27 80——203 45
Coös county.
Dalton, Cong. ch. and so., 10; Mrs. Nancy K. Stone, for Cen. Africa, 5; Rev. J. P. Stone, for China, 5, 20 00
Grafton county.
Hanover, Dartmouth Coll. ch., 50; Rev. Henry E. Parker, D.D., 50, 100 00
Lyme, Cong. ch. and so. 24 00
Orford, West Cong. ch. and so. 15 16——139 16
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst Cong. ch. and so. 27 15
Bennington, Cong. ch. and so. 7 50
Hollis, Cong. ch. and so. 16 25
Hudson, Cong. ch. and so. 7 00
Manchester, Mrs. Harriet P. French, 5 00
Peterboro', Union Evan. ch. and so. 37 00
Wilton, 2d Cong. ch. and so. 22 00——121 90
Merrimac county, Aux. Society.
Boscawen, Cong. ch. and so. 11 00
Concord, G. McQuesten, 10; X, 5, 15 00
Franklin, Cong. ch. and so. 25 00
Tilton, 1st Cong. ch. and so. 60 00
Warner, Cong. ch. and so. 10 00——121 00
Rockingham county.
Brentwood, Cong. ch. and so. 7 47
East Derry, 1st Cong. ch. and so. 30 40
Exeter, 1st Cong. ch. and so. 2 00
Greenland, Cong. ch. and so. 86 25
Plaistow and No. Haverhill, Mass., Cong. ch. and so. 180 61
Seabrook and Hampton Falls, 1st Cong. ch. and so. 9 00——315 73
Strafford county.
Centre Harbor, Cong. ch. and so. 5 50
Rochester, Cong. ch. and so. 75 00
Sanbornton, Cong. ch. and so. 4 50——85 00
Sullivan county Aux. Society.
Croyden, Cong. ch., Mrs. Morse, 50
500 00
1,506 76

Legacies. — Milford, Lydia H. Frost, by David Heald, Ex'r, 500 00

2,006 76

VERMONT.

Addison county.
- Cornwall, Mary Ann Mead, 5 00
- New Haven. Cong. ch. and so., to const. Rev. W. B. HAGUE, H. M., 81.75; Eliza Meacham, special, 15, 96 75—101 75

Bennington county.
- Bennington, Income Norton Hubbard Scholarship for Ahmednagar Theol. Sem'y, by Mrs. C. H. Hubbard, 40 00
- Manchester, Cong. ch. and so. (of wh. Samuel G. Cone, 25), 153 12—193 12

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- St. Johnsbury, So. Cong. ch. and so., 89.53; Mrs. Horace Fairbanks, 100; A friend of missions, 10; Rev. G. F. Morse, A thankoffering, 10, 209 53
- St. Johnsbury Cen., 1st Cong. ch. and so. 6 00—215 53

Chittenden county.
- Burlington, College St. Cong. ch. and so. 100 00
- Jericho, 2d Cong. ch. and so. 22 00
- Richmond, Cong. ch. and so., 30; Friends, 12, 42 00
- Williston, Cong. ch. and so. 21 66—185 66

Franklin co. Aux. Society. C. B. Swift, Tr.
- Georgia, Cong. ch. and Sab. sch. (of wh. 35 for work of Rev. A. W. Clark), 48 00

Grand Isle county.
- South Hero, Cong. ch. and so. 23 50

Lamoille county.
- Johnson, Cong. ch. and so. 10 00
- Stowe, Cong. ch. and so. 66 85—76 85

Orange county.
- Chelsea, 1st Cong. ch. and so. 6 48
- Newbury, 1st. Cong. ch. and so., to const., with other dona., JOHN R. WEED, H. M. 84 65
- Strafford, Cong. ch. and so. 61 00—152 13

Orleans county.
- Greensboro, Cong. ch. and so. 52 50
- Newport, Cong. ch. and so. 12 75
- No. Craftsbury, Cong. ch. and so., 15.50; Rev. John Fraser, 25, 40 50
- Westfield, Cong. ch. and so. 3 00—108 75

Rutland county.
- Danby, Cong. ch. and so., 3.50; Rev. Moses Patten and wife, 20, 23 50
- Middletown Springs, Cong. ch. and so. 15 00
- Rutland, Cong. ch. and so., to const. JOHN W. ROSS, H. M. 100 00—138 50

Washington county Aux. Soc. G. W. Scott, Tr.
- Barre, Cong. ch. and so. 48 00
- Berlin, Cong. ch. and so. 22 60
- Northfield, Cong. ch. and so. (of wh. 8.75 for Japan), 32 52—103 12

Windham county Aux. Soc.
- Bellows Falls, Cong. ch. and so. 121 65
- Brattleboro, Cen. Cong. ch. and so., A friend, 2 00
- Saxton's River, Cong. ch. and so. 40 00
- W. Townshend, Cong. ch. and so., 12.70; L. J. Boynton, 40, 52 70—216 35

Windsor county.
- Norwich, N. R. Nichols, 10 00
- Springfield, Cong. ch. and so. 6 24
- Woodstock, Cong. ch. and so. 299 27—315 51
- ———, S. E 10 00

1,388 77

Legacies. — Essex, Nathan Lathrop, by S. G. Butler, Ex'r, 33 00

1,921 77

MASSACHUSETTS.

Berkshire county.
- Alford, Cong. ch. and so. 28 60
- Hinsdale, Cong ch. and so. 61 10
- Lee, 1st Cong. ch. and so., m. c., 77.34; Gents' Assoc., 822.66, 900 00
- Sheffield, Cong. ch. and so. 9 70
- Southfield, Cong. ch. and so. 12 06
- Stockbridge, A lady friend, 5 00
- West Stockbridge, Village Cong. ch. and so., add'l, 10 00
- West Stockbridge, Cen. Cong. ch. and so. 1 46—1,027 92

Bristol county.
- East Taunton, Cong. ch. and so., m. c. 2 00

Brookfield Association.
- Gilbertville, Cong. ch. and so. 62 09
- North Brookfield, 1st Cong. ch. and so., to const. Rev. CHARLES S. MILLS, H. M., 100; do., "Mrs. H. M. N.," 20, 120 00
- Ware, The family of the late William Hyde, 1,000 00
- Warren, A friend, 1 00—1,183 09

Essex county.
- Andover, West Cong. ch. and so. 50 00
- Beach Bluff, "N. E. M." 10 00—60 00

Essex county, North.
- Haverhill, Mrs. Gyles Merrill, 50; Rev. E. G. Stone, 5, 55 00
- Newburyport, Prospect-st. ch., to const. MARY Q. BROWN, SUSAN N. BROWN, and DANIEL C. WORCESTER, H. M., 382.05; Whitefield, Cong. ch. and so., 20.16, 402 21—457 21

Essex county, South.
- Beverly, Dane-st. Cong. ch. and so., m. c. 8 02
- Boxford, 1st Cong. ch. and so. 45 27
- Rockport, 1st Cong. ch. and so., add'l, 5 00
- Salem, A deceased friend, 45 00
- West Boxford, Cong. ch. and so. 12 52—115 81

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Erving, Cong. ch., 3.52; Rev. Ira A. Smith, 5, 8 52
- Greenfield, 2d Cong. ch. and so., to const. Rev. HENRY HYDE, H. M., 58.07; 1st Cong. ch. and so., 20.55, 78 62
- South Deerfield, Cong. ch. and so., to const. Rev. JOHN COWAN, H. M. 90 60
- Wendell, Cong. ch. and so. 10 00
- West Hawley, Cong. ch. and so. 15 00—202 74

Hampden co. Aux. Society. Charles Marsh, Tr.
- Chicopee, 2d Cong. ch. and so. 36 83
- Holyoke, 1st Cong. ch. and so. 18 75
- Longmeadow, Cong. ch. and so. 92 49
- So. Hadley Falls, Cong. ch. and so. 15 75
- Springfield, Rev. Edw. Clark, 10; A friend, 5, 15 00
- Westfield, Income Norman T. Leonard scholarship for student in Eastern Turkey, 55; H. Holland, 4, 59 00
- West Springfield, Ashley School and Charitable Fund, 139 60—377 42

Hampshire co. Aux. Society.
- Amherst, College ch., m. c., 56.43; So. Cong. ch. and so., 8.75; Mrs. J. C. Bryant, 10; C., "Tithes," 2.50, 77 68
- Cummington, Village Cong. ch. and so. 20 85
- Easthampton, Rev. A. M. Colton, 5 00
- Granby, Cong. ch. and so. 75 00
- Greenwich, Cong. ch. and so. 45 58
- Hadley, 1st Cong. ch. and so. 25 00
- Northampton, Edwards ch. Benev. Society, 134.81; Mrs. C. H. Ladd, 25, 159 81
- Southampton, Cong. ch. and so. 60 00
- South Hadley, 1st Cong. ch. and so. 22 25
- Westhampton, Cong. ch. and so. 27 16—518 33

Middlesex county.
- Auburndale, Cong. ch. and so., 130.11; H., 20; H. N. B., 5; Arthur S. Cooley, 25 cents, 155 36

Framingham, So. Cong. ch. and so. 216 60
Lincoln, 1st Cong. ch. and so. 115 75
Lowell, J. Skilton, 20 00
Marlboro, M. E. ch. 5 55
Melrose, Cong. ch. and so. 5 15
Natick, 1st Cong. ch. and so. 100 00
Newton Centre, A friend, 10 00
Stoneham, Samuel I. Bryant, 9 00
West Newton, 2d Cong. ch. and so. 108 45
Winchester, 1st Cong. ch. and so. (of which interest on legacy of D. N. Skillings, 200), 302 47--1,048 33

Middlesex Union.
Fitchburg, Rollstone Cong. ch. and so., to const. SAMUEL N. WESTON, H. M., 100; Mary E. Fox, 5, 105 00
Lancaster, Cong. ch. and so., 55.55; ——, 50, 105 55
Townsend, Cong. ch. and so. 20 57——231 12

Norfolk county.
Beechwood, Cong. ch. and so. 2 33
Braintree, 1st Cong. ch., m. c., 5.79; Storrs Ladies' For. Miss'y Society, with other dona. to const., SUSANNA N. THAYER, H. M., 50, 55 79
Foxboro, Cong. Sab. sch. for Harpoot College, care Dr. Wheeler, 25 00
Millis, Cong. ch. and so., 15.85; J. Flanders, 5, 20 85
Quincy, Evan. Cong. ch. and so. 15 00
Randolph, Two friends, 20 00
So. Weymouth, 2d Cong. ch. and so. 27 50
W. Medway, 2d Cong. ch. and so. 2 00
Wollaston, Cong. ch. and so. 13 45——181 92

Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. and so., 52.50; Francis W. Tappan, 5, 57 50
Mattapoisett, Mrs. P. G. Hubbard, 1; B. Q., 1, 2 00
New Bedford, Cong. ch. and so. 55 59——115 09

Plymouth county.
Cochesett, Mrs. H. W. Leach, 7 00
Kingston, Mayflower Cong. ch. and so. 40 00
Middleboro, Central Cong. ch. and so. 131 95——178 95

Suffolk county.
Boston, Park-st. ch., T. T. H., *extra*, 1,200; Winthrop ch. (Charlestown), 215.68; 2d ch. (Dorchester), (of wh. 100 for work of Rev. C. H. Wheeler, and 10 for Hadjin ch.), 201.65; Brighton Evan. ch., 139.53; Eliot ch., 134.74; Central ch. (Jamaica Plain), 100; Shawmut ch., 49.85; Union ch., m. c., 8.30; Mt. Vernon ch., 1; G. Fuller, 2; Hollis Moore Memo. Trust, by E. K. Alden, Res. Legatee (for books for Cesarea, 11.85; for Pasumalai Sem., 300), 311.85, 2,364 60
Revere, 1st Cong. ch. and so. 36 53--2,401 13

Worcester county, North.
Ashburnham, 1st Cong. ch. and so., 22; C. M. Proctor, 5, 27 00

Worcester co. Central Ass'n. E. H. Sanford, Tr.
Worcester, Philip L. Moen, 500; Mrs. Mary E. Gough, 50, 550 00

Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Millbury, 2d Cong. ch. and so., to const. HENRY W. SWEETSER, H. M., 100; C. E. Hunt, 10, 110 00
Uxbridge, John Williams, 110 00
Whitinsville, Cong. ch. and so. 1,775 56--1,895 56

10,573 62

Legacies. — Amherst, Mrs. Achsah Smith, by E. W. Clark, Ex'r, 150 00
Amherst, Miss Mary Clark, by E. W. Clark, Ex'r, 150 00
Marblehead, Mrs. Hannah Reed, by Henry Hill, Trustee, 5,000 00
Winchester, Mrs. Harriet N. Jackson, by A. C. Tenney, Ex'r, 200 00--5,500 00

16,073 62

RHODE ISLAND.

Barrington, Cong. ch. and so. 168 87
Bristol, 1st Cong. ch. and so. 61 01
Newport, United Cong. ch. (of wh. from T. T., 100), to const. ERASTUS P. ALLAN, H. M. 275 00
Pawtucket, William H. Tolman, 3 00
Pawtuxet, Mark A. Herrick, 10 00
Providence, Union Cong. ch. and so., 1,376.87; Beneficent Cong. ch. and so., of wh. 1 for India, 181.18; Pilgrim Cong. ch. and so., 86.87; ——, 200; Wm. R. Talbot, 10, 1,854 92--2,372 80

CONNECTICUT.

Fairfield county.
Danbury, 1st Cong. ch. and so. 155 18
Darien, Cong. ch. and so. 29 00
Greenwich, A. 50 00
Norwalk, 1st Cong. ch. and so. 100 00
Sherman, Cong. ch. and so. 17 03
Southport, Cong. ch. and so., to const. Rev. WM. HOWELL TAYLOR, Mrs. E. B. MONROE, and WARREN G. WATERMAN, H. M. 343 00
Stratford, Cong. ch. and so. (of wh. m. c., 16), 70; Oronoque, m. c., with other dona., to const. FRANCIS A. CURTIS, H. M., 6, 76 00——770 21

Hartford county. W. W. Jacobs, Tr.
Canton Center, Cong. ch. and so. 22 50
Farmington, Henry D. Hawley, 50 00
Granby, Wm. Dewey, 20 00
Hartford, Roland Mather, 500; Geo. Dustan, 20, 520 00
So. Glastonbury, Cong. ch. and Sab. sch., 7.83; H. D. Hale, to const. Rev. MARCUS BURR, H. M., 50, 57 83
So. Windsor, 1st Cong. ch. and so. 16 75——687 08

Litchfield county. G. M. Woodruff, Tr.
Barkhamsted, Cong. ch. and so. 2 00
Canaan, Pilgrim Cong. ch. and so. 11 12
Milton, Cong. ch. and so. 10 55
Norfolk, Cong. ch. and so., to const. Rev. JOHN DEPEU and Mrs. MAY CHILDS DEPEU, H. M. 310 48
North Cornwall, Cong. ch. and so. 80 00
Plymouth, Mrs. J. M. Wardwell, 40 00
Salisbury, Cong. ch. and so. 49 42
Thomaston, Cong. ch. and so. 30 16
Torringford, A friend, 1 00
Winchester, Cong. ch. and so. 22 38——557 11

Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so. 15 08
Durham, Cong. ch. and so. 16 42
E. Haddam, 1st Cong. ch. and so. 68 10
E. Hampton, 1st Cong. ch. and so. 30 00
Hadlyme, Cong. ch. and so. 12 00
Westbrook, Cong. ch. and so. 2 00——143 60

New Haven co. F. T. Jarman, Agent.
Birmingham, Geo. W. Shelton, 5 00
Guilford, 3d ch., A friend, for Mexico, 1 00
Meriden, 1st Cong. ch. and so., to const. CHARLES H. PINKS and JOHN LEDDELL, H. M. 250 00
New Haven, J. L. E., 30; J. M. B. Dwight, 13; Miss H. S. Foster, 5; Miss C. H. Foster, 5, 53 00
North Madison, Cong. ch. and so. 40 00——349 00

New London co. L. A. Hyde and H. C. Learned, Trs.
Franklin, Cong. ch. and so. 8 00
Griswold, Cong. ch. and so., to const., with other dona., HENRY RICHARD BUCK, H. M. 51 00
New London, 1st Ch. of Christ, m. c., to const., with other dona., GEO. WHITTLESEY, H. M. 11 22
Niantic, Cong. ch. and so. 10 56
No. Stonington, Cong. ch. and so. 133 00
Norwich, Park Cong. ch. and so. 4,185 77
Preston City, Cong. ch. and so. 21 75--4,421 30

Tolland county. E. C. Chapman, Tr.
Bolton, Cong. ch. and so. 48 31
Hebron, 1st Cong. ch. and so. 30 65
Somersville, Cong. ch. and so. 21 22

Stafford Springs, A friend,	1 00	
West Stafford, Cong. ch. and so.	7 25	—108 43
Windham county.		
Hampton, "Thank-offering" for add'l work,	5 00	
Plainfield, 1st Cong. ch. and so.	39 61	
Scotland, Cong. ch. and so.	34 00	
Thompson, Cong. ch. and so.	22 85	
Windham, Cong. ch. and so.	16 63	—118 09
		7,154 82
Legacies. — Huntington, Noah Baldwin, by W. S. Downs, Adm'r,		400 00
		7,554 82

NEW YORK.

Belmont, L. A. Hickok, for W. C. Africa,	200 00	
Binghamton, Rev. Wm. T. Doubleday,	5 00	
Brooklyn, Ch. of the Pilgrims, "J. L. P.," 50; Two friends, 15,	65 00	
Camden, Cong. ch.	35 00	
Canaan 4 Cor., Cong. ch.	15 52	
Canastota, S. E. Johns,	10 00	
Clifton Springs, W. W. Warner,	15 00	
Cohoes, Mrs. Mary E. Clark,	22 00	
Crown Point, 1st Cong. ch.	31 56	
East Otto, Cong. ch.	3 50	
Franklin, 1st Cong. ch.	37 20	
Fredonia, C. P. Hubbard,	10 00	
Gaines, Cong. ch.	10 33	
Gasport, Cong. ch. (of wh. for Turkey), 1.60,	5 94	
Jamestown, Rev. W. D. Henry,	5 00	
Lisbon, 1st Cong. ch.	1 00	
Miller's Place, Mt. Sinai Cong. ch.	9 00	
Mineville, F. L. Reed,	25 00	
Newark Valley, Cong. ch.	45 35	
New York, Pilgrim Cong. ch. (add'l), Two friends, 10; Z. Stiles Ely, 1,000,	1,010 00	
Parma Centre, Wm. B. Newton,	5 00	
Perry, Estate of Simeon R. Barber, by M. A. Barber, in part,	100 00	
Plattsburg, A friend, by Rev. E. A. Lawrence, for work of Dr. Chester, Dindigul,	20 00	
Port Leyden, Cong. ch.	8 00	
Rochester, Mt. Hor Missionary Friends, for Miss Bush,	5 00	
Rushville, Cong. ch.	10 02	
Schroon Lake, 1st Cong. ch.	14 00	
Syracuse, Plymouth Cong. ch., 38.12; A friend, by Rev. E. A. Lawrence, for work of Dr. Chester, Dindigul, 20,	58 12	
Upper Jay, Benjamin Wells and daughter,	3 00	
Waterville, Cong. ch. (Welsh),	6 42	
W. Bloomfield, Cong. ch.	55 00	—1,845 96
Legacies. — Batavia, Phineas L. Tracy, add'l, by John F. Lay, Trustee,		180 00
		2,025 96

PENNSYLVANIA.

Harrisburgh, Edith N. and Robert B. White,	2 00	
Philadelphia, Charles W. Sparhawk,	20 00	
Pittsburgh, 1st Cong. ch.	34 39	
Sharon, Cong. ch.	10 00	—66 39

NEW JERSEY.

Beverly, Rev. R. Taylor, D.D.	25 00	
Montclair, 1st Cong. ch. m. c.	40 93	
Newark, Belleville-ave. Cong. ch., 74.84; Mrs. Frances E. Ufford, 5; "A. Y.," 3,	82 84	
Summit, Central Presb. ch. (of wh. 50 for helper, care Rev. D. Z. Sheffield, Tung-cho, China),	100 00	—248 77

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,		100 00

TENNESSEE.

Knoxville, Pilgrim Cong. ch.		12 00

TEXAS.

Austin, Tillotson Ch. of Christ,		5 00

OHIO.

Austinburg, 1st Cong. ch.	13 60	
Burton, A friend,	5 00	
Cleveland, Bethlehem (Bohemian) Cong. ch., add'l,	4 50	
Evansport, Mrs. H. C. Southworth,	5 00	
Freedom Cong. ch.	9 67	
Lorain, Cong. ch., 30.75; Dying thank-offering of late Mrs. A. D. Barber, 50,	80 75	
Oberlin, J. B. Clarke,	3 00	
Ruggles, Cong. ch.	44 20	
Syracuse, Rev. William Edwards,	4 00	
Tallmadge, Cong. Sab. sch., for Miss Maltbie, Samokov, for Sab. sch. room,	15 00	
Wellington, Cong. ch., to const. Mrs. J. H. DICKSON, H. M., 100; J. S. Case, 10,	110 00	
Wauseon, Cong. ch.	15 05	
W. Andover, Cong. ch.	8 35	
W. Clarksfield, W. H. Winans,	1 00	
	319 12	
Less ack'l in September *Herald* from Norwalk,	12 00	—307 12

ILLINOIS.

Alton, Cong. ch.	27 37	
Beecher, Cong. ch.	10 00	
Byron, Cong. ch.	10 40	
Chicago, 1st Cong. ch., 92.48; New Eng. Cong. ch., 63.21; Millard-ave. Cong. ch., 50; U. P. Cong. ch. mon. con. 6.52; dona., Friend, 3; N. E. C., 100; Rev. Henry Willard, 30,	345 21	
Creston, Cong. ch.	28 65	
Galesburg, 1st Cong. ch.	80 00	
Geneva, C. H. Beers,	200 00	
Joliet, Rev. S. Penfield,	10 00	
Lake Forest, Rev. W. A. Nichols,	10 00	
Oak Park, S. J. H.	50 00	
Olney, Mrs. C. Hollister,	4 00	
Peoria, Rev. A. A. Stevens,	5 00	
Rockford, Thos. D. Robertson,	100 00	
Rollo, Cong. ch.	4 68	
Rutland, Rev. L. Taylor,	5 00	
Shabbona, Cong. ch., to const. C. M. QUILHOT, H. M.	100 00	
Summer Hill, Mary Schwartz,	5 00	
Thomasboro, "R."	3 00	
———, A friend,	25 00	—1,023 31

MICHIGAN.

Allendale, Cong. ch.	4 35	
Ann Arbor, A friend, with other dona., to const. WILLIAM L. PAGE, H. M.	75 00	
Banks, Cong. ch.	10 60	
Columbus, Cong. ch.	13 52	
Detroit, 1st Cong. ch., to const. Mrs. GEORGE WINTER, MAY C. MALLORY, and Mrs. ELIZA W. CHAMBERLAIN, H. M.	332 68	
Eastport, Cong. ch.	1 75	
Freeport, Cong. ch.	4 00	
Hillsdale, Mary Smith,	5 00	
Ithaca, Rev. and Mrs. A. H. Norris,	10 00	
Laingsburgh, Cong. ch.	3 25	
Lansing, Cong. ch.	50 00	
Portland, Cong. ch.	48 20	
Port Sanilac, 1st Cong. ch.	4 78	
St. Joseph, By Rev. J. V. Hickmott,	75 00	
Traverse City, A friend,	5 00	
Union City, 1st Cong. ch.	96 36	
Vernon, 1st Cong. ch.	5 00	
Wacousta, Oscar Hart,	20 00	—764 49

WISCONSIN.

Boscobel, Cong. ch.	5 00	
Brandon, Cong. ch.	30 00	
Darlington, Cong. ch.	38 20	
Hammond, Cong. ch.	10 00	
Hartford, Cong. ch.	30 00	
Hartland, Cong. ch.	10 00	
La Crosse, T. B. Lawrence, for medical work of Dr. D. M. B. Thom. Mardin, Turkey,	25 00	
Lake Mills, Cong. ch.	2 15	
Leeds, Cong. ch.	12 25	
Menasha, E. D. Smith,	250 00	
Milwaukee, Edward D. Holton,	100 00	
Racine, Welsh Cong. ch.	10 50	
Raymond, Cong. ch.	5 00	
Springvale, Cong. ch.	15 30	
Waupun, Cong. ch.	27 50	
Wauwatosa, Cong. ch.	48 57	
West Salem, Cong. ch.	32 00	
West Superior, G. L. Percy,	1 00—652 47	

IOWA.

Belle Plain, Cong. ch.	10 00	
Davenport, Ger. Cong. ch., 11; Edwards Cong. ch., 10.70,	21 70	
Glenwood, A friend, for theo'l students in Japan,	10 00	
Lakeside, Cong. ch.	2 00	
Miles, Cong. ch.	11 30	
Ogden, Rev. D. D. Tibbets,	10 00	
Pleasant Prairie, Cong. ch.	3 75	
Sherrill's Mound, Cong. ch.	4 50	
Tabor, Cong. ch.	2 00—75 25	
Legacies.— Des Moines, Mrs. Harriet L. Rollins, add'l,	2,587 50	
	2,662 75	

MINNESOTA.

Austin, Cong. Union ch.	22 25	
Freeborn, Cong. ch.	3 50	
Granite Falls, Cong. ch.	2 38	
Minneapolis, Pilgrim Cong. ch., 66.50; Plymouth Cong. ch., 30.50; 1st Cong. ch., 13.50,	110 50	
Northfield, 1st Cong. ch.	133 45	
Owatonna, Cong. ch.	22 04	
Pelican Rapids, Cong. ch.	2 00	
St. Paul, A. C. Anderson,	25 00—321 16	

KANSAS.

Atwood, Rev. C. B. Taylor,	10 00	
Council Grove, Cong. ch., m. c.	7 00	
Emporia, Welsh Cong. ch.	10 00	
Larned, Miss F. H. Locke,	5 00	
Russell, Cong. ch.	7 30—29 30	
Legacies.—Larned, H. E. Boardman, by Mrs. S. C. Boardman, Ex'x,	110 00	
	139 30	

NEBRASKA.

Beatrice, 1st Cong. ch., 10.77; R. C. Hoyt, 5,	15 77	
Fairfield, Rev. R. R. Williams,	5 00	
Milford, Cong. ch.	5 00	
Princeton, Ger. Cong. ch.	6 00	
Rising City, 1st Cong. ch.	31 19	
South Bend, Cong. ch.	5 00	
Waverly, Cong. ch.	15 90	
York, Cong. ch.	36 00—115 89	

CALIFORNIA.

Coronado, E. F. French,	10 00	
Lugonia, 1st Cong. ch., 37.85; C. H. Lathrop, 10,	47 85	
Oakland, Plymouth-ave. Cong. ch.	12 45—70 30	

DAKOTA TERRITORY.

Clark, Cong. ch.	5 75	
Melville, Cong. ch.	3 51—9 26	

WASHINGTON TERRITORY.

Houghton, Cong. ch.	6 30

DOMINION OF CANADA.

Province of Quebec, Ayer's Flats, Rev. L. P. Adams,		4 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Mapumulo, m. c.	11 22	
England, Chigwell, Miss S. Louisa Ropes,	75 00	
Japan, Kobe, Rev. DeWitt C. Jencks,	184 40	
Prussia, Breslau, Friends through Pastor Becker, for Japan (20 marks),	4 75	
Scotland, Helensburg, Income, Legacy of Dr. Hugh Miller, for Ahmednagar Theo'l Sem'y,	82 28—357 65	
Turkey, Bitlis (£5 4s. in September *Herald* should have been £ T. 4= $17.60).		

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Harriet W. May, Boston, *Assistant Treasurer.*

For several missions in part,	8,488 92	
For Girls' Sch. building, Cæsarea, Turkey,	5,500 00	
For Girls' Sch., Marsovan, Turkey,	2,200 00	
For two day-schools in Spain,	360 00	
For land for Girls' School, Adana, Turkey,	500 00	
For boarding pupils in Miss Keyes' sch., Chihuahua, Mex.	60 00	
For housekeeping outfit, Misses Cole, Matthews, and Keyes (225), and for an organ for Miss Crosby (78.30),	303 30—17,412 22	

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 4,000 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

Amount ack'd in August *Herald* (300) for salary of Miss A. A. Palmer, under head of *Morning Star* Mission, should have been inserted in this place.

MISSION SCHOOL ENTERPRISE.

MAINE.— Bath, Winter-st. Cong. Sab. sch.	83 00
NEW HAMPSHIRE.— New Boston, Presb. Sab. sch., for a scholar in charge of Rev. Henry Marden, Marash,	30 00
VERMONT.— St. Johnsbury Centre, 1st Cong. Sab. sch.	5 00
MASSACHUSETTS.— Shrewsbury, "The Lights on the Hill" Mission Circle, for Meng Chang Soa, Tung-cho, care of Rev. Isaac Pierson, 50; So. Deerfield, Cong. Sab. sch., 20; West Newbury, 1st Cong. Sab. sch., 8,	78 00
CONNECTICUT.— Salisbury, Cong. Sab. sch., Mrs. Robbins' class, for Miss Helen Dewey's school work at Mardin,	5 00
NEW YORK.— Gaines, Cong. Sab. sch., 7.09; Sherburne, "Little Lights" Mission Band, for Miss Nellie Bartlett, Smyrna, 10,	17 09
OHIO.— Tallmadge, Cong. Sab. sch.	23 18
ILLINOIS.— Chicago, Lincoln Park Cong. ch. Mission Band (Lamplighters), 8.45; Freeport, Mary C. Townsend, for Mrs. Gulick's school at San Sebastian, Spain, 5; Galesburg, A member of 1st Ch. of Christ, for educa. work in Japan, 5,	18 45
WISCONSIN.— Elkhorn, Cong. ch. Y. P. S. C. E., 30; Waupun, Cong. Sab. sch., 5	35 00
IOWA.— Denmark, Cong. Sab. sch., 15; Grinnell, Y. P. S. C. E., 1.65,	16 65
	311 37

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Cochesett, Mrs. H. W. Leach, 1; A., towards Miss Little's salary, 100,		101 00
CONNECTICUT. — Bridgeport, Park-st. Sab. sch.		4 78
NEW YORK. — Riga, Cong. Sab. sch.		3 00
PENNSYLVANIA. — Allegheny City, Infant cl. Plymouth Sab. sch., 3; E Smithfield, Cong. Sab. sch., 10,		13 00
OHIO. — Plain, Cong. Sab. sch., 5; Ruggles, Cong. Sab. sch., 6.20; York, Cong. Sab. sch., 4,		15 20
MICHIGAN. — Hillsdale, H. Emmert, 20 cts.; Ypsilanti, Cong. Sab. sch., 3,		3 20
WISCONSIN. — Lake Mills, Cong. Sab. sch.		1 40
		141 58
($300 ack'd from S. Islands in August *Herald* should have been under Mission Work for Women.)		
Donations received in August,		51,853 92
Legacies received in August,		9,310 50
		61,164 42

Total from September 1, 1887, to August 31, 1888: Donations, $394,568.37; Legacies, $146,352.84=$540,921.21

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN CENTRAL TURKEY.

VERMONT.		
St. Johnsbury, Friends, for use of Mr. Montgomery,		10 22
MASSACHUSETTS.		
Boston, Eliot ch., for aid of native helpers,	5 00	
Norfolk Co., B. E. M.	10 00	15 00
NEW YORK.		
Vernon, S. V. S.		5 00
OHIO.		
Cincinnati, Betsey E. Aydelott,		10 00
MICHIGAN.		
St. Clair, Mrs. L. H. Woodruff,		50
CANADA.		
Belwood, Ont., Newell Livingston Wright,		1 00
SANDWICH ISLANDS.		
Honolulu, Mrs. M. S. Rice,		100 00
		141 72
Previously received,		38,522 78
		38,664 50

DONATIONS FOR THE NEW BUILDING OF EUPHRATES COLLEGE.

Previously acknowledged,		1,100 00
MAINE.— Bath, Rev. J. O. Fisk, D.D.,	5 00	
Warren, Miss E. B. Hall,	1 00	6 00
MASSACHUSETTS. — Auburndale. C. C. Burr, 100; Rev. E. E. Strong, D.D., 50; Messrs. Roberts and Pickard, 35; Mrs. J. O. Means, 25,		210 00
Boston, Elbridge Torrey, 100; J. W. Field, 100,		200 00
"Nameless," 200; "Cash," 500,		700 00
Arlington, Cong. ch.		33 54
Everett, Rev. G. Y. Washburn,		10 00
Whitinsville, Mrs. Charles P. Whitin, 150; Mrs. Edward Whitin, 150; Mr. A. F. Whitin, 25,		325 00
Worcester, Misses S. and M. Wheeler,		20 00
NEW YORK. — Spencerport, Mrs. Emily James, 3; Mrs. Julia Loomis, 3; Mrs. Mary A. Brigham, 3,		9 00
		2,613 54

C. H. WHEELER,

AUBURNDALE, September 6, 1888.

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE. — Bangor, Central Church, Rev. G. W. Field, 5; Mrs. Field, 5; J. L. Crosby, 5,		15 00
MASSACHUSETTS. — Foxboro, Cong. ch.	17 25	
South Hadley, Cong. ch.	10 00	
Holland, Rev. S. Bixby,	5 00	
Charlestown, Members of Winthrop ch.	196 50	
Sab. sch. of Winthrop ch.	25 00	
Williamstown, S. V. H., 1; E. N. Merriam, 1,	2 00	255 75
CONNECTICUT. — New Britain, South Cong. ch. Sab. sch.		50 00
NEW YORK. — Brooklyn, Rochester-ave. ch. Sab. sch.		10 00
IOWA. — Wittenburg, Cong. ch.		12 00
COLORADO. — Cloverdale, Cong. ch. Sab. sch.		15 00
		357 75
All the above for "Hopkins Chair."		
Previously acknowledged,		68,698 82
Less transferred to Building Fund at request of donor,		500 00
		68,198 82
		68,556 57

ARTHUR W. TUFTS, *Treasurer.*

BOSTON, September 5, 1888.

For Young People.

SCENES IN ARMENIA AND MESOPOTAMIA.

BY REV. H. N. BARNUM, D.D., HARPOOT, EASTERN TURKEY.

The Harpoot missionary field embraces about 22,000 square miles, as countries are generally measured. If the surface of the Taurus and the Anti-Taurus Mountains, which run through it, were to be included, this measurement would be largely increased. It is larger than New Hampshire, Vermont, and Rhode Island taken together, or nearly three times as large as Massachusetts. We estimate the population at 600,000 or 700,000. The people all live in towns or villages. It would not be safe for the farmers to live on their farms, as they do in most countries; so the villages are very numerous. All the cities and large towns and the most important villages, to the number of nearly sixty, are occupied as out-stations. These are scattered all over the field, and it requires a great deal of traveling to visit them all, even once a year, as we aim to do.

Bridges in Turkey are very rare. Most of the streams are fordable the greater part of the year. The Euphrates has rude, scow-like ferryboats, but you cross the Tigris on *kelleks*, or rafts made of sheepskin. These are taken from the sheep as nearly whole as possible, then tanned, the apertures tied up, and the whole blown up like a bladder. Several of these are put close together under a light framework of poles or boards. The raft in common use for crossing rivers is smaller than the one represented here, which has several bags of grain upon it; but much larger rafts are used in carrying passengers and merchandise down the Tigris from Diarbekir to Mosul and Bagdad. In crossing a river on a kellek you take your seat upon your baggage and your saddle in the centre, careful to keep quiet, for it floats on the water like an eggshell, and is easily tipped over. The Arab or Koord sits near the front with a paddle, but before he reaches the opposite shore the current has carried you a good distance down the stream. The horses and mules are driven into the stream and made to swim across. Only their heads and necks are visible and they make a great snorting. If the river is high the crossing is very exciting. Sometimes the animals become discouraged or frightened and turn back to the shore from which they started. If a horse is likely to run away he is led across by some one on the raft, but I never like to cross with a horse, for sometimes he will get his forefeet on the raft in an attempt to get on, and sometimes in swimming his back will get under it, and in either case the raft will be upset.

Once in crossing a large tributary to the Tigris with Miss Bush, where there was no raft, I employed a couple of Koords who lived on the bank to lead our

CROSSING THE TIGRIS ON A RAFT OF SKINS.

horses, so as to avoid holes in the bed of the stream. They, probably to make their services appear more necessary, led us through a part which my own practised eye told me was not the shallowest. Our baggage animal was nearly submerged and the clothing in the bags which he carried was soaked. We

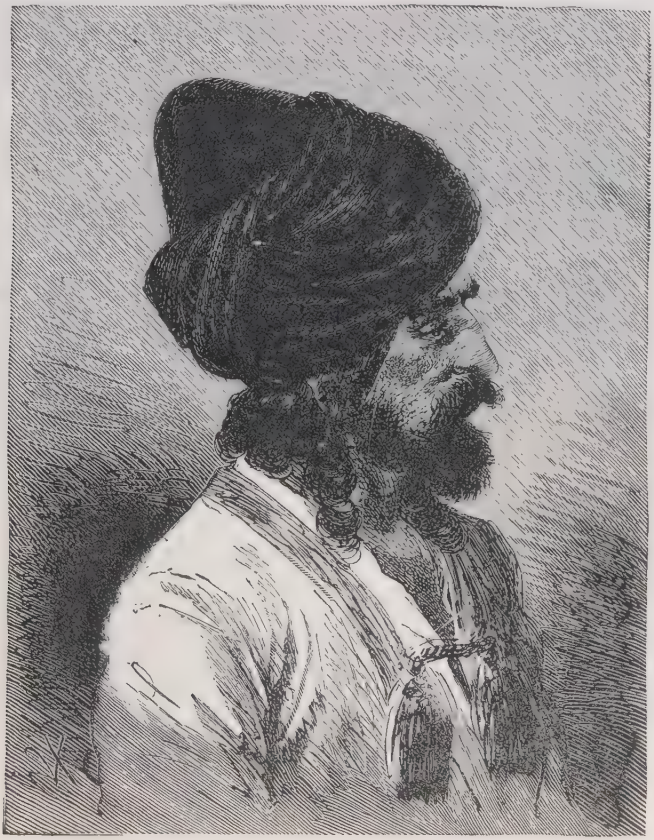
stopped for the night at a Koordish village near the river, spreading our beds on the roof of a house. We engaged a room in which to dry our wet clothes, which were more abundant than on an ordinary tour, for we were on our way to the annual meeting of the mission. The whole village was ready to assist us gather our garments the next morning, but we managed to keep them all out save our hostess and her son who had a right to come in to see that we carried off none of their wares. In counting up our effects, we found that, despite our

KOORDISH SHEPHERD.

watchfulness, some of them were wanting, and so we requested our friends to produce the missing goods. At first they protested that they knew nothing about them, but a firm demand led them to draw them forth from the folds of their garments without any embarrassment or apparent sense of shame, and we parted as good friends as though nothing had happened.

As the dress in every district and among every class of the population has some peculiarities, you see a great variety of costumes as you go about the country. A great many sheep and goats are raised. Every flock must have its

shepherd, for there are no fences to restrain them. The shepherd's overcoat is a piece of stiff, thick felt, with the ends folded forward till they nearly meet in the centre. The upper edge is sewed, and it has no other seams and no arms and no part of it is cut. As you see in the picture, it is not a close-fitting garment, but it is very useful; for it is not only a coat, it is the man's only bed at night as he sleeps out with his sheep. As it does not wet through easily it is a good protection from the rain It is generally longer than it is represented in



YEZIDEE, OR DEVIL-WORSHIPER.

the picture, coming nearly to the feet; and the shepherd's cap, which is also of felt, is not so high as it is represented.

Almost all the people of Turkey are believers in God, of some sort, but in the valley of the Tigris live Yezidees, or devil-worshipers, as they are called. They claim to believe in God, but as he is good there is nothing to fear from him. They endeavor to propitiate the devil, whom they worship with an image of a peacock or rooster. They also seem to have an element of sun-worship in their religion, for they adore the rising sun and offer a prayer at the time.

As there is but one wagon-road, and that runs directly through the country, our touring is always on horseback. The carts in the picture on the next page belong to the village, and are for use on the farm. The land about comparatively

few villages is smooth enough to use them. The wheels are fastened to the axle, and the axle turns under the body of the cart. Even if these carts could be used everywhere, the oxen would be too slow, and the cart would be too uncomfortable for our use. All agricultural implements are of the rudest sort. There is no labor-saving machinery, so it is necessary for the whole family, men, women, and children, to help do the work on the farm.

The picture shows the families coming to their village homes at the close of the day, some of them bringing loads on their backs. The doors to the houses look something like the openings to caverns, but as you enter you find a large court with two doors on the further side, one leading to the stable, and the other opening into the large room occupied by the family. Both are lighted by

MOUNTAIN VILLAGE IN TURKEY

a hole in the roof which is more flat than is represented in the cut. In summer the mattresses are spread upon the roof at night, or upon the ground about the door, for there is no dew; the heat in the close, unventilated room is stifling; and the fleas are more abundant within than without. In the winter the raised platform in the stable is the favorite sleeping-place, for although the odors are pungent, the animal heat keeps it warm. In the scarcity of fuel, the stable is the only warm place about the establishment. The house has no chairs, tables, bedsteads, or other furniture. The mattresses are piled up in one corner; there are a few cooking utensils, a spinning-wheel and loom, farming implements, bins for holding grain, and one or two chests for clothing.

No part of the missionary work is more important than the tours to the out-stations, while none is so full of incident and adventure, and none is so fatiguing, at least to the body. Mr. Browne and Misses Seymour and Bush have been specially engaged in this form of labor at Harpoot.

American Board of Commissioners for Foreign Missions.

SEVENTY-NINTH ANNUAL MEETING.

CLEVELAND, OHIO,

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A Special Rate, on the Certificate Plan, of Fare and One Third, for the Round Trip to Cleveland and return, has been made via

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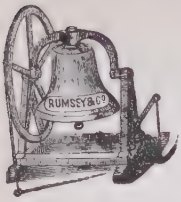

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No. 7,	30 in. .	.490 lbs. .	50 00
No. 8,	34 in. .	.730 lbs. .	75 00
No. 9,	38 in. .	.925 lbs. .	130 00

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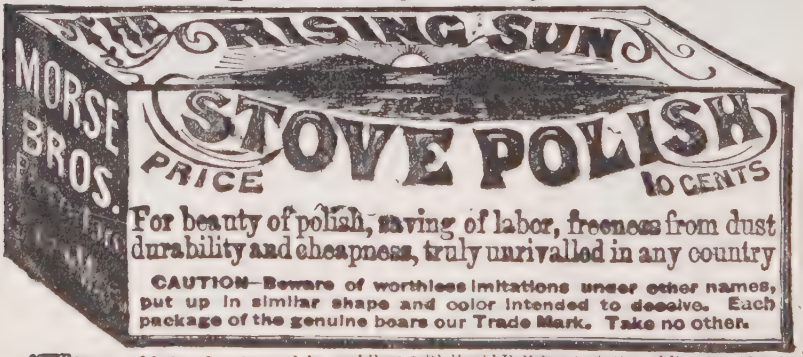
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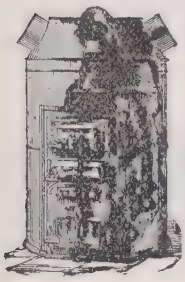

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THE Seventy-ninth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Cleveland, Ohio, in the Music Hall, beginning on Tuesday, October 2, 1888, at 3 o'clock P.M.

The Annual Sermon will be preached by Rev. Henry Hopkins, D.D., of Kansas City, Missouri, Tuesday evening at 7.30 o'clock.

Arrangements for reduced railroad rates have been made as follows: —

Trunk Line Association (which represents all the principal railways east of Buffalo and Pittsburg, including the Grand Trunk of Canada): one fare and a third, on the certificate plan.

[Persons coming from Trunk Line territory must obtain blank certificates from the Secretary of the Committee of Arrangements at Cleveland before purchasing their tickets. These certificates will be mailed by the Secretary, with full instructions for their use, upon application.]

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Southern Traffic Association: one fare and a third, on the certificate plan.

No special rates of fare have been secured from the Western Passenger Association, which covers the territory west of Chicago and the Mississippi River. Persons desiring to attend the meeting from this territory can buy tickets to nearest point in Central Traffic territory, say Chicago, Peoria, St. Louis, and from these points buy round trip to Cleveland at one fare.

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By a vote of the Board, passed at the meeting in Springfield, free entertainment is limited hereafter to the following classes of guests, namely: officers of the Board and of the Women's Boards; corporate members and their wives; missionaries and assistant missionaries; and theological students. Persons of the classes thus specified should send their names *before the seventh of September* to L. F. MELLEN, Chairman of the Entertainment Committee, or to the Secretary. Cards of assignment will be forwarded to them with full instructions.

If desired, the Committee will assist other persons who may wish to attend the meetings in securing accommodations at hotels in the list given above, and furnish them cards of assignment.

N. B. Persons corresponding with the Committee are respectfully requested to enclose envelopes, addressed and stamped.

REV. G. R. LEAVITT,
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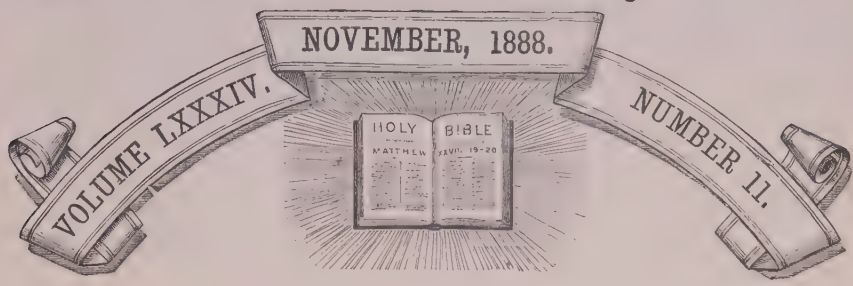

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THE

MISSIONARY HERALD.

VOL. LXXXIV. — NOVEMBER, 1888. — No. XI.

THE Annual Meeting of the Board, held at Cleveland, Ohio, October 2–5, will be memorable on many accounts. It was the first meeting held under the new system, in accordance with which neither pastors nor Honorary Members, with their wives, are included in the offer of free hospitality; and it was to be expected that for this reason the number in attendance would be smaller than usual. But notwithstanding this change, and the fact that the meeting was held outside of New England, where the largest foreign missionary assemblies are secured, the gathering at Cleveland was good. Of Corporate Members ninety-two were present, forty-four of them from New England, and forty-eight from other States. At no previous meeting held west of New York has there been so large an attendance of Corporate Members. The number of Honorary Members at Cleveland was only one fifth less than the number enrolled at the annual meeting at Columbus four years ago. Had the meetings been held in any church of the city it would have been crowded to overflowing at several of the sessions, while even the vast Music Hall, capable of seating forty-seven hundred persons, was at times well filled, especially so on Thursday evening. The women's meeting, on Wednesday afternoon, and the meeting for children, on Thursday afternoon, were full and interesting. Every effort was made by the committee and friends in Cleveland for the comfort of their guests, and they deserved and received hearty thanks for their successful efforts.

THE spirit of the meetings at Cleveland was most excellent. It was commonly remarked that the papers presented by the Secretaries from the Prudential Committee were never exceeded in ability and effectiveness, and there was manifested in the hearts of all who participated in the exercises a profound desire to arouse and feed a true enthusiasm for missions. While the call for men and for money, coming from the various sections of the wide field, and from the missionaries present, was earnest and importunate, there was no note of discouragement. With one voice these missionaries from all parts of the heathen world cried, as did Caleb at Kadesh: "Let us go up at once and possess it; for we are well able to overcome it." It was inspiriting to listen to such testimonies as were given concerning the power of the gospel over the hearts and lives of men of all races. Our brethren, fresh from the mission fields, raised the song of triumph before the victory is won, for they believe so fully in Him on whose promise and power they depend. It was worth a journey from any part of our land to hear the addresses of the missionaries who were at Cleveland.

The business of the sessions was rapidly despatched, thanks to the promptness and skill of the President, who proved himself to be an admirable presiding officer. The sermon of Dr. Hopkins and the addresses of Dr. Storrs did much to give tone and power to the meetings. The only allusion heard in any of the sessions to discussions that have agitated the Board on previous occasions was in the formal reading of the minutes of the last annual meeting. A codified and amended draft of by-laws of the Board, reported by a committee, was unanimously adopted after careful consideration. The minutes of the meeting will be found in an appendix to this issue of the *Herald*.

What shall be the result of the call for men and money which was the burden of this Annual Meeting? Doubtless many hearts were deeply stirred and resolved that the needed advance of one hundred and fifty thousand dollars shall be secured. Some thousands of dollars were pledged on the spot, over and above ordinary donations. Several pastors declared their purpose to increase their own gifts, and to secure, if possible, from their people an advance of fifty or thirty per cent. The Prudential Committee ought to know soon on what they can depend in making appropriations. Who will respond? If the spirit which was manifested at Cleveland should spread through all our churches there will be a grand forward movement in foreign missions during the coming year. May God grant us such a blessing!

Our Financial Outlook. — There are probably several hundred regular contributors to the treasury of the Board who have already purposed to enlarge their contributions for the coming year. Some of them have emphatically declared their intention to double their subscriptions, and a few to quadruple them. Others will form this purpose after reading the report of the recent Annual Meeting. It will be in their hearts to encourage the Prudential Committee to appropriate the additional one hundred and fifty thousand dollars, which is so imperatively needed by the missions, but which cannot be wisely appropriated except to the amount which may be pledged additional to the regular contributions. A few such pledges have already been so heartily given that we cannot doubt that many more will be given. Will all those who read this paragraph, and who sympathize in this good purpose to enlarge their contributions, be so kind as to send their names, with the additional amount they hope to give, to the Secretaries or Treasurer, at the Missionary Rooms, as soon as possible? This will guide the Committee in making the appropriations for the coming year. We hope for a few large pledges, and for a great many small ones, enabling us to send forward good tidings to our faithful and laborious missionaries at the front.

We are happy to announce that Rev. Charles H. Daniels is expecting to enter upon his duties as successor of Dr. Kincaid, as District Secretary at New York, early in November. Mr. Daniels was formerly pastor of the Vine-street Congregational Church, of Cincinnati, Ohio, and for the past five years has been the beloved and efficient pastor of the Second Church of Portland, Maine. His people, in consenting to part from him, will do it only in the exercise of the same self-sacrificing missionary spirit which he is himself exercising in surrendering himself to this broader, world-wide service.

THE following extracts from recent correspondence in the Home Department will illustrate the true spirit of giving. "I hereby pledge one hundred dollars to the American Board of Commissioners for Foreign Missions, more than double my contribution last year." "One thousand dollars is pledged by a donor — about four times his gift to the Board in previous years." "Enclosed, please find five dollars toward my 'double.' My regular contribution will go along just the same, and will come at the stated time of our church distribution of the results of systematic giving. This is extra. I hope to send three more such bills before October, 1889. I know it is small. It seems so small when the needs are viewed! However, small as it is, it means sacrifice. I rejoice to give it. If I can, I shall more than 'double.' Your co-worker in Christ." We shall be glad to receive a thousand letters similar to these during the coming month. The Lord will not fail to note such givers as these, and to pour into their hearts a double measure of his fulness.

LETTERS have been received from Mr. Wilder, who, with Mr. Bates, of the East Central African Mission, reached the island of Chiloan, June 15, on their expedition to Umzila's country. They camped on the island, and on June 19, having all their packages through the customs, they were to start on a dhow for Sofala, where the land journey would begin. Mr. Wilder believes from what he learns at Chiloan that the Zulu language is understood in the regions through which and to which they are to pass. It is sad to learn that the Portuguese steamer which landed these brethren on their missionary errand, landed also hundreds of cases of gin. Half of the porters who brought the cargo ashore were women, many of them with babes on their backs, who were driven to their task by an Arab, horsewhip in hand. These women marched into the water up to their waists, received their loads from the side of the dhow, and carried them to the house of the Portuguese governor. No food was given these porters from morning to night, but in the afternoon whiskey was dealt out to all. Will not Christendom make its voice heard so that these atrocities shall cease?

THE press has already announced the death of Major Bartelott, whom Mr. Stanley left as representative at the camp on the Aruwimi. Bartelott had organized an expedition for the purpose of following the track of Mr. Stanley, to learn, if possible, what had become of him. All that is now known is that Bartelott was killed by some of his own men. There are rumors that he was of an imperious disposition and that he had never had the confidence and affection of his men. It is reported that Tippu Tib, at the time the expedition started, was at his capital, Nyangwe, some three hundred miles south of Stanley Falls, and from this fact a suspicion has arisen that he was guilty of treachery and had left Bartelott without support. This is only an inference, and should not be credited until further tidings have been received. Mr. Stanley, if alive, is now alone in the great continent. None of the expeditions organized or proposed for his relief can probably reach him in season to do him any good. Unless some great disaster has overtaken him, he may yet appear, for he is a man fertile in expedients, and patient in his operations to the last degree. But there is abundant room for the fears expressed with regard to his safety.

THE Ninth Annual Convention of the American Inter-Seminary Missionary Alliance will be held in Boston, in the Park-street Church, October 25–28. Large delegations are expected from the various theological seminaries of the country, and the series of meetings will no doubt be interesting and profitable. Let fervent prayer ascend for these young men in their deliberations.

THE two volumes containing the proceedings of the London Missionary Conference will consist of about six hundred pages each. Arrangements are being made, but so far as we know not entirely perfected, for issuing the volumes in this country at a very low price, probably less than seventy-five cents a volume. At such a rate there ought to be a very large circulation of these records of the most remarkable missionary gathering of the century. The volumes should be in the hands of all clergymen and of the friends of missions everywhere.

MOST interesting accounts have been received from Honolulu as to the progress of Christian work among the Japanese at the Sandwich Islands. We have heretofore referred to the interest shown by the Japanese consul, Mr. Ando, in the efforts made by Christians at the islands in behalf of his countrymen, and we now learn that Mr. Ando and his wife have by gradual steps been brought into the full acceptance of Christ, and that all the attachés of the consulate, as well as the servants in the household, have been hopefully converted. Dr. Hyde writes of many interesting incidents connected with the awakening and conversion of these men who were brought up in the tenets of Buddhism and Confucianism, but had been won to the joyful acceptance of Christ as a personal Saviour. After many interviews with these newborn Christians, arrangements were made for a special meeting for their examination as candidates for baptism, and on the following Sunday afternoon, July 15, a "union consecration service" was held. Dr. Hyde says: "The service on Sunday afternoon was of unique character and surpassing interest. Dr. Beckwith conducted the service. We sang 'There is a Fountain,' and 'Whiter than Snow,' the two hymns that have spread like wildfire among the Japanese Christians. Mr. Harris and myself made brief addresses. Rev. Mr. Miyama administered the rite of baptism after the Japanese Methodist Episcopal ritual, preceded by a brief address from Mr. Ando telling of the new joy that had come into the lives of all at the consulate. There were ten kneeling before the communion table, Mr. Ando at one end of the line, and his yard-man at the other. Then we partook of the communion in our usual Congregational fashion, Dr. Beckwith and Mr. Harris offering the prayers, Chief Justice Judd and Captain Pierce officiating as deacons. We had a curious commingling of nationalities, as well as of denominational forms, at this union consecration service. Gilbert Islanders, Hawaiians, Chinese, Japanese, English people, all joining in the celebration of the Lord's Supper, in rejoicing sympathy with these new beginners in Christian life. The service made a deep impression on the Japanese, not merely the participants themselves, but the outsiders who had heard of these doings, and came in to see this strange sight. The expressions of brotherly interest from Christians present affected Mr. Ando strangely; such kindness, such sympathy, he had never seen expressed before."

In this connection we may refer to the coöperation of the San Francisco branch of the Methodist Japan Mission with our brethren at the Hawaiian Islands, in labors for emigrants from Japan. In view of the large number of these laborers, said to be about forty-five hundred, at the Sandwich Islands, this San Francisco Japanese mission decided to send Mr. and Mrs. Miyama and another Japanese to work at the Hawaiian Islands. Arrangements have been made with the Hawaiian Evangelical Association, which began Christian work among the Japanese the very day they arrived in Honolulu, to labor in the future in coöperation, and one result of this purpose to unite in Christian efforts was the union service above referred to. It is hoped that by mutual conference and coöperation the work so auspiciously begun may be carried forward with increased energy.

The last chapter of the translation of the Bible into Assamese was completed on the twenty-first of June last. The work was begun many years ago by Rev. Dr. Nathan Brown, and has now been completed by Rev. A. K. Gurney, of the American Baptist Mission. Portions only are in print, but the manuscript translation is ready for the press.

We have received the report of an offence committed by the petty Turkish governor of Bafra, in the arrest of Rev. Edward Riggs, of Marsovan. Mr. Riggs happened to have left his Turkish traveling permit at home and the governor arrested him. Perhaps this was legal, but when proof was furnished by an official telegram from Marsovan that Mr. Riggs was an American citizen, the Bafra governor, instead of keeping his promise to release him on the production of such a proof, sent Mr. Riggs to Samsoon under guard, with orders to deliver him to the police as a suspicious character. This act was in entire contravention of the treaty stipulations which prohibit officials from restricting the liberty of American citizens as to the right of travel. We hope that our American minister will defend this right, and we trust that the higher Turkish officials, on the offence of their subordinate being brought to their attention, will repudiate his act and remove the offender.

The death of Mrs. Corinth S. Smith, widow of the late Rev. Azariah Smith, M.D., which occurred at Waukesha, Wisconsin, September 8, recalls the fact that it is just forty years since missionary work began in what is now a great centre of operations, Aintab, Central Turkey. Dr. Smith had labored for six years at Erzroom and at other points in Northern Turkey, and had just fixed on Aintab as the centre of his future labors when he was married to Mrs. Smith, and in October, 1848, they arrived at Aintab, then a city of thirty-five thousand people, among whom there was only one man ready to welcome them. After her husband's death in 1851, Mrs. Smith remained at her post as long as her health would permit, burying two of her children by the side of their father. When she embarked on her return, it was doubtful whether she would survive the voyage. She was an efficient helper in the work, especially among the women of that section of Central Turkey, and cherished a deep interest in the field of her early labors until the end of her useful life.

Dr. Whitney, of Foochow, seeing the needs of Shao-wu, has decided to go to the "regions beyond," thus leaving a hopeful field for a new physician, who is much needed. Several such urgent calls for earnest, Christian physicians are waiting for a response. Dr. Whitney says: "Medical work in China is a most valuable auxiliary to the spread of the gospel, but we need to heed the warning not to make it an end instead of a means. This caution we need all the more because we are under the strong temptation to become secular minded."

Mrs. Mary A. Alexander, widow of the late Rev. William P. Alexander, who went with her husband to the Sandwich Islands in 1831, died June 29, at Haiku, Maui, the home of her daughter, who is the wife of the Hon. Henry B. Baldwin, in the seventy-ninth year of her age. She was born at Wilmington, Delaware, June 8, 1810. With her husband she resided for a time among the cannibals of the Marquesas Islands. *The Friend* of Honolulu speaks of Mrs. Alexander as a woman of high character, wise, calm, patient, and faithful, steadfast and cheerful under many trials and burdens. Her home is described as a model one, well remembered by all who entered it as a delightful place where Christian graces were seen in constant exercise.

Letters from the Hawaiian Islands express in tender terms the sense of loss felt by all at the islands at the death of the Rev. A. O. Forbes, which we reported in our last issue. Aside from the personal regard felt for Mr. Forbes, our brethren do not know what can be done to fill the place which his death has made vacant. In a tribute to his memory, *The Friend* for August says: "Our dear brother had more than ordinary gifts as a public speaker; always interesting and animated, often rising to eloquence, and very often moved with deep emotion. He had tasted the blessed gift of the Spirit's power, and that heavenly helping was often manifest in his speech. His pastoral labors were repeatedly blessed by joyful revivals and ingathering of souls. He had rare social qualities, charming in conversation, both by natural wit and wide and cultivated intelligence, and by a fine, native tact in winning attention and regard. Mr. Forbes was personally a very popular man both among natives and whites. He was intimately acquainted with Hawaiian modes of thought, and was one of our best authorities on Hawaiian customs and antiquities, as well as on the niceties of the Hawaiian language."

The last number of the *Missionary Herald* contained a notice of Dr. Trowbridge, late president of the Central Turkey College. Few men who have labored in the Turkish Empire have had a wider influence, or have been more beloved. Letters from the missions are full of eulogy. Miss Shattuck, of Marash, in writing of the funeral in Aintab, where sixteen hundred people, representing all classes, gathered to show their respect and sympathy, says that Professor Bezjian paid a most worthy tribute to the character of Dr. Trowbridge, affirming that in the twenty-two years in which he had known him, and had been more or less intimately associated with him, his regard for him had constantly increased. He said: "These buildings are his monuments, but should they decay, the impression written on the hearts of all he influenced will live, and be handed down to future generations in rich blessing."

It is announced that the Marquis of Salisbury, the English Premier, has directed the British Consul General at Zanzibar to use all his influence with the Sultan to induce him to exert his power against the three slave-traders who have attacked the African Lakes Company at the head of Lake Nyasa. On the tenth of August the Sultan sent a special messenger to check these slave-traders, and some good may be hoped for from this movement.

The committee of the Pan-Presbyterian Council, which recently assembled in London, headed by Rev. Dr. F. F. Ellinwood, of New York, had an interview with the king of the Belgians in reference to the liquor traffic on the Congo. The king cordially received them, and expressed his deep regret at the evils which threaten the Congo Free State. Though bound by the stipulations made in the Berlin treaty, he promised to do all within his power to avert the evils that threaten the people within the Congo Free State.

The Presbyterian General Assembly recommended the holding, in the several Synods, of "simultaneous meetings" in behalf of foreign missions, during the week commencing with the first Sabbath of November. Such a series of meetings was held in New Jersey last autumn and was eminently successful. The plan is worthy of adoption everywhere, and in all branches of the Christian Church. Would that something of the kind might be tried in the churches connected with the American Board.

The Bombay Guardian gives the following incident which sadly illustrates what is common in India: "A Chettia boy in Madras, aged twelve, was married some time ago to a girl of two summers. As happens in many such cases, the boy died of fever soon after his marriage. Her fate excites the pity of a Hindu writer in *The Indian Spectator*, who thus concludes his brief account: 'The infant will live a life of unmitigated misery, every innocent pleasure, not to speak of the special privileges of her fortunate sisters, being prohibited. How long will this horrible custom be tolerated in India?'" The *Guardian* adds: "What a question to ask! The horrible custom will be tolerated so long as Hindu gentlemen are pleased to tolerate it."

High Church missionaries from England are giving our Presbyterian brethren in Persia no little trouble. They are establishing churches and schools which are directly interfering with the noble work carried on by the American Presbyterians, who have long been laboring among the Nestorians. These ritualists must know, as all the world knows, that the American missionaries have accomplished great things in Persia, giving the Bible to the people and leading them by thousands out of their superstitions into a better faith and purer lives. And yet these English ritualists speak of these missionaries as dangerous to the Nestorian church. It is pleasant to learn from *The Church at Home and Abroad* that the Nestorian ecclesiastics themselves have come to understand the nature of these pleas in their behalf by the English ritualists, and that their relations were never more cordial toward the American missionaries than now. Some of these ecclesiastics are now withdrawing from the Anglican movement, and are ceasing their opposition to the Presbyterian mission.

A FINANCIAL INQUIRY.

THE following paragraph from the Report of the Home Department will be of interest to friends of the Board, but will not reach them all unless given in the *Herald*. It shows what has been done with the two great legacies received by the Board, and what is needed now that, in accordance with the plan adopted when they were received, we must anticipate the time when they will be exhausted.

"Ten years ago the Board unexpectedly received the Otis bequest, amounting to about one million dollars. Four years ago it received, as unexpectedly, the Swett bequest, amounting to about half a million. These bequests have been used, in accordance with the instructions of the Board, as gifts supplementary to the regular receipts, to be distributed over a brief period of years for educational and evangelistic enlargement and for the establishment of new missions. It would be difficult to estimate the good which has thus been already accomplished, and the further good which is to follow during coming years. But this enlarged resultant growth, in order to be permanent, must continue to carry with it enlarged expenditure; and as the bequests have now been so far appropriated that, within four or five years at the longest, they must be entirely exhausted, while the enlarged work and the enlarged expenditure will remain, it is evident that there must be a correspondingly large and permanent increase to the annual contributions from the regular sources of supply.

"During the past ten years there has been appropriated from the Otis bequest an annual average of $106,632. Of this amount, the annual average for the past four years, 1884–88, has been $46,210, entirely for new missions. During this same period of four years, there has been appropriated from the Swett bequest an annual average of $96,435; so that from the two bequests during these last four years there has been appropriated an annual average of $142,645.

"During the same period of four years, the annual average from regular donations has been $383,022, and the annual average from legacies, $118,459, making a total from these sources, as the average for the past four years, of $501,481. Adding to this amount the annual average from the two special bequests, we record as the total average from these sources for the past four years, $644,126. Since it will not be wise, in the judgment of the Committee, hereafter to take from what remains of these bequests more than about one hundred thousand dollars annually, which within four or five years will exhaust them, we are now called upon to face the financial problem of the future, namely: How shall an additional one hundred and fifty thousand dollars a year be secured as a hearty freewill offering from the regular contributions of churches and individuals?"

One answer to this question will be found in the paper presented at Cleveland, from the Prudential Committee, on "Our Financial Outlook" (see page 490). The Board approved the proposed plan, as will be seen by the reports presented and the resolutions passed, calling for the raising, from regular sources, of six hundred and fifty thousand dollars the present year, or one hundred and fifty thousand dollars more than heretofore, and recommending that in view of the growing work and the wideness of the field committed to the Board, a second

annual collection should be asked for in our churches. The need is great. The opportunity is inspiring. The call of our Lord and Master is imperative. Shall there not be such a response from all the Lord's stewards that every Christian can sing as did Deborah: "My heart is toward the governors of Israel that offered themselves willingly among the people"?

AN APPEAL FROM SHAO-WU, CHINA.

THERE has been addressed to the American Board from the native Christians of this inland city, one hundred and fifty miles from Foochow, the following appeal for a new missionary family. The letter, of which translation is given below, is written on four sheets of paper, each of a different color, pink, yellow, green, and purple. The call for aid is as touching as it is quaint.

To the American Board: —

We, looking up to you with deep emotion, are like the sunflower turned toward the sun.

For a long time we have been recipients of your kindness and are always most grateful, and now at the festival of the fifth moon we reverently congratulate the Secretaries [literally, seniors] and members of the American Board, and standing beneath your presence mutually salute.

The helpful kindness which you cherish flows abroad to other lands with succor for body and soul, and your fame is known in remotest regions as those denying self to benefit others, and giving your bodies to serve our Lord. This may be called conforming to God's love for the living, and spreading abroad Christ's saving grace.

We, the reverential senders of this, most favored by God in not passing us by, and by your teachers coming afar over the ocean to our city and causing us to hear the truth, are like one just waking from a dream. As we reflect we see that God is the giver of our souls, and father and mother have begotten our bodies, while when we were as dead, it was through the seniors that the way of life was placed before us.

At the present time God has manifested great lovingkindness and poured out the Holy Spirit, as at Yang Chin Kang, Sa Ki Kiao, Ki-tung, Ta-chuh, Lu-tan, Chu-san-teu, Chung-yin-tuan, Fu-kia-ten, Sang-ki, Tsz-tsien, Lien-tang-shang, Peh-ni-kiuh, Liao-kia-pai, Er-shi-tu, etc.; in all, ten odd villages. In all, reckoning both baptized and inquirers, whose hearts rejoice to hear the word, men and women all told amount to hundreds. On every Sabbath, coming perhaps a short distance, perhaps three or four miles, and sometimes even twenty miles or more, like rain from the clouds, they fill the chapel.

As in the words of the sacred Scripture, this is the time of sprouting blades. But the thing grieves us that only one minister, Mr. Walker, has not strength equal to the task, but going from east to west has no rest, and though he shirks not weariness, and rejoices in these labors, his strength is limited and he must yield to exhaustion.

At the present time truly is fulfilled Matt. 9: 37: "Jesus said to his disciples, The harvest truly is great, but the labourers are few. Pray ye the Lord of the

harvest to add labourers." We therefore take courage to speak, and earnestly entreat you to speedily seek out an able and good preacher and a benevolent physician to come hither and seize the present opportunity and help the holy teaching to save souls. Also pray for this place, that the holy doctrine may prevail alike in China as in other lands. We certainly hope for your compassion, that you will not give up the field.

If we obtain our request our inch of heart will stretch out a thousand leagues and be led by the Spirit even to your place.

With many wishes for your peace in the truth we are your humble disciples, in the Shao-wu prefecture, province of Fuh-kien, China.

CHIN MIN WANG, HWANG SHI-YIU,
CHANG FUH-KIN, YAO ER-LIN,
LIANG LO-CHIN,
And many others in various places.

KUANG-SU, 14th year, 5th moon, 10th day.

REV. JAMES W. SIBLEY.

THE sorrowful announcement was made in our last number of the death of this faithful missionary in the Marathi field, which event occurred at Satara, August 13. Mr. Sibley was born in Litchfield, Ohio, in 1847, and after a course of study at Oberlin went, with his wife, to India, in 1877, as an independent missionary. About two years ago, being convinced that the work of our Marathi Mission was wisely conducted, he applied for appointment and was received as a missionary of the American Board, and was stationed at Satara, where he has done most excellent service. Mr. Harding, of Sholapur, writes concerning him: "Brother Sibley was earnestly devoted to Christ and his service. He loved the work, and with a humble dependence on God he looked forward to years of faithful labor in that field. Thus a second time this year we have to speak of a mysterious providence quenching bright hopes of usefulness in this dark land. Who will come to fill up our broken ranks? Surely, we shall not have long to wait!"

In a similar strain Rev. Edward S. Hume, of Bombay, writes: "We have known him ever since he came to India, in 1878, and have learned more and more to love him. He was a most spiritually minded, humble, unselfish, and lovable man. He was also very practical and sensible, and so was admirably fitted to be a very useful missionary."

Mr. Sibley's disease was consumption, which developed somewhat suddenly. He worked as long as strength lasted. For three or four days previous to his death his mind wandered, and he could not express his thoughts. But, as Dr. Bissell writes, "we needed no words to assure us that he was ready to depart and be with Christ."

In view of the needs of the work Mrs. Sibley has, with much self-devotion, decided to remain at Satara and look after the interests of the work until the return of Mr. and Mrs. Bruce. This sad providence which has taken away another faithful helper reiterates the call for men for India.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1887–88.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[*Presented at the Annual Meeting of the Board at Cleveland, Ohio, October 2, 1888.*]

ASIA MINOR, CHINA, AFRICA, AND THE PACIFIC ISLANDS.

[SECRETARY SMITH'S DEPARTMENT.]

THERE is presented here the annual review of twelve missions of the Board: three in Asia Minor, four in China, three in Africa, and two in the Pacific Islands. These fields present widely varied conditions, many varieties of national development, all degrees of missionary advancement; but from them all there is a good report of steady, well-directed work, of promising growth, and of happy results.

Seven ordained men and six young women have been sent out to these fields during the year. We mention the names of seven whom death has removed during the year: Mrs. Alexander, of the Hawaiian Islands, one of the diminishing number of veterans there; Mr. Logan, the pioneer in the work at Ruk and in the central Carolines, and a pillar of strength in the Micronesian Mission; Mrs. Tyler, of the Zulu Mission, after thirty-nine years of faithful and joyous service, mourned by associates and natives alike; Dr. Trowbridge, president of Central Turkey College, stricken at the close of the annual meeting, and leaving an enduring memorial of his work in college and mission; Mrs. Thom, of Mardin, in the midst of her strength, after thirteen years of service; Mrs. Sanders, of Aintab, eight years in the work, and full of labors; and Mrs. Crawford, of Broosa, taken after a few brief months, just as her work was opening with rare promise.

ASIA MINOR.

The work of the Board in the Turkish Empire was originally organized and conducted as one mission, and it is only at a comparatively recent period that the division into four distinct missions has seemed expedient. One of these is in European Turkey and deals especially with Bulgarians; the other three include the whole territory of Asia Minor, and labor chiefly among Armenians and Greeks. The hope is still cherished, with which all this work was begun, that in due time the blessings of the gospel will flow beyond these nominally Christian peoples, and be brought in fulness and power to the followers of Islam, who constitute fully two thirds of the entire population of the empire. As yet, however, all Moslems are inaccessible to Christian instruction, save as individuals here and there, at great personal risk, find their way to the Christian schools and churches of the land. While famine, exorbitant taxation, and intrusive sectarists have brought distraction and suffering to these fields, and the repressive measures of the government have been unusually numerous and persistent, the record of the year's work is fully equal to that of past years, and presents some especially encouraging features. The old Armenian churches and communities seem to be receiving more and more of the leaven of the pure gospel; priests are often both active and earnest in religious duties, and friendly to the evangelicals and to the missionaries; preaching is increasing in amount, and improving in quality; not a few schools are better taught, and sometimes teachers are sought from those who have been trained in the mission schools. The unwearied efforts of the missionaries to relieve suffering in the famine districts, and their impartial distribution of the relief so generously sent from this land, have made a most favorable impression upon the whole population, the Moslems included; and the evangelical community has received

in some places important accessions from this cause. Probably no more effective missionary work has been done anywhere than has resulted thus indirectly from the generous response of Christendom to the cry of the famishing for help; and we might almost with exact propriety count the $31,000 relief thus sent forward as a part of the missionary income of the year. The deepening poverty of the people, combined with the tightening grasp of the tax-gatherer, and the increasing activity and opposition of the government to all evangelical influences, showing itself in restrictive legislation directed toward the mission schools, and in annoying interference with the personal liberty of native teachers and preachers, and sometimes even with that of missionaries, — these are some of the more doubtful features of the work. The energy and ability of Mr. Straus, the American Minister at Constantinople, in guarding the interests submitted to his care, are warmly appreciated by the missions, and are worthy of hearty commendation.

The evangelistic work in the capital, while neither so extended nor so thoroughly manned as were desirable, has been earnestly prosecuted, and is in a hopeful condition. The evangelical community is happily coming into more perfect fellowship of feeling and effort, and into a livelier sense of responsibility for the promotion of Christ's kingdom among the thousands in the city and in the near vicinity. The schools and evangelistic efforts of the ladies at Gedik Pasha are especially promising features of this work.

As usual, the schools in these missions are proving one of the most effective evangelical agencies, and are making the influence of the gospel felt in every village and home from which pupils come, and to which they return when their school life is past. It is not simply that the most hopeful and impressible portion of the people are gathered in the schools, but chiefly that in these schools the conditions most favorable to the awakening of faith and the formation of a strong Christian character are found and conscientiously maintained. Not to speak of such institutions as the colleges at Aintab, Harpoot, and Marsovan, which are almost the only schools of this grade in the Turkish Empire, the great number of boarding schools for boys and girls in all these missions, and the far greater number of day-schools taught by graduates of these higher schools and diffusing far and wide the better knowledge and purer faith gained in those schools, are far superior to all other schools of the same grade in the land, and are steadily leavening the life of the whole people with the sentiments and examples of the Christian faith.

The theological seminaries at Marsovan, Harpoot, and Marash are quietly raising their standards according to the growing needs of the field and the better class of candidates for the ministry furnished by the colleges. There is still a lack of suitable men for the pastorate, and in some portions of the field this deficiency is very serious; yet, on the whole, the quality of the native ministry is rising, and the necessity for a period of study in this country, if it ever was valid, is now substantially removed.

The work for women has been prosecuted with all wonted energy and faithfulness, and with marked results. Among the most important service rendered to the evangelical cause, in every part of the field, and lying quite at the centre of the movement, is this labor of Christian women for their Armenian sisters. And perhaps no part of the results of evangelical labor already attained is more satisfactory in kind and amount, or more full of promise for the future, than that which is represented by the Christian women of the Protestant communities, whose faithfulness in training their children and in ordering their households in the fear of God is the praise and rejoicing of their foreign friends who live and labor among them.

The progress toward self-support, though delayed, is not arrested, and not a few instances occur to show that the duty is recognized and that genuine self-sacrifice is

practised; like that in an out-station of the Marsovan field, where the people contribute one half of the expenses for church and school, and being asked how they, a poor people, could do so much, replied that not knowing what they ought to do, they went to the New Testament and there found that they ought to give at least one tenth of their income to the Lord, *and so they did it*.

CHINA.

The most difficult work which the Board attempts, and at the same time the work of greatest dimensions, is found in China. Missionary service here demands the enthusiasm that is called out, not by striking experiences and the stimulus of immediate results, but by the greatness of the task and the vastness of the issues that are at stake; and this demand is worthily met by the force which mans these fields. Year after year they press on their work, modifying it here, enlarging it there, thankfully gathering up such results as appear, and patiently waiting for the larger outcome which they confidently expect. The difficulties are real and obvious, and the progress thus far has not been swift. And yet when the present state of missionary work is compared with that of forty years ago, the change is simply prodigious, and the signs of the times are most cheering and full of hope. Every city and village in the eighteen provinces is open, and the gospel may be fully preached throughout the length and breadth of the empire. The Scriptures have been translated into the classic language and into numerous dialects, and a valuable Christian literature is accessible in the vernacular. Schools of a high order are established in many parts, and a native agency is rising to supplement and extend the evangelistic labors of the foreign missionary. The communicants, which were scarcely a score forty years since, are now more than thirty-two thousand and are increasing at the rate of three thousand a year. External signs of a change in the temper of the nation are not wanting. Telegraph lines thread the country, the whistle of the locomotive is heard, a knowledge of the English language is eagerly sought, and the stir of a great movement is beginning to be felt in the land. Perhaps nothing indicates so clearly the strides which Protestant missionary work is making in China as the proclamations lately issued in many provinces, describing the missionaries as teachers of virtue, and their influence as helpful to the state, and enjoining all the citizens of the empire to refrain from violence and to live with them in the relation of hosts and guests.

In all this growth the missions of the Board are sharing, and the record of the past year is highly gratifying. The new mission in Shansi is receiving the firstfruits of its labors in the baptism of five believers, and in a spirit of earnest inquiry among those who have longest heard the gospel, which promises still larger results. The field in Southern China opens widely before us, and urges an immediate strengthening of the hands of the solitary and faithful missionary who holds the ground. In the older missions in Foochow and Northern China all the customary forms of effort have been vigorously maintained, with special emphasis upon medical and educational work, touring, and work among women. Not less than thirty thousand patients have received treatment during the year, and in almost every instance religious instruction has accompanied the medical attention. In none of the missions of the Board is this arm of the service more constantly in demand or more directly helpful to the evangelistic work. A new and promising class of eleven students is gathered in the Theological Seminary at Tung-cho, while the class of eight that graduated two years ago are rendering invaluable service as preachers and assistants to the missionaries. The high schools for boys at Tung-cho and Foochow, and the girls' boarding schools at Foochow, Peking, and Kalgan, prove evangelistic agencies of the most direct and valuable kind, and are steadily widening the reach and deepening the hold of the gospel among the people. Instances are not few in which a religious interest reaching

a whole family, and sometimes several families in a village, has been wholly due to the life and teaching of a Christian girl or boy from these schools.

The native churches are growing in numbers and stability of character and knowledge of Christian truth. The progress toward self-support is slow, and must continue to be so until people of wealth and station are drawn into the churches in much greater numbers. The day of great and rapid progress has not yet come; the fruits of Christian teaching and example must still be gathered painfully and laboriously, one by one, here and there, as special circumstances and the Spirit of God may favor. But evidences are not wanting that these long years of faithful, self-denying labor and godly living are taking effect on a wider scale, and are coöperating with the movements of God's providence along other lines to hasten the day when the intellect and heart of China shall be touched and transformed by the power of Jesus Christ, and her vast forces be turned in swift succession into the kingdom of Christ. The call that comes from every one of these four missions for reinforcements at once and in large numbers is drawn out by a lively sense of these things, and is not one whit too urgent or too strong. There may be reasons why our government should exclude the Chinese from our borders; but there can be no excuse for our withholding the gospel from them in their own land. Their right to the gospel is as clear and strong as ours.

AFRICA.

The powerful interest which has been awakened in Africa during the last decade, and which has turned to her the attention and desires of the whole civilized world, remains undiminished and unchanged. The eagerness with which the great powers reach forth to possess themselves of her territory and trade is a mighty challenge to Christendom to make all possible haste in winning this vast domain to the kingdom and salvation of our Lord. It is clear that the gospel cannot come too soon or in too great power to every part of the continent, to deliver the people from their deadly superstitions or from the more deadly vices with which a godless civilization is cursing every region where it plants its feet. Protests addressed to the great powers that control the introduction of these evils are wholly in place and are urgently demanded. But that is the smaller part of Christian duty. We must form a holy alliance to press forward missionary work with all despatch, to forestall the evils we dread, and to arm the native populations with the only defence that is invulnerable.

The three missions of the Board in this great continent are well placed, and have a wide and effectual door open before them. The older mission among the Zulus in Natal has suffered a serious depletion of its forces, and calls loudly for immediate reinforcement. The four veteran missionaries, who have been nearly or quite forty years in service are all either absent from the field on furlough, or laid aside by serious illness. Two of the remaining seven are also temporarily withdrawn from the field. In spite of these discouragements we have a good report from all parts of the work, and a better outlook for the future than in many years past. The churches have been revived and enriched in numbers and Christian devotion. The schools have especially shared in the religious awakening, and thus there is the prospect that this blessing will be felt for long years to come. Two native helpers have gone from the Umzumbe church to Matabele Land, to coöperate with the laborers of the London Missionary Society there; a beginning of that work in behalf of kindred people which is opening before the churches of this mission throughout a vast territory northward to the Zambesi. An exploration is now making by members of this mission in the Gaza country, where new fields for missionary labor, it is hoped, may be found and entered at once.

It is an extremely interesting fact to find the Zulu language so widely diffused, and the regions occupied by those who use this tongue so accessible. Nothing can give a greater value to the missionary work in Natal, or react more powerfully upon the reli-

gious life of the native churches, than this providential call to bear the gospel far beyond their own borders to kindred peoples and tribes, and thus to take their part in Christianizing the heart of Africa.

The East African Mission, though few in numbers, makes a good report for the year in schools and evangelistic work, and in the translation of the Scriptures. The Gospels of Matthew, Mark, and Luke are already translated and in the hands of the natives, and other books for schools are in preparation. A goodly number at each station give evidence of penitence and faith in Christ, and are under careful instruction to prepare them for Christian baptism and church organization. Miss Jones, of Fisk University, the first unmarried colored woman to be commissioned by the Board, is proving herself well fitted for her work as a teacher here.

In the West African Mission, every feature of the work is prospering, and opportunities multiply far beyond the power of the mission to improve them. Explorations have revealed the nature of the country and the character of the population for a wide circuit around the stations now occupied, and a most desirable site for a third interior station has already been agreed upon. The Umbundu language is widely spoken, and the traders of Bihé traverse broad regions of the country toward the interior; and this mission could not be more happily located for bringing the gospel quickly to a numerous and widespread population. The work on the language and in translation is pressed on with all possible vigor; a primer, and a translation of the Gospel of Matthew, with a catechism and some hymns, have been printed by the mission press this year, and the schools are already calling for other books. The church of fourteen members formed at Bailundu last year has held on its way with admirable fidelity, and additional candidates are ready to be received. There is also good promise for another church at Bihé, formed of those who have been longest in the families of the missionaries.

THE PACIFIC ISLANDS.

The new laborers called for in the Hawaiian Islands have not yet been found, although the need of their labors becomes more clear and urgent every day. The corrupting influences from the king and court spread far and wide, and nothing but a prompt and determined effort will rescue the native churches and homes from serious disaster. The admirable work which Dr. Hyde is doing in the North Pacific Missionary Institute furnishes a grand basis on which to set out upon this renewed and enlarged missionary work in behalf of the Hawaiians.

Last year the work in Micronesia seemed to be doomed to serious check, if not to overthrow, by reason of the Spanish occupation. And, indeed, it was a fearful blow which fell on Ponape, from which it will require long fully to recover. But, happily, through the favoring hand of providence, and in consequence of the very prompt and efficient action of our government and its representatives in Manila and Yokohama, Mr. Doane was restored to his home and work, the revolt was terminated without bloodshed, a wise and pacific governor was sent to Ponape, and protection was guaranteed to every form of missionary work. Under these conditions, and inspired by the good counsels and example of the missionaries, the natives threw down their arms, gave back their booty, and resumed their wonted life; and churches and schools again are open and thronged, and the spiritual wastes are being repaired. It is a wonderful providence, like so many before experienced in this work, which thus makes the wrath of man to praise God, and restrains the remainder thereof.

The death of Mr. Logan has deprived the mission of a great leader, and has left the work at Ruk in a precarious condition. Happily reinforcements were already at Ruk to hold the ground, and further help is now on the way; and we trust that this noble beginning, due almost wholly to Mr. Logan's self-denying courage and unsparing toil,

which gives promise of a growth equal to the best in these islands, will be carried forward to a grand success.

The work on Kusaie, for the Gilbert and Marshall Islands, has gone forward without check, and the training schools report a year of good numbers and satisfactory results. The Girls' School is already proving its usefulness, and, with the valuable addition of Miss Little to the teaching force, is sure to show still better and larger results. The Gilbert Islands seem to be suffering under an epidemic of war and disorder, which is sadly demoralizing the native churches and interfering with all Christian work. The German occupation of the Marshall Islands has so far affected the conditions of missionary work but slightly. The great need in all these islands is for a more competent and devoted native agency, and for more frequent missionary visitation.

Upon the whole, the review of the year in these several fields brings to light a work wisely planned, worthily manned, steadily widening its influence and deepening its hold, full of satisfaction and hope to those who are engaged in its prosecution, full of blessing and promise to the millions who reap its benefits, and redounding more and more to the glory of Him who is the world's Redeemer and Lord.

PAPAL LANDS, EUROPEAN TURKEY, INDIA, AND JAPAN.

[SECRETARY CLARK'S DEPARTMENT.]

THE record for the past year of the ten missions committed to the charge of the senior foreign secretary is one of growth and progress at nearly every point. This very success, however, has been embarrassing for want of proper support at home. Opportunities long sought and won have been left to pass unimproved, and only a part of the ripened harvest could be gathered. We are obliged to report a net loss of five ordained missionaries: Rev. Dr. Byington, a man of rare ability, who as missionary and editor did so much to mold the political as well as the religious life of the new Bulgaria; Rev. J. W. Sibley, whose brief career in India was long enough to win the warm Christian regard of all who knew him; and three others obliged to give up foreign service for reasons of health. To these names must be added that of Mrs. Riggs, for more than fifty years the worthy helpmeet of the honored Dr. Riggs, of Constantinople, and of Mr. De Regt, who went out only a year ago with such promise of usefulness, to take a chair in the college at Ahmednagar. On the other hand it is our privilege to report a young man already on the way to take Mr. De Regt's place, and a net gain of eleven young women devoted to woman's work.

MISSIONARY HOME AT AUBURNDALE.

The fund for missionary children now amounts to $18,500, of which $980 were received from friends during the year. Mrs. Walker has also collected $1,211.25. The Home has accommodated several missionary families for longer or shorter periods, as well as missionary children not otherwise provided for. It is hoped that the fund may be raised to at least fifty thousand dollars. The importance of securing this sum needs no comment.

PAPAL LANDS.

The gospel in its purity is making steady progress in papal lands, in spite of opposition in some quarters where the civil power is at the control of the priesthood. In Western Mexico persecution of the most malignant character awaits those known to have sympathy with the gospel. In these circumstances but little outward progress is possible. In Northern Mexico, where no such alliance of civil and ecclesiastical power is recognized, new churches have been organized, and at places visited for the first time large audiences have listened with marked attention to the words of the missionary.

In Spain the high school for girls is no longer an experiment, but a recognized success and an important evangelistic agency, while the growth of the churches in numbers is evidence of the fidelity of the native pastors and evangelists. The work of the American Board in Micronesia has attracted much attention and favorable comment in Spain. The wrath of man in Ponape is thus turned to the praise of God, in bringing many in the high places of Spain to recognize for the first time the beneficent purpose and results of the Protestant faith.

In Austria the truth is mightier than all the machinations of evil men, whether Romanist or so-called Protestant; and the churches gain in numbers at every communion season, and in power through the Christian life and character exhibited to the world. This little mission of the Board in the Austrian Empire is furnishing trained workers and a Christian literature for the thousands of Bohemians in Cleveland and Chicago.

EUROPEAN TURKEY.

A delightful surprise awaited the members of the European Turkey Mission at the annual meeting in June last as they recounted the progress in their several stations: — the number of communicants doubled in one station, and relatively large accessions in others, the increased attendance in the college and high schools, the earnestness of native Bible-women in commending the gospel alike to children and to adults, the enlargement and success of the industrial school, and generally the new life and activity among native Christians. But the event of the year was to follow a month later in the dedication of a church edifice at Sofia, the capital of the principality. The services were attended by a large and interested audience; among others, on invitation, was His Royal Highness, Prince Ferdinand, who, on leaving, presented the church with five hundred francs as a token of his goodwill. The whole scene, so in contrast with the bitter opposition of a few years ago, might well fill the hearts of the missionaries with thanksgiving and praise, and inspire them and the entire evangelical community with new hope for the future.

INDIA.

"Faint yet pursuing" may well be the motto of our beloved missionaries in the Marathi and Madura missions. Crippled in numbers and means, they are yet encouraged by the manifest tokens of the divine favor: by the churches growing in numbers and in spiritual life and activity; by new openings for labor on every hand; by the colleges at Ahmednagar and Pasumalai crowded with students, many of them of high caste; by high schools attended by more than one thousand pupils of both sexes, offering rare opportunities for direct Christian effort; by medical work opening the way to the hearts and homes of the people; by the reports from Bible-women in city and country telling the story of the cross to eager listeners; and, most significant, perhaps, of all, by a readiness on the part of some of the high-caste natives to allow their children to receive religious instruction in our high schools; and now within a few months by the opening of two high-caste villages to the Christian missionary. Reduced in numbers as they are, and crippled in resources, the missionaries are doing what they can, and even more. They turn to us with earnest entreaty for help in this hour of need. For years past they have been compelled to submit to a vigorous repression, becoming each year more painful, as they see the fruits of years of toil slipping from their hands. They cannot be content with the measure of success they are achieving when they see so much greater almost within their reach. The tree on which the fruit-bearing branches are either cut back or cut out altogether, and on which even the buds of hope and promise are rubbed off, can make but a poor showing in comparison with what it might have made under proper conditions. What can Washburn do with a single American tutor for a high school, a college, and a theological seminary, having in all nearly four hundred pupils? At the lowest count he should have two first-class associates. Smith

at Ahmednagar, in charge of a college mainly attended by high-caste young men, which has grown in five years from fourteen to over three hundred students, is still more pressed, and, at last advices, broken down in health, must leave for a year of rest. Other missionaries, in other branches of labor, generously leave their own proper work to help in these extremities. But consider the situation, fathers and brethren!

These missions need at once a reinforcement of not less than a dozen mission families, four to be connected with educational institutions, and the rest to take charge of vacant stations, and to sustain and push forward wisely the evangelistic work now in hand. There is needed also an increased expenditure of thirty thousand dollars a year, a part to meet accumulated needs, and the rest for the support of new families and other enlargement of evangelistic work, by means of mission schools and native preachers.

No marked change in the general conduct of the work in Ceylon is to be reported. Two of the missionary ladies, convinced of the necessity of a more adequate endowment for Jaffna College, in order to enlarge its opportunities for the Christian training of young men, have spent a year in Great Britain in soliciting funds for this object. They report about eight thousand pounds secured for the college and for medical work. The last mail brings tidings of a remarkable revival in all the churches of Ceylon — a more thorough work of grace than has been experienced for many years. The immediate occasion is ascribed to the faithful presentation of the gospel by Messrs. March and Porter during their recent visit to Ceylon, followed up a few weeks later by two English evangelists sent out by the Church Missionary Society. The seed long sown seems now to be quickened into life.

JAPAN.

The addition to the working force of the Japan Mission a year ago was most timely. Not a day was lost. Dr. H. M. Scudder was preaching within twenty-four hours after landing. The rest of the party had a little more time to get their bearings, when all were at work. The results of the year are cheering: fifty per cent. advance in church membership, till the whole number recognized as believers, not all organized as yet into churches, for want of pastors and time to do it, exceeds seven thousand; and twice as many young men and young women under religious instruction as ever before, till the whole number exceeds two thousand, and might be doubled again next year without a dollar's expense to the Board beyond supplying the missionary teachers required. These schools can be made efficient evangelical agencies. Of the nearly seven hundred pupils connected with the Doshisha schools at Kyoto, 141 were received to church membership during the last school year. Such is the divine blessing on these institutions, founded in faith and prayer thirteen years ago by Mr. Neesima. So much missionary time and strength is given to the work of Christian education, that direct evangelistic work has been left largely to native pastors and preachers. Some of the missionaries, however, have been enabled to do most valuable work in touring. There seems to be no limit to the influence which missionaries, in command of the language, might exert in awakening attention to the gospel, and in confirming the faith of believers. The interest of former years is unabated, it seems rather to have gained in intensity. As the missionaries visit cities and towns for the first time, they find a most ready welcome, and large audiences eager to listen to their instruction. Not only the men but the women find open doors on every hand. For want of men, much of this valuable work has been done by some of the ladies, as Miss Julia Gulick, of the Kumamoto station, Miss Talcott from Okayama, Miss Dudley and Miss Barrows from Kobe, and Miss Colby from Osaka. Each of these ladies on these tours is doing the work of men. Hundreds of women gather around them to listen to their words, and in their audiences are often seen men quite as eager to hear the gospel from their lips. One of these

ladies, in writing recently, referring to nine young women appointed the present year, six of whom have gone forward, says, "Would it were ninety instead of nine!"

No better proof of the genuine interest of our Japanese Christians in the new civilization could be given than their contributions the past year for educational and religious objects, amounting to over $41,000; and it is not professed Christians only that give, but others, impressed with the character of the work in progress, especially thoughtful parents, for the sake of the moral culture obtained in our schools. A few weeks since word came from Mr. Neesima of $31,000 subscribed by a few Japanese gentlemen, including two of the highest officials in the government, toward the enlargement of our Doshisha school so as to make it a Christian university.

But the limits of this occasion forbid details of other forms of Christian effort, as the native Home Missionary Society, the Young Men's Christian Association efforts, the school for training women evangelists, kindergarten work, medical work, school for nurses, etc., and a Christian literature of millions of pages.

Our mission, in common with others, rejoices in the completed translation of the Scriptures during the past year. Another matter of special interest is the proposed union of the Congregational and Presbyterian churches on a common basis of doctrinal faith, and which shall unite the better elements of both the Presbyterian and Congregational polities. It is hoped by our Japanese brethren through this union to illustrate the oneness of believers in the essentials of the gospel, to prevent any unseemly rivalries, and to secure greater economy in pushing forward the work of evangelization into new sections. The plan is wholly of Japanese origin.

Notwithstanding the reinforcement of a year ago, the cry comes for further aid to relieve missionaries now overburdened, and to turn to account some of the many new and favorable opportunities. The missionaries feel that they are very modest, and have exercised great restraint, in calling for only four new ordained missionaries, one physician, and ten lady teachers.

An endowment of $50,000 is needed for the Doshisha schools, that the students may be exempt from draft into military service. On securing such an endowment it is expected that these schools will have the same privilege of exemption that is accorded to government institutions. Such exemption is of great importance to our schools and to the work for which they were founded.

Such is the call from Japan in this the critical hour of her history — a call emphasized by the special blessing of God on the labors of the past year.

CONCLUSION.

The Foreign Secretaries unite in asking for a reinforcement of forty ordained missionaries, nine physicians, and thirty single women, to sustain and enlarge the work in hand; and they unite with the Home Secretary in asking for an advance of $150,000 in the contributions of the churches.

No figures can do justice to the wide work of this Board — to the moral and social changes wrought in the life and character of hundreds of thousands, yea, of millions of our fellowmen. Yet figures may help direct attention to some of the agencies employed, and help us to realize in some feeble manner our obligations to our great Leader for his blessing the past year. It is our privilege to report 1,050 centres of evangelical effort — seventy more than ever before; a net gain of one ordained missionary and of twenty young women connected with the Woman's Boards; a gain of nine pastors and fifty-five preachers; a gain of eleven churches and of 4,388 in these many lands and languages who have made confession of their faith in Christ — a larger number than in any previous year since the great ingathering at the Sandwich Islands; a gain of 1,000 young men and young women in our high schools and colleges, till the number approaches 7,000, who are brought under the direct personal influence of thor-

oughly cultured Christian teachers. Add to these over 34,000 children and youth in common schools in which the Scriptures are daily read and prayer offered, and some conception may be had of the vast work of Christian education in our hands, and of its prospective influence on the future of the missionary enterprise. Hardly less significant in its bearings on the question of independence and self-support were the contributions from native sources for various Christian objects, amounting in all to $124,274.

By such results, by such manifest tokens of the divine blessing on the foreign field, are we beckoned onward to the final victory "in His name."

GENERAL SUMMARY. 1887–1888.

Missions.

Number of Missions	22
Number of Stations	90
Number of Out-stations	960
Places for stated preaching	1,126
Average congregations	61,188
Adherents	100,914

Laborers Employed.

Number of ordained Missionaries (11 being Physicians)	167	
Number of Physicians not ordained, 8 men and 4 women	12	
Number of other Male Assistants	11	
Number of Women (wives, 160; unmarried, besides 4 Physicians, 122)	282	
Whole number of laborers sent from this country	——	472
Number of Native Pastors	166	
Number of Native Preachers and Catechists	448	
Number of Native School-teachers	1,253	
Number of other Native Helpers	268	—2,135
Whole number of laborers connected with the Missions		2,607

The Press.

Pages printed, as nearly as can be learned	18,650,000

The Churches.

Number of Churches	336
Number of Church Members	30,546
Added during the year	4,388
Whole number from the first, as nearly as can be learned	105,477

Educational Department.

Number of Theological Seminaries and Station Classes	17
Pupils	251
Colleges and High Schools	59
Number of Pupils in the above	3,947
Number of Boarding Schools for Girls	50
Number of Pupils in Boarding Schools for Girls	3,068
Number of Common Schools	892
Number of Pupils in Common Schools	34,855
Whole number under instruction	42,733
Native Contributions, so far as reported	$124,274

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1888.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$8,360.63	
Mission to East Central Africa	4,863.60	
Zulu Mission	21,976.26	
Mission to European Turkey	33,769.78	
Mission to Western Turkey	104,916.54	
Mission to Central Turkey	39,165.57	
Mission to Eastern Turkey	46,808.63	
Marathi Mission	44,563.66	
Madura Mission	46,786.64	
Ceylon Mission	11,965.96	
Foochow Mission	13,341.59	
Hong Kong Mission	1,224.46	
North China Mission	53,622.02	
Shansi Mission	15,195.21	
Mission to Japan	88,925.46	
Northern Japan Mission	12,695.60	
Sandwich Islands (grants to former missionaries and to schools)	10,300.00	
Micronesia Mission	28,661.51	
Mission to Western Mexico	6,818.40	
Mission to Northern Mexico	10,060.47	
Mission to Spain	13,848.67	
Mission to Austria	7,895.52	$625,766.18

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses		11,443.83

Cost of Publications.

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)		$16,492.88	
Less amount received from subscribers	$8,608.61		
and for advertisements	4,343.74	12,952.35	
		$3,540.53	
All other publications		3,522.86	
		$7,063.39	
Less amount received for Almanacs and Commemorative Volume	$503.63		
Less amount received for "Mission Stories"	210.02	713.65	$6,349.74

Cost of Administration.

Department of Correspondence	$10,360.27	
Treasurer's Department	6,236.21	
New York City	1,607.15	
Miscellaneous Items (including care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, honorary members' certificates, expenses of Secretary Judson Smith attending missionary conference at London in June, etc.)	4,635.87	22,839.50
		$666,399.25
Balance on hand August 31, 1888		890.09
Total		$667,289.34

RECEIPTS.

Donations, as acknowledged in the *Missionary Herald*	$394,568.37	
Legacies, as acknowledged in the *Missionary Herald*	146,352.84	
From the Legacy of Asa Otis	51,032.58	
From the Legacy of S. W. Swett	62,500.00	
Interest on General Permanent Fund	11,258.42	$665,712.21
Balance on hand September 1, 1887		1,577.13
		$667,289.34

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report p. xi), the remainder of this legacy is set apart for new Missions.

Balance of securities remaining in the Treasurer's hands September 1, 1887, at par		$195,865.28	
Appraised value of same	$236,788.00		
Received for Premiums on Sales		9,233.22	
Received for Dividends and Interest		14,703.49	$219,801.99
Expended for new Missions as follows: —			
West Central Africa Mission		$7,492.24	
East Central Africa Mission		4,853,60	
Hong Kong Mission		1,078.46	
Shansi Mission		14,878.21	
Northern Japan Mission		12,695.60	
Mission to Northern Mexico		10,034.47	$51,032.58
Balance August 31, 1888			$168,769.41
Appraised value of securities now held	$210,358.50		

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet the special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1887		$223,129.97	
Received from the Executors during the year		1,100.00	
Received for Premiums on Sales		5,136.12	
Received for Dividends and Interest		12,437.17	$241,803.26
Expended during the year ending August 31, 1888, and included in the foregoing statement of "Costs of the Missions," as follows: —			
For Missions in Turkey		$10,335.80	
For Missions in India		5,523.25	
For Missions in China		19,638.70	
For Missions in Japan		22,402.25	
For Micronesia		4,000.00	
For Spain		600.00	62,500.00
Balance of Legacy, August 31, 1888			$179,303.26

"MORNING STAR" (FUND FOR REPAIRS).

RECEIPTS.

The balance of this Fund, September 1, 1887, was	$10,770.44	
Received from sale of pictures of the vessel	4.00	
Income from investments	1,649.89	$12,424.33

PAYMENTS.

For repairs at Honolulu	2,471.50
Balance held as a fund for repairs, and invested	$9,952.83

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

Amount of the General Permanent Fund, September 1, 1887	$215,387.42
Added during the year	100.00
	$215,487.42

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	$59,608.00
The Income of the Fund for Officers, applied to salaries, was	4,652.57

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	$5,000.00

MISSION SCHOLARSHIPS.

This Fund amounts as last year to	$3,745.63

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	$3,000.00

EUPHRATES COLLEGE FEMALE TEACHERS' FUND.

Received from the Woman's Board of Missions, Boston, May 25, 1888	$2,500.00

LANGDON S. WARD, *Treasurer.*

BOSTON, MASS., October 1, 1888.

We have before referred to a case which has attracted to an extraordinary degree the attention of people in India as well as in Great Britain. It will be remembered that a young woman, Rukhmabai, was sentenced to six months' imprisonment because she would not accept as her husband one to whom she had been betrothed when a child. Prof. Max Müller, in a letter to *The London Times*, affirms that the imperial British law is more oppressive than the national Indian law, and that in former years a person declining to fulfil the marriage contract would not have been sent to prison, though she would have been under a serious social ban. Efforts are now making, endorsed by the Calcutta Missionary Conference, to secure the passage of a law forbidding the enforcement of conjugal rights between parties betrothed in childhood. The civil law certainly should not lend itself to the enforcement of pledges of marriage in the making of which the persons most interested had no part. Of the over twenty million widows in India in 1881, 78,976 were under nine years of age, 207,384 under fourteen years of age, and 382,736 under nineteen years of age. The condition of these widows is such that it is not strange that many of them deplore the abolition of the *suttee*. They regard death upon the funeral pyre of their husbands as less dreadful than the living death to which they are subjected as widows.

INDIA: ITS NEED AND OPPORTUNITY.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[*Presented at the Annual Meeting at Cleveland, Ohio, October 3, 1888.*]

INDIA has been, and still is, the great mission field of the world. It has an area as large as that of the United States east of the Rocky Mountains, and a population five times as large. Its climate ranges from the slopes of the snow-covered Himalayas to the heat of Madura and Travancore, and its productions are as varied as its climate. It has peoples of diverse speech separately outnumbering the population of Spain, Italy, France, or Germany. It has 150 languages and dialects written and unwritten.[1] It boasts of a literature that dates back a thousand years before the revival of letters in modern Europe, of sacred books and epic song of an antiquity not surpassed by the Pentateuch or the book of Job. It had a reputation for wealth and luxury that tempted the Macedonian conqueror; whose glory lingered in the traditions of Europe, stirred the adventurer of Portugal and Spain, and illumined the verse of Milton.

The origin of the different races that spurned the mountain barriers of the north, and one after another swept over the great peninsula, neither history nor the researches of philology can explain. We call the rude, uncultured peoples that seem to have been crowded back into the hills and jungles the aboriginal inhabitants, and are satisfied in a general way in noting the Aryan invasion centuries before the Christian era, the Mohammedan conquest in the eleventh century, and the establishment of the Mogul Empire in the sixteenth. It is enough for us here to note a great variety of races, struggling with one another in fierce and devastating wars, with little security for life or property, and that the right to rule was oftenest the right of him who was the strongest, or the most unscrupulous in wicked device. Such was the political history of India for twenty centuries prior to the battle of Plassy in 1757, when Clive asserted England's right to rule — a right confirmed on many a hard-fought field, and often by expedients that will not bear too close a scrutiny, but a right at last acknowledged by the prevalence of order and good government before unknown in her history.

In an estimate of the population of India, we may class as Hindus, 160,000,000; as Mohammedans, 45,000,000; as belonging to the rude native tribes, 50,000,000; and a little over 2,000,000 as Christians, of whom nearly one third are Protestants, — largely the fruit of missionary labors during the present century. The character of these different populations has been recently defined by Sir William Hunter, whose wide acquaintance with India and special opportunities of observation have made him an authority. The term Hinduism has within a few years attained a specific character. It no longer admits of the old popular conception as the synonym of the lowest debasement of intellectual and moral character. As defined by Sir William, "Hinduism is a social organization and a religious confederacy. As a social organization it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy, it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise."[2] It has the widest possible range of religious doctrines and practices; monotheism and lofty conceptions of morality for its highest minds, shading down to the grossest forms of idolatry for the multitude; and it has a ritual carefully adapted to every condition of life, from the cradle to the grave. When Protestant missions first entered India, they found that the Hindus had religious schools in their temples, and nominally in every village; that the Mohammedans had

[1] Imperial Census of 1881, quoted by The Bombay Guardian, p. 455. July 21, 1888.

[2] See *Missionary Herald*, May, 1888.

their schools and colleges; so too the Parsees and the Sikhs, and though these had fallen largely into decay, more than thirty thousand such schools with over 400,000 pupils were reported in the census of 1881 and 1882. The material results of the religious and educational systems of India are best seen in the general ignorance, poverty, wretchedness, and hopelessness of the great mass of the population. If there are a few men whose wealth vies with that of the Vanderbilts and Rothschilds, it has forty millions so poor as to lie down hungry at night on the bare ground; while but one man in 42 and one woman in 858 can read or write. The energy and enterprise of this vast population have been so stifled and dwarfed that the average income per individual is less than that of any other civilized race, barely $13.50 per year, against $20 even for the Turk, $165 for the Englishman,[3] and $200 per annum for each man, woman, and child in the United States.[4] Such is heathenism in one of the richest countries of the world.

The missionary enterprise of the early Church did not neglect India. The traditions of the Syrian churches of Malabar and Travancore date back to the first centuries of the Christian era, but the purity of the gospel and all aggresssive power were soon lost in the mass of superstitions and ritual services; yet enough of life remained to perpetuate the Christian name through eighteen centuries, and to awaken special interest among the Portuguese Catholics of the sixteenth century, and later in the English Church of the nineteenth; but any attempts to revive a purer faith have had little success; and in general character these Syrian Christians, numbering perhaps three hundred thousand, differ but little from the heathen around them. The converts of the Church of Rome, scattered widely through India, the fruit of three centuries of effort, and numbering perhaps 1,200,000, are little better in moral character or influence.

Time would fail us to speak of the Danish missionaries of the last century, and of their apparent success for a time and their later collapse, despite the devotion and untiring efforts of some of the noblest of men. Not far from fifty different missionaries, Danes and Germans, though not more than ten at any one time, were engaged in these efforts to evangelize India before English Christians awoke to their duty. Though it is believed that the number of their converts amounted to not far from fifty thousand who had at least formally renounced heathenism, yet want of proper missionary organization, the failure to raise up a native ministry, and the fatal indulgence of caste, made their labors of little avail. Yet something was accomplished and the way prepared for the brilliant results achieved at a recent date by English missions, notably in Tinnevelly and Travancore. The names of Ziegenbalg, Schultz, and Schwartz may well be remembered for their loyal devotion to the cause of Christ, and the honor they gained for the Christian name alike among Europeans and Hindus. Nor should we omit to mention in this rapid review of labors begun before organized missionary societies entered the field, the names of Henry Martyn and Claudius Buchanan, chaplains in the English service.

The British authorities, busy with their schemes of conquest, paid little attention to the labors of missionaries till near the close of the last century, when English officials, in view of their vast conquests, could not but be anxious lest some outburst of fanaticism should endanger their safety and rule; hence when Carey and his associates arrived as representatives of English missionary interest, they were obliged to betake themselves to Serampore, a Danish settlement a few miles from Calcutta, and later the first missionaries from the American Board were turned back — Harriet Newell to die in the Isle of France, Judson to go to Burma, and Gordon Hall to Bombay.

India was thus practically closed to missionary effort. This, however, was but the darkness before the dawn. While the local authorities were opposing the advance of

[3] Rev. J. Johnston, abstract Education Commission, p. 115.

[4] Edward Atkinson.

the gospel, the awakened Christian sentiment of England secured the revision of the charter of the East India Company, and freedom was obtained for missionary effort, at the very moment, too, when missionaries of this Board were on the ground ready to make use of the opportunity.

From this time on, two agencies have been at work for the social and moral regeneration of India; the British government and the missionary, but the greater of these is the missionary. English statesmen of the highest rank, including men like Lord Lawrence, Sir William Muir, and English soldiers like Sir Herbert Edwardes, Henry Lawrence, and Havelock, have been known as the warm friends of missionaries, and the first to acknowledge the value of their labors. No better proof of the great change of sentiment in this regard could be cited than the letter of Sir Evan Nepean to Gordon Hall in 1813, and the memorandum of Lord Dufferin, published on the thirty-first of December last, in which this statement appears: "The governor in council will be sincerely glad if the number of aided schools and colleges in which religious instruction is prominently recognized were largely increased. It is in this direction that the best solution of the difficult problem can be found."[5]

Yet it would ill become us to fail to recognize the value of English ideas of law and order promulgated and enforced, of personal freedom and protection secured to life and property, of the abolition of suttee, infanticide, and other cruel practices, and the establishment of an educational system that now offers the advantages of education to more than three millions of youth, till the expenditure of fifty thousand dollars for the year 1813 has increased to more than eight million dollars in 1888.

The government of India — at first unfriendly to missionary effort, and lending its support to the maintenance of idolatry in its grossest forms; making monthly grants for the support of heathen temples, Brahman priests, and dancing-girls, thus bringing contempt on the very name of Christianity; later assuming a so-called position of neutrality and indifference, while rigidly excluding the Bible and all forms of religious instruction from its schools and colleges,— has at last come to realize that mere intelligence is inadequate to the necessities of India, and turns to the various missionary organizations for aid in the moral and religious culture of youth. The highest officials recognize the missionary work as a most important factor in the development of the new India, as the great source of the moral and social changes in progress, and as the one force above all others that is contributing to the strength and permanence of British rule. Hence, of late years, the generous grants-in-aid of all mission schools, amounting often to one half of the expense incurred for the purchase and erection of school buildings, and for the support of schools once established, based on the proficiency of the pupils. Already we have an intimation of a desire on the part of the government to pass over its higher education, its colleges and universities, to the care of the great missionary societies. Indeed, the government, dissatisfied with the results of high education without religion of some sort, has come to the conviction that even Hinduism or Mohammedanism is better than no religion, and deems it wise to make grants-in-aid to institutions established by Hindus and Mohammedans, as well as by Christians, rather than to continue the present system. So disastrous to moral character has high education without religion proved, through the breaking down of all moral and religious restraints, that Hindus of high caste and Mohammedans are beginning to place their children in Christian schools, with a view not only to their better education, but for the moral results anticipated. This change of sentiment on the part of the government of India, and beginning among the higher classes best acquainted with missionary effort, is one of the most hopeful signs of the time. The moral influence of young men educated in government institutions is not satisfactory. Constructive agencies must be employed as well as destructive, and thoughtful men, to use the language of Sir William

[5] Free Church of Scotland Report for 1888, p. 19.

Hunter, are coming to realize that "the missions do really represent the spiritual side of the new civilization and the new life of India."[6]

A higher wisdom than man's is directing the thought of India. Dr. Duff, in 1830, and Lord Macaulay, in 1835, acted more wisely than they knew in favoring the introduction into the schools generally of the English language, now read and spoken by three millions of the people, who are thus brought in contact with the intellectual and moral life of the Anglo-Saxon race. Teachers of Western materialism and skepticism may have their day, but the deeper sentiment inspired by the gospel of Christ through the teachings of missionaries and through the lives of tens of thousands of native Christians is true to the divine plan. Within the last few years the feeling of a common brotherhood such as Christianity only could have awakened, rising above all distinctions of race, language, and even caste, has found expression in three national congresses; and, what is more remarkable, among the six hundred delegates representing the various races, languages, and castes convened last December at Madras, there were forty Protestant Christians and Christian ministers, sent as the best men to be had mainly by non-Christian communities."[7] India is moving; a new life is stirring not yet the masses but the leading influential minds; and all this is but the providential aid granted to the Church of Christ in its sublime mission of bringing India into the kingdom of God.

The Indian Empire of Britain is the standing miracle of modern history. As remarked by an English writer in a recent number of *The Contemporary Review* (June, 1888), "it is something that cannot be accounted for by any process of reasoning founded on experience;" and so statesmen who recognize no intervention in human affairs in the interest of the kingdom of God may well be at fault and tremble for the permanence of the imperial power. With profounder insight, not without something of patriotic pride, Keshub Chunder Sen declared that "it is not England, with her trained soldiers, but Christ, that rules India." It is the moral power developed by the gospel in the English character and expressed in beneficent Christian institutions that compels the obedience of two hundred and fifty millions of men. The fact is a revelation of the divine purpose on a grand scale that has no parallel in the records of history — a sublime fact that imposes on the Church of Christ its grandest obligation and offers it its highest privilege. Every step in the transition, from the factory of a trading company to the proclamation of the Empire of India, is marked by a corresponding growth of moral sentiment on the part of English rulers, and by the awakening of the Christian Church to its duty and privilege.

It is now seventy-five years since missionaries were permitted to reside in the British dominions of India. This period, therefore, is the period of organized missionary effort among its varied races, in which nearly all the principal missionary societies of Europe and America have had a share. Beyond the translation of the Scriptures into more than twenty languages, by Carey and his associates, and some acquaintance with the country and the peculiarities of its different races, but little remained to mark the results of former endeavors. As late as 1830, though thirteen different missions had been established and 140 missionaries put into the field, the number of communicants was only about 3,000,[8] while 40,000 children and youth had been gathered into schools of various grades. In 1851 the number of missions had increased to thirty-eight, and of missionaries to about 500, distributed over 222 stations. The number of communicants at that date, according to the best authority, was 14,661.

Down to this time and for some years longer, the work was prosecuted against great odds: against the unfriendly attitude of the government, the contempt brought on the

[6] See The Nineteenth Century for July, 1888.

[7] Annual Report, Church Missionary Society, 1888, p. 152.

[8] Dr. Dorchester.

Christian name by its avowed neutrality and even support of idolatrous worship, the education of thousands in the government institutions without the gospel, as if religion were unnecessary to the highest civilization; and then there was the prejudice against missionaries as belonging to the same race as their conquerors, to say nothing of the thought and interest of a people of strong religious sympathies, fast bound in the meshes of caste and a multitudinous ritual, the most elaborate, the most corrupt, the most debasing ever devised by mortal man.

Yet a vast preparation had been made by a wide acquaintance with the people, with their languages and creeds; by the translation of the Scriptures and the development of a Christian literature in many tongues; by the respect won for the character and motives of missionaries, and by the changed lives of thousands of believers scattered through the land who gave proof that the gospel of Christ is indeed the power of God unto salvation.

The next thirty years, though the number of missionaries was but little increased (from five hundred say to six hundred), were to witness a great advance: a fivefold increase in the number who avowed their acceptance of Christianity, from 91,092 to 492,882, and a tenfold increase in communicants, from 14,661 to 138,254.[9] There was also a threefold increase in the number of pupils in mission schools. The most remarkable progress, however, was in the development of a native agency as the right arm of the missionary force. The 21 ordained native ministers in 1851 had increased to 575 in 1881.

The last seven years, if we may judge from a partial examination of statistical returns, have not been less fruitful, and the number of communicants cannot now be less than 175,000, nor the recognized Christian adherents less than 700,000. But the great results of missionary effort for the last fifteen years, and especially for the last seven years, no statistics can measure. Note, for example, the enlarged opportunities for woman's work in Christian schools, in house to house visiting, now as never before reaching all classes, till thousands of high-caste women are brought under the instruction of Christian teachers, or visited in their homes. In keeping with this, as expressing the change of sentiment already referred to, is the number from the higher classes who place their young men in our Christian schools, defraying a large part, if not all, of their expenses, save the salaries of their Christian teachers. One such institution, begun five years since at Ahmednagar in our Marathi Mission, with fourteen pupils, now numbers between three and four hundred. More than five thousand such youth, young men and young women, are to be found in the institutions of the Church Missionary Society in Southern India. Another marked advance is to be found in the growth of self-support and a worthier sentiment of independence and Christian manliness on the part of the native churches. The poverty of some of these native Christians has abounded unto the riches of their liberality, till in many churches the average contributions for the support of schools and churches, if reckoned at the value of the days' labor thus devoted, quite exceeds the average in the churches of our own favored land. A fourth consideration is the generous sympathy on the part of the government, as shown in its support of Christian institutions for education, and the changed sentiment of the higher classes toward Christianity, not widespread as yet, but begun. Nor should we here fail to recognize the vigorous efforts made in behalf of Mohammedans by the Church Missionary Society of England. It already has missions in ten different languages, and reports a church at Amritsar which includes 253 Mohammedan converts, out of a membership of 555.[10]

Such is the vantage-ground now won, the vast preparation now made for enlarged

[9] See statement of Sir William Hunter in the *Missionary Herald* for 1888, p. 205.

[10] The Church Missionary Intelligencer, September, 1888, p. 577.

effort in behalf of this great country containing one sixth of the population of the globe. The time draws near, waiting perhaps on our faith and Christian endeavor, for great religious changes in India. Hitherto the great accessions have come from the low-caste or no-caste population, and from among the aboriginal tribes, as the Karens of Burma, the Khols of Central India, the Shanars of Tinnevelly and the Telugus; but individuals of all castes, from the lowest to the highest, have been attracted to Christianity enough to demonstrate the power of the gospel over all From the peculiar habits of the Hindu mind, the great movements may be expected to be of thousands within the line of some one caste and then of another, not by slow processes of disintegration. Such movements may be nearer than we think. The preparation has been made. Have we faith to expect them?

India was the first foreign field to be entered by American missionaries, and in the great work accomplished, this Board has had a limited but worthy part. Its three missions are well organized and have had a success that compares favorably with other missions to the more civilized races. The names of Scudder, Poor, Spaulding, Winslow and Tracy, Hall and Ballantine, and others, have an honored place in missionary records. The devoted men and women now in the field are in the forefront of progress in all lines of missionary effort, evangelistic, educational, woman's work, and preëminently in the development of self-supporting churches. The population of India that may be regarded as wholly dependent on the American Board for religious instruction is not far from six million — four million of Marathas, of Aryan origin, and over two million of Tamils, belonging to the Dravidian stock. The limits of mission fields are well defined, and have been generously respected, save in the Marathi Mission, which lost a few years since one third of its best cultivated and most promising field, at a time when the mission was so reduced in men and means as to be unable to care for its legitimate work. Foundations have been laid, the institutions of the gospel, churches and Christian schools, established. A native pastorate is largely sustained by the churches, colleges and high schools for both sexes offer the advantages of higher Christian education, while mission schools of lower grade serve a double purpose in teaching the elements of primary education, and in opening the way to new places for the preaching of the gospel. All this organization is complete. The results are such as to encourage, and opportunities on every hand are open and inviting to large effort. Yet now the sad fact confronts us, there are not men and means to carry forward the work we have begun. Mission houses stand empty; important centres must be neglected; double duty is assigned to missionaries whose hands are already full; open doors cannot be entered.

This is no time for retreat or for diminished effort. Other newer fields may seem more attractive, but in none is the need of help more urgent to gather in the harvesting of years of prayer and toil. Evil influences are rampant; the enemy notes the weakness of our lines. Just as a better day seems dawning, the liquor traffic is starting up afresh to blight and blast the new civilization by the ruin of thousands of the educated classes, no longer under the moral restraints of their old faiths. As if recognizing the inadequacy of existing Christian agencies, Hinduism and Islam are waking to new energy, and, reinforced by Western infidelity, are using our own weapons to drive us from the field. The printed page, charged with sophistries and falsehoods seldom seen in Christian lands, is widely scattered by colporters, and turned to account by the apostles of error.

In spite of all that has been done during these seventy-five years, it remains a sad fact that since Gordon Hall entered Bombay, since freedom was given the Christian Church to push forward the work of evangelization under British protection, not less than six hundred millions of our fellowmen, capable by the grace of Christ of Christian manhood and womanhood, have gone down to the grave without God and without

hope, the larger part degraded, debased beyond expression by human speech. And to-day, in spite of all that is being done by Christian missions, two hundred millions more are following on in the same sad procession. To these must be added, we dare not say how many millions more, who have no just conception of the redemptive work and the new life in Christ. Contrast this, if you can, with the kingdom of God set up and realized in Christian homes and Christian institutions for the spiritual culture of this vast population.

The pending issue in India is of gravest moment. The benign influence of English rule, the progress of Christian civilization, and the spiritual destinies of two hundred and fifty millions of souls are at stake. Shall the work accomplished at such sacrifice of treasure and of life, shall the vast preparation now made and the vantage-ground now won be lost? Shall the index of progress be turned back for a century? Or shall the Church arise, accept the great opportunity, grasp the prize now within her reach, and place it as her offering of love in the diadem of her risen Lord?

OUR FINANCIAL OUTLOOK.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[*Presented at the Annual Meeting at Cleveland, Ohio, October 3, 1888.*]

It is one of the sources of gratitude in connection with our broad missionary work that it continuously presents to every disciple of Christ a favorable opportunity for the exertion of a world-wide influence, through the freewill offerings of a thankful heart. If God has committed to some of his children the distribution of large wealth, so that they are able, if so disposed, to increase their annual contribution to tens of thousands of dollars, it is something to be specially rejoiced over that the channel for the reception of these large gifts is provided so that they can be wisely and economically disbursed, sending their beneficial influence around the world. If only a small amount has been entrusted to the giver, that small amount can be placed where it can go into the same great work, under the same judicious plan of wide distribution, and may so multiply its power for good ten or a hundred fold.

THE OPPORTUNITY ENLARGING.

Nor does the opportunity lessen as the months and years roll on. On the other hand it enlarges, sometimes with great rapidity, as one messenger opens the way for a score to follow, and the score for a hundred, and the hundred scatter themselves among the millions of their fellowmen. If any apprehension has ever existed on the part of any anxious minds lest all the pecuniary resources needed and which could be judiciously used for the proclamation of the gospel among the nations should be provided for, and there be no further urgent calls for benevolent gifts in this direction, the time for such apprehension has passed. We are learning that the world is large, and that a thousand open doors upon all our great missionary fields are waiting to be entered. The expenditure of half a million a year shows us how imperatively a million is needed, and the distribution of each million would speedily open the way for a wise and careful disbursement of a second million.

It is a source of gratitude that this is true, and that it will abide true as our plans enlarge and the divine blessing continues to accompany our work. For it gives to every individual a fellowship in the fulfilment of the same great trust. All cannot go abroad as personal messengers bearing the good tidings, but all can be identified by their generous gifts both with the messengers and with the message as well as with all the blessed results which shall follow, extending around the world and reaching down the ages

EARLY ILLUSTRATIONS.

This thought was a practical one at the beginning of our missionary history. The consecration of person and the consecration of property went hand in hand, partners in the one great enterprise. To the Master's summons one man replied with absolute truthfulness: "Silver and gold have I none, but most heartily do I respond, Here am I, send me"; and another man replied with the same truthfulness: "Thy silver and gold thou hast in part entrusted to me, and most heartily do I respond, Here they are, send them." This was the significance of the ten thousand silver dollars poured out before the Lord by John and Mary Norris, of Salem, in the year 1806; the same year in which Samuel J. Mills entered Williams College, preparing the way for what followed a few months later, when he and the other elect young men kneeled at the haystack in the meadow and dedicated their persons to the work, — the same missionary consecration pervading the hearts of the givers of the money and the givers of themselves. This was the significance of the first large contribution pledged to the American Board, acknowledged on the books of the Treasurer in 1812: "Deacon Noah Porter, of Farmington, Conn., five hundred dollars," — about one fifth of his entire property. This was the significance of two other acknowledgments during the same year, 1812, from Solomon Goodell, of Jamaica, Vermont, one of five hundred dollars and one of one thousand; his property consisting of a farm, itself said to have been worth not over a thousand dollars. This was the significance of the first legacy acknowledged upon the same books in 1814, bequeathed in 1811, from Sally Thomas, of Cornish, N. H., — the first payment two hundred and fifty dollars, — a humble domestic whose wages had never exceeded fifty cents a week, and who gave her all to the spread of the gospel among the nations before a single American missionary had sailed from our shores.

RECENT ILLUSTRATIONS.

Similar records have multiplied during the years which have followed, some of the most significant of recent date. You noticed among the monthly acknowledgments of donations a year or two ago, that a friend in the State of New York had given the sum of one thousand dollars, and thought perhaps that this was the gift of some wealthy merchant. No; it was from a humble woman, a farmer's widow, who lives in an exceedingly economical way, keeps no servant, does her own work, and has been enabled thus with cheerfulness of heart for several years to put her influence to this large degree into the work of preaching Christ in Turkey and India, in China and Japan, in Africa, and among the islands of the sea. Another thousand was from a teacher, who, disappointed in being unable to go herself abroad, was permitted by close economy to do this much toward the support of one who took her place. She learned this honorable grace of Christian economy and this spirit of self-denial for the sake of increasing benevolent gifts, so she herself informed us, from the example of her father, who when he was over eighty-eight years of age chopped and piled one hundred cords of wood, and gave every dollar he thus received into the treasury of the Lord. Several thousand dollars included among the receipts reported at this Annual Meeting came from sources similar to these, testifying to the fact that there are not a few to-day, some of them among the Lord's hidden ones, who appreciate the honor and privilege of being identified with the advancing kingdom of Christ throughout the world by generous, self-sacrificing gifts. One of these "hidden ones" during the last year declined to give the Treasurer any clew by which he could surmise whence the contribution, amounting to about five thousand dollars, came, whether it were from man or woman, from a person of large property or of narrow means, save that it was from Massachusetts, and that the message accompanied it that if the inquiry should be pressed as to the source of the gift, the answer should be, "HE knows."

SUCH GIFTS A SACRED TRUST.

These and such as these are the gifts which make the treasury of the American Board a sacred trust, representing the prayer, consecration, and self-denial of a great multitude of men, women, and children, representing also a vast amount of business energy and fidelity dedicated to Christ and his Church, an expression of the confidence on the part of many thousand donors, old and young, rich and poor, from all sections of the land, that their gifts, some of which have cost them much, will be wisely distributed where they will effect the most for the spread of the gospel throughout the world. This is a noble confidence which is thus put, from year to year, in the guardians of this trust; and it has been received and administered, from the beginning of our history to the present hour, in the same spirit with which it has been bestowed. Nothing has been more marked in the deliberations of the Prudential Committee, as shown by its records and as testified to by those who have personally known its methods, than its continuous recognition of the fact that the funds committed to it, whether large or small, are a sacred trust, not one dollar of which, if they can possibly prevent it, shall be unwisely expended, every dollar of which shall be made to go as far and accomplish as much as may be, towards the one end of carrying the bread of life to the most needy of the sons and daughters of men. And it is this confidence, which has never yet been betrayed and which we believe will never be betrayed, which has poured the freewill offerings into the treasury during the past year more heartily and generously perhaps than ever before. Shall they be largely increased during the year to come, and shall they continue steadily to increase during the years that follow? This question emphasizes what we have termed "Our Financial Outlook."

AN INTELLIGENT FAITH.

Can we forecast the future as related to this outlook with any degree of assurance? We think we can; and the ground of our assurance is the fact that there are certain well-tried and well-approved principles, the result of many years' experience, which so guide and determine the annual appropriations of the Prudential Committee, that as an ordinary rule the outcome of the year can be pretty clearly discerned at its beginning. We walk by faith indeed, and not by sight; but "faith is the substance of things hoped for, and the evidence of things not seen." Intelligent faith never fails; and it is an intelligent faith on the part of the American Board which instructs its Committee to appropriate annually several hundred thousand dollars at the commencement of each financial year, only a small fraction of which has been received into the treasury at the time of its appropriation. And in no other way can the work of foreign missions be sustained on a broad and permanent basis. Our missionaries must know, at least a year beforehand, on what scale of expenditure the mission work is to be conducted during the succeeding year, and the Prudential Committee must be able to inform them about how much they can depend upon from the churches of America a year before these contributions are taken. Call this "faith," or "foresight," or "presumption," give it whatever name you please, it is one of the essential qualifications of a wise and efficient member of the Prudential Committee of the American Board. He is not a prophet nor the son of a prophet. He is by no means infallible, but he was obliged in November, 1887, to inform twenty-two missions, extending around the world, how much they could rely upon for their expenditures, covering thousands of minute detailed items, during the year 1888, and in January, 1888, he was obliged to forward to the same missions the sum total upon which they could make their estimates for 1889. In January, 1889, he must begin to forecast for 1890. And this is not presumption. It is intelligent faith. This is the confidence, never yet betrayed, and we do not believe it will be betrayed, which the American Board through its Committee reposes from year to year in the affectionate, generous sympathies of thousands of churches and tens of thousands of

individual donors, reaching from Maine to California, who honor this Board as the chosen almoner of their freewill offerings for the spread of the gospel throughout the heathen world.

The entire work in all its departments becomes thus a work of mutual confidence. During the past year the givers confided in the Board to which they entrusted their gifts; the Board confided in its Committee, to which it gave its instructions; the Committee confided in the missions; and the missions confided in the individual missionaries and in the native helpers, all of whom were select channels for the distribution of these consecrated funds. And now at the commencement of the new financial year this process is reversed. The native helpers, about one thousand in number, representing nearly thirty thousand members of native churches, confide in the missionaries and the missions; the missionaries and the missions confide in the Committee; the Committee confides in the Board; and the Board rests in quiet assurance of faith in the pastors, churches, and individual donors, who, during the coming year, before September 1, 1889, will contribute into its treasury, not grudgingly, but cheerfully, several hundred thousand dollars.

But the question is immediately suggested, How large is this faith? How *many* hundred thousand dollars does it feel assured of receiving during the coming months? Just here is where the "prudential" side of the Committee opportunely comes in. It would be an easy and a pleasant task to appropriate at the beginning of the year, closing one of the most fruitful years we have ever known, one million dollars for the year to come. This amount could be judiciously and economically distributed among our growing missions, and would be most heartily welcomed and carefully used by our missionaries; and it is all sorely needed for the proper development and growth of the work under our care. Indeed, the missions are all suffering year by year because they fail to receive their proportion of this amount. A most delightful service it would be for the Committee to appropriate this entire sum, and most refreshing and animating would be the foreign correspondence connected with such an appropriation. But would such an appropriation be wise? Action might be taken at this Annual Meeting which would make it wise; but until such action is taken, action which would practically secure the reception of the one million dollars during the coming year, it certainly would not be an intelligent faith which should appropriate it.

THE PRINCIPLE INVOLVED.

The principle upon which the Board through its Committee now acts is both liberal and conservative. It appropriates whatever it may reasonably expect to receive from regular and ordinary sources, founding its expectation upon the average receipts of the three or four preceding years, usually allowing a margin for advance, and then adds to this amount all further pledges beyond what may be expected from regular sources, these pledges sometimes amounting to several thousand dollars. The purpose of the Committee is to appropriate not one dollar beyond what it may reasonably expect to receive, and to withhold from appropriation not one dollar received. Every dollar received is needed, and many thousand dollars more, to meet specific requests from the missions waiting these specific additional offerings. So that each additional gift adds precisely so much to the work, and every gift withheld lessens the work precisely to that amount. There has never been an hour in the history of the American Board, and there is no probability that there ever will be, when it could declare that it had either all the money or all the men it needed. It is always asking for a hundred more missionaries and a hundred thousand dollars more money, and it will continue so to ask so long as it is faithful to its trust, and that "Lord over all," who "is rich unto all that call upon him," continues to bless us. For the work we are undertaking is simply immense, far beyond the conception even of those whose views are broadest;

and the amount we accomplish, vast as it sometimes seems, when estimated by certain imperfect measures of comparison, is small, exceedingly small, when contrasted with the opportunity and the obligation. Our financial outlook, therefore, is decided by the amount we may reasonably expect from regular sources *plus* any additional amounts which may be pledged, or which may be received during the year.

THE PRINCIPLE APPLIED TO 1888–89.

Applying this principle to our immediate outlook, it is probably a fair statement to say that we may rely, for the financial year upon which we are now entering, 1888–89, from ordinary donations, legacies, and miscellaneous sources, including what may be received from the Woman's Boards, upon about five hundred thousand dollars. On this we may calculate with reasonable assurance, because the intelligent faith which anticipates it is not only a faith enlightened by experience, but also a faith which will manifest itself, as such faith always does, by wise and well-directed effort through various instrumentalities, to secure the desired result — the happy conjunction of faith and works. But this provides for only five hundred thousand dollars, one half of the amount needed. Suppose we lower, for the time, our estimate of the imperative need,— as the young men who presented their petition to the General Association of Massachusetts at Bradford in 1810 lessened their number from six to four lest the churches should feel unable to meet so large a demand, — suppose we lower our estimate and say that, for the proper annual support of our missions, as now enlarged and enlarging, we need not less than seven hundred and fifty thousand dollars. The question immediately arises: To what sources shall we look for the additional two hundred and fifty thousand dollars? And we reply: From what remains of the two special bequests which have been set apart by the Board for new missions and enlarged work, to be distributed over a term of years, it may perhaps be safe to take for the coming year, as the maximum, about one hundred thousand dollars. This leaves one hundred and fifty thousand dollars to be still provided for. Of course it cannot be appropriated by the Committee unless it is pledged beforehand.

AN ADDITIONAL $150,000 CALLED FOR.

Is there any method by which this additional one hundred and fifty thousand dollars can be substantially pledged at the present Annual Meeting? When an inquiry similar to this was incidentally suggested during the devotional hour at one of the sessions of our meeting in Portland in 1882, our late revered and honored Vice-President, Hon. William E. Dodge, arose with much tenderness of feeling and immediately declared his purpose to double his subscription during the year to follow, making it, instead of twenty-five hundred dollars, five thousand. Had he known that four months from that time the Master would call him to his heavenly home, would he have done otherwise? Others followed spontaneously and heartily with similar pledges. The additional amount thus received that year reached the goodly sum of forty-five thousand dollars; and the impulse imparted by that movement went into the permanent regular receipts of the three years which followed. At the commencement of the present financial year, shortly after the last Annual Meeting, such sums, additional to their regular contributions, were so cheerfully promised by a considerable number of individuals, including a pledge of an extra five thousand dollars from the gentlemen who every week sit around the Prudential Committee table, that, as the result, supplementary appropriations were made by the Committee to the amount of over thirty thousand dollars, greatly to the relief of several of the missions. May we confidently look for the continuance of these contributions during the coming year, and for such an increase from other donors that the sum total may reach the needed additional one hundred and fifty thousand dollars?

A SECOND ANNUAL OFFERING SUGGESTED.

Could the Board unitedly and heartily recommend to the churches which are accustomed to contribute regularly to its treasury a second annual offering for the educational or evangelistic departments of its broad and varied work, or, if any prefer, for the great and growing missions of Japan and China, this would seem to be no more than might be appropriately asked for the foreign work, which unites under one organization the six departments now represented by six organizations on the field at home.[1] Another suggestion may be appropriately made. The annual subscription to our Board during recent years of one generous donor, not a member of a Congregational church, is five thousand dollars. Is it too much to believe that there are five, possibly ten, members of Congregational churches included in our great constituency, who may do the same? Three or four individuals are accustomed annually to give twenty-five hundred dollars each. Would it be an unreasonable expectation if their number increased to twenty? Six or eight subscribe with cheerful alacrity one thousand dollars each. May there not be at least fifty who will do the same? What if one hundred persons should subscribe five hundred dollars each? What if five hundred should subscribe one hundred dollars each? Such a movement, we have reason to believe, would go through the churches and change with glad celerity a thousand tens to fifties, and a thousand fives to tens. One of the churches in Boston so honored itself during the year under review that its annual contribution to the American Board advanced from a little over five thousand dollars to a little over ten thousand dollars. What if this excellent example should be followed, and during the coming year a similar record should be given of six other churches, one in New York, one in Brooklyn, one in Chicago, one in Minneapolis, one in St. Louis, and one in San Francisco? Nothing would so uplift churches, pastors, and individual donors in all the cities and towns of our great land for a permanent advance in every department, not only of Christian benevolence, but of earnest Christian activity and personal spiritual consecration, as such a movement as this. Might not such a movement be so inaugurated at this present meeting that it should not only make the meeting, but the whole succeeding year, memorable?

EMPHASIS OF THE GROWING WORK.

Surely the wonderful manner in which the Lord has blessed the missionary work during recent years may well call for such an expression of gratitude from ten thousand thankful hearts. Africa, which ten years ago received from the treasury of the American Board $20,000, now asks for $45,000; Turkey, which then received $157,000, now asks for $210,000; India's call has moved on from $85,000 to $110,000; China's, from $40,000 to $90,000; Japan's, from $40,000 to $120,000; the Pacific Islands have advanced from $34,000 to $50,000; Papal lands, from $28,000 to $42,000; while over the whole wide field the urgent summons comes for an increase

[1] Attention is called to the following extract from the Home Department Report of 1884: "Two years ago, in their Home Department Report, the Prudential Committee suggested that there were good and sufficient reasons why the American Board should receive, beyond the ordinary offerings from the churches, a special additional annual contribution for our *enlarged educational and evangelistic work* of not less than one hundred and fifty thousand dollars. Last year they presented the same idea in a special paper, entitled 'Our Annual Financial Problem,' modestly putting the suggestion into the form of an inquiry, and at its lowest figures, thus: 'Is it too much to expect, from our nearly four thousand Congregational churches, an annual additional contribution for the broad foreign missionary work, which reaches one hundred millions of perishing men, of not less than one hundred thousand dollars?' To this suggestion, the Committee on the special paper, the Rev. Dr. C. L. Goodell, chairman, added their cordial approbation in these words: 'As our home work makes several collections a year to meet its various necessities, it is recommended that a second contribution a year be taken in behalf of some special department of the foreign work, like that of publication or education.' The Prudential Committee, feeling that the reasons for this special contribution are more imperative each year, would be glad if it should be heartily welcomed by individuals and churches."

of not less than $275,000. During the same period the number of our missionary stations and out-stations, each a centre of light in the surrounding darkness, has moved forward under the divine blessing from 600 to 1,040; our corps of missionaries from 371 to 472; our higher educational institutions from 41, with 1,500 pupils, to 126, with 7,500 pupils; our native church membership from 14,000 to 31,000, and the children and youth under Christian instruction from 26,000 to nearly 43,000. Shall we not recognize this great opportunity, widening in every direction, and shall we not enter in and take possession with an overflow of glad freewill offerings, the sure precursor of the mighty and abundant outpouring of the divine Spirit? Why should we not know the beginning of this great advance movement here and now?

OUR MISSIONARY OPPORTUNITY IN CHINA.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*Presented at the Annual Meeting at Cleveland, Ohio, October 3, 1888.*]

THE Church of Christ draws her inspiration for aggressive service from two distinct sources. She looks to the past, and from the great and momentous deeds of Christian history derives the unwavering assurance of success in fresh and onward movements. She also looks to the unerring Word of God, and from the majestic sweep of prophecy and promise is taught to expect a growth and power far beyond all that the past has achieved. Nothing can be proposed that seems to her too difficult to attempt; for either something like it has been already accomplished, or the task proposed lies clearly in the line of Christ's advancing kingdom and all obstacles must at length give way. The past alone, though full of cheer, is never the measure of the future. Christ's kingdom broadens with the flowing years and is ever attempting new problems and greater tasks. The lever that turned the old Roman world from paganism and persecution to faith and devotion, and that lifted barbarian Europe to Christian civilization and liberty, is able to bear a greater strain. He who has made it and who wields it is divine; and by this token we conquer.

I. Probably no greater or more difficult task has been attempted by modern missions than the Christianization of the Chinese people. It is doubtful if any graver problem lies before the Christian Church in the coming years. The contrast here between the forces at work and the difficulties to be encountered is acute in the extreme. A rapid survey of the facts in the case will make this evident.

1. The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. The interval between the thoughts, the traditions, the tastes, the aspirations of this people and those which make up our inner life is nearly as great as can well be conceived. Here in the centre of the Oriental world, facing the sea along a coast of above three thousand miles, in a territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far outrunning the entire history of the longest lived states of ancient or modern times, — here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with unfailing numbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen.

2. The capacities of the land, the resources of its soil, its mines, its rivers and lakes, not only are not exhausted, they have scarcely yet been fairly explored or put to the

test. There is no reason, drawn from these considerations, why a more numerous people for a thousand years to come should not occupy this imperial domain and enjoy still increasing wealth. Its great alluvial plains are as fertile and inexhaustible as the valley of the Nile, its mountains are rich in iron and precious metals, its coal-beds would meet the present demands of the world for a thousand years, and great rivers open a highway to the sea from every province for the commerce of the land.

The number of the people is even more wonderful and inconceivable than the extent and resources of the land. A sober and careful estimate makes the present population of the empire about 400,000,000, or one fourth of the human race. No one can fully realize what these figures mean; words can only suggest the vast proportions of this fact. The Chinese outnumber the citizens of this land as six to one; three empires as populous as the Roman state under Augustus would not equal this nation; the entire continent of Africa contains scarcely half as many people; Europe, including England and Russia, falls behind this tremendous host. To attempt the Christianization of such a populous nation, enjoying a common literature and history, living under one government, and peculiarly bound together by the ties of blood, of religion, and of custom, is a sublime undertaking, fitted to awaken the profoundest interest, to inspire the most ardent zeal, and to call out the mightiest energies of the Christian world. The conversion of the Roman Empire, a splendid achievement of the early Church, pales before such an attempt. The conversion of the European States, a deed full of meaning and vast consequences, was not so great a task.

3. The civilization of this people is at once an obstacle and a source of encouragement in missionary work. It has been developed in the closest relations with the moral and religious system taught by Confucius. The philosophy of life and the doctrine of the world and the theory of government which he inculcated are inwoven with the very tissues of Chinese thought and life and worship. With many features that are interesting, with many truths that are valuable, as a whole it is an inveterate obstacle to the discernment and welcome alike of the Christian faith and of western thought.

At the same time the native powers which have developed and applied and preserved this wonderful civilization are by this very fact proved to be of no common order; they are fully equal to the comprehension, the welcome, and the enthusiastic propagation of the high truths of the gospel. Such a people give rare promise for the future, when once God and redemption and the powers of the world to come have taken full possession of their hearts and lives. How clearly they can discern the truth; how stedfastly they will hold to the truth; how tenaciously will they defend it; how boldly will they spread it abroad to the ends of the earth!

4. The characteristics of this people promise the best things when once they have been touched and transformed by the power of Christian faith. It is the standing complaint against the Chinese, whenever they come into contact with other peoples, that they supplant all other races, that they absorb labor and all gainful callings, that they amass wealth where others could scarcely find a livelihood, that they thrive even under obloquy and persecution, and much more to the same effect. This is not said in their praise, neither is it the testimony of prejudiced friends. But what a compliment is thus paid to them! Industry, thrift, enterprise, persistence, endurance; why, these are the very qualities out of which great nations are built, and noble histories are enacted, and the world's progress is advanced. That selfishness, and conceit, and exclusiveness, and pride, and other moral defects are found in conjunction with these traits is not strange in the least, and makes nothing against the substantial basis of national greatness laid in the qualities enumerated above. They show the need this people have of the gospel and its renewing power; they rather impel us to more active labors in their behalf than dissuade us from them. Set individual character on a new basis, let the life of this people be permeated with the gospel and made instinct with

Christian love, and into what splendid forms will it not organize itself, and of what great deeds and wide beneficence will it not prove itself capable! The Chinese have never yet been understood; they are an enigma to every other people on the globe; they never will be comprehended until sought out by Christian love and re-created in the image of the Lord. The worth of every soul and the significance of every nation are freely conceded; the argument for missionary work among every people and for every human creature is clear and resistless. But the number and character of her population, and the greatness of her power and promise, do add a distinct and powerful emphasis to the argument for China's evangelization, and make the attempt seem one of the grandest and most commanding in which the Church of Christ has ever been engaged. The existence of this great people, with their peculiar genius and gifts, and their wonderful preservation through so many centuries and such violent revolutions, and their position and relations to other nations of the earth, these all are so many providental proofs of a great and as yet unfulfilled mission, which must deeply impress every thoughtful mind and powerfully appeal to every Christian heart. The greater the territory they occupy, the more widely they scatter themselves among the islands of the sea, the neighboring peoples, and the distant nations of the earth, the more momentous the problem of their evangelization, the richer and wider the blessing their faith can bring.

5. China has been known to the Western world for nearly three thousand years; never has she quite sunk below its horizon. She has been visited, and something of her vastness exposed, but the effort at comprehension and permanent communion has been but fitful, and has often died away. It is not a little significant to note how providence is compelling the great Christian powers of *our day* to face this problem; how active and persistent the *Chinese question* is becoming in America, in Australia, in the South Sea, in the policies of Great Britain and Russia. "The Chinese be upon thee," is the haunting dread of many a land, and the trouble will not cease until Christian love has had its rights, until this people have been won to an abiding-place in the kingdom of Christ. This is a question beyond the composing of armies and ironclads, which neither treaties nor embassies, neither congress nor parliament, can solve. It is the debt of Christian love which we owe to the greatest empire and the most populous nation of modern times, a debt which nothing but the gospel of our Lord, freely given and exemplified in thousands of lives, and held up to their view till its wonted miracle is wrought, can ever quite discharge. Let the Chinese, sought out with patience and won with Christian love, become a new creation in Christ Jesus; at once all jarring collisions, all violent antipathies, all divided interests, will cease, and the Christian Church will be doubled in volume and in power. Words are powerless to convey, the imagination fails to comprehend, the meaning and grandeur of such a miracle; and yet this is *the very task* which God appoints to our times, and by a thousand voices is bidding us to attempt boldly and at once. This is not the only great enterprise to which the age is summoned; at home and abroad, many another august undertaking lies immediately before this generation and cannot be neglected. But this, also, is upon us, in all its vast dimensions and unfathomed meaning; God does not permit us either to ignore it or to evade it. And it becomes us to face our whole duty and measure the unspeakable privileges of our times by the unparalleled opportunities God has set before us. The sun has looked on nothing like it since Saint Paul and his companions were led forth of the Holy Ghost to the evangelization of the Roman Empire. And *we* are the chosen of God for this august service.

II. The work is not new. A glance at its history will be in place.

1. It is eighty-one years since the modern missionary movement began in China with the heroic labors of Robert Morrison, of the London Missionary Society; it is almost sixty years since the American Board sent out Messrs. Bridgman and Abeel

to lay foundations in Canton. Step by step other societies have been drawn to this field, until to-day they number thirty-three; and their stations are planted in hundreds of cities and towns scattered through seventeen provinces. These fourscore years have yielded large results, among which we may name the translation of the Bible into the classic language of the empire and into many dialects, and the preparation of no inconsiderable Christian literature; the gathering of numerous churches; the opening of many schools of higher grade; and a great and most important medical work and work for women.

2. Morrison and his associates, Bridgman and his compeers, for many years had no legal rights in the empire, and no liberty to teach the gospel to any of the people. By wonderful steps, including unjust wars and unequal treaties as well as nobler means, the nation has been opened, and its people made accessible to the foreign teacher: until to-day the missionary has a recognized legal standing everywhere in the empire, and is at liberty to visit every province and city and home and preach the gospel to all these hundred millions of souls. Within two years the peaceful nature of the missionary work and its wholesome influence have been recognized by official proclamation, and the people have been summoned to accord to these foreign teachers of virtue the courtesy belonging to welcome and valued guests.

3. Other striking proofs of change also appear. The traditional worship is shaken, and is losing its hold even where it has not fallen into utter neglect. A movement toward the introduction of the western arts and sciences, answering to the moral stir just named, is gathering force, has already brought the telegraph, and is bringing the railway, steam machinery, the western school, and the press, to coöperate in hastening the overthrow of the old and the rising of the new age. In this period of transition and change peculiar facilities are offered, and peculiar needs exist, for the introduction of that faith which is the cherishing atmosphere of all those other gifts from the western world. We speak here not of any desire the people have for the gospel, but only of certain external conditions which favor its coming. This remarkable situation is not directly traceable to the influences which have originated with missionary labors. It is the result, rather, of more general tendencies of a wider range, which, under God's providence, have been a long time working toward the same end. In a negative way there is thus a preparation for the coming and spread of the gospel which also is God's voice to the Christian nations.

4. Protestant missionaries have been in the field long enough to make their characters and errand known; they are no longer dreaded as the forerunners of political intrigues and wars; they are generally respected, often trusted, sometimes loved. The difference between Jesuits and Protestants is seen and understood, and this fact has relieved all missionary operations from a heavy burden of suspicion and obloquy, and has much facilitated their success.

5. In the view of some, Protestant missions in China seem to be slow of movement and scanty in results. The tables of statistics, while really hopeful and encouraging, have a lean and barren look beside those from some other mission fields. But these fourscore years since Morrison, single-handed and alone, entered the empire, like David with sling and stone daring the mail-clad giant of Gath, have necessarily been filled with the work of laying foundations and bringing the field and the work to view. A most difficult language must be mastered; a strange and complex literature must be studied; an ancient and unique civilization must be comprehended; the most rigid barriers, sacred by centuries of usage and venerable by timeless prescription, must be overcome and broken down; the Bible must be translated, and a Christian literature produced. It is not strange in the least that twoscore years passed before any noticeable impression had been made, or that even now the number of communicants is no larger. In spite of all this, however, a great work has been accomplished; the

foundations of Christ's kingdom have been laid deep and strong. The fathers have not toiled in vain, even though they have toiled out of sight. Everywhere in China to-day the results of this hidden, heroic work begin to appear; and to the instructed eye the success appears glorious beyond all praise. Augustine, of England, closed his eyes to earth ere one small kingdom of the heptarchy was fairly Christianized, and he might well have regarded his mission as of doubtful success. But on the very foundations which he laid his successors patiently built, and the glorious structure of the English Church arose through the centuries, and still remains the joy of the whole earth. This preliminary work is fairly done in China. Not every province is occupied, not every city is possessed; but the Church of Christ in China emerges to view, and nothing insurmountable hinders its rising to fairer, larger proportions in every city and village from the Chinese Sea to Turkestan, from Siberia to the Himalayas.

6. The difficulties of the language and the hardships of the work, it may be thought, excuse us in a measure from this field. But a moment's thought must correct this view.

We are here in the earth, as Christ's disciples, for the healing and help of the world, and the debt of Christian love includes without partiality every nation and every soul. Our part is service, full of self-denial and hardship and toil, and not unmixed with sorrow and with loss. It is a shame for us to choose *this* part of the service God appoints because it seems to us easy and attractive, and to pass *those* parts by because they are unwelcome and hard. Many an easier path lay before the nation when treason sought its life than that which led through Vicksburg and Gettysburg and the Wilderness to Appomatox; but there was no other which it was worth her while to choose. Such heroism is the very atmosphere not of specially favored souls, but of Christian discipleship itself. "If any man follow me, and hate not father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple." The question of ease we may not raise; the question of duty alone is ours.

7. The missionary force now at work in China bears no comparison with the needs of the field. Twenty years ago there were 14 ordained men under the Board in China; ten years ago the number was 17; in the same missions there are to-day 24 ordained men; a gain of five men for each decade. But the total number of communicants in China in the last ten years has increased from 13,500 to 32,200; all the work has more than doubled, and the opportunities are immeasurably greater. At such a rate we shall never finish our part of the work in this great empire. Matched with the rapidly opening opportunities in these fields this essentially stationary condition of the force is a humiliating fact to confess. We seem but *playing* at the evangelization of this people. The latest statistics show a total foreign force of 489 ordained men, and 221 single women engaged in the work, supported by 1,491 native helpers. Considered in themselves, this seems like a goodly array of missionaries. But when we recall that 400,000,000 souls receive all their Christian teaching from this body, the situation changes at once. We know nothing in this country that begins to suggest the facts: here you must go far to find a region where every family and almost every soul does not have some tolerable knowledge of Christ and his salvation. We are more than 60,000,000, with an evangelical church for every 600 people in the land. In China not one in 400 ever heard the name of Christ, or has as yet had the opportunity of hearing that name. Under such comparisons, how the number of Christian laborers in China dwindles and comes to seem as nothing compared with the need! No one deems the missionary force in Micronesia too large, and yet in a total population of 100,000 seven men are at work, or one to every 14,000 souls. In China the rate is one to every 818,000 souls. Let any one visit Constantinople, a city of 800,000 people, where Christians real and nominal number several thousands, and consider the standing and prospects of the gospel there. If he can at all realize the facts which surround him he will be

sensible of an overpowering feeling of hopelessness and dismay as to the ultimate evangelization of that vast population. But what if he were the only one in all that countless multitude who knew the gospel or honored his Lord! And yet that is virtually the situation of each one of the Christian preachers now in the Chinese Empire. Can it be that this crying need and this sublime opportunity are understood and appreciated by the Christian churches to-day? Is the remarkable conjunction of open doors and accessible millions *there*, with increasing wealth and unexampled multitudes of highly educated Christian youths *here*, seen and its meaning understood? So vast an enterprise as the Christianization of China would have bewildered and oppressed our fathers. But step by step, through such events as the conversion of the Sandwich Islands, of the Fiji Islands, of Madagascar, and the great triumphs of the cross in Burma and India, the faith and the courage of Christendom have been tested and enlarged. And now this supreme task is offered to our zeal. It will draw heavily on our resources as nothing before has done; but the wealth in the hands of Christian people is increased beyond all conceptions of our fathers. It grows ten times as fast as it is applied to Christian uses. Nothing but the most liberal giving continued through long periods can deliver us from the perils which are induced by our enormous wealth and aggravated by its hoarding. It will call for great numbers of our youth, of the choicest and the best among them all. But the land is full of young men and women, thoroughly competent for just such tasks, needing high enterprises and heroic deeds in order to apply their youth and culture and power to worthy ends, who can be spared from all other places for this splendid service without loss to any interest or any cause; nay, with infinite gain to the spirit and life and aggressive power of all the churches of the land. They have come to the kingdom for such a time as this. That deep, sad need, which no tongue can tell, and that glorious field, on the one hand, and this array of blooming youth on the other, are mated by the wise and unerring hand of providence. What is needed, what is plainly demanded by Christian duty, is that young men and women should go to these fields by scores and by hundreds, and throw their young lives with calm and unfaltering enthusiasm into the scales that are to lift China and its millions out of selfishness and vain conceit into the liberty and light of the children of God. They should go to China as Judson went to Burma, as Moffatt and Livingstone went to Africa, as Logan went to Micronesia, choosing to spend life and strength to build there the kingdom of peace and truth, and joyfully staking their all upon that. And the consecrated wealth of our churches should be dedicated to the same high end; and all American Christendom should be touched and glorified by the sublime purpose to win China to the Lord, whatever it may cost and however long the victory may be delayed.

The familiar story of the Roman monk, who became Pope Gregory the Great, and the inception of the mission to England has a deeper meaning than at first appears. Touched by the sight of the fair-haired, sweet-faced English boys in the slave-market, and moved to seek their salvation, he inquires after their people and land and king. When told that they are Angles from Deira, and that Aella is their king, he makes a happy play on these names, declaring that they shall become *angels* and, snatched *from God's wrath*, shall sing forever the *hallelujahs* of heaven; and gives himself no rest until the gospel is borne to England and the germ of English faith and liberty is planted there. It was the happy inspiration of Christian love that quickened his vision and opened his heart to forecast the future of a great nation, and to lay its deep foundations in the Christian faith.

Would that the same divine gift might come to hundreds and thousands of our youth, unvailing to their view the greatness of China's future in the counsels of heaven, and firing their souls with the quenchless purpose to plant her soil thick with Christian institutions and to fill her hearts and homes with the light of God.

Letters from the Missions.

East Central African Mission.

INHAMBANE.

MR. RICHARDS writes of the death of Mrs. Lincoln, of the Free Methodist Mission. It is not thought that it was in any way caused by the climate. He says: —

"There has been little new that I can report save the printing of a copy of the native laws for the Portuguese commandant, and the fact that our house has been a general hospital for the last three weeks, the commandant and quartermaster having both been considerably ill with fever. They are kindly disposed persons, and we were glad to serve them.

"Our school work is getting into an advanced form, and we are in the midst of speculations for its future. We have eleven pupils who are all working for their board, and studying; but this eleven will soon be doubled. I think that if we should make suitable effort we could have fifty pupils here within the year. As it is, we are obliged to have those now present in our house every evening, and the constant looking after sewing, hoeing, teaching, etc., keeps Mrs. Richards for the most part occupied. The school is of a private character at our own expense, and with the regular working hands, who always study, it makes a school of twenty-two regular pupils with no expense to the Board. This is only a tentative measure till we are able to show whether it will prove to be an indispensable aid to our work.

"A matter of great importance is that we have two acceptable men, with their wives, ready to locate as teachers and preachers if there were any funds for such a purpose. If we had a sum of two dollars and fifty cents a month each for these two men who are now able to teach, I am persuaded that it would be the wisest investment we could make at the present time."

Mr. Richards says that twelve pounds per annum will support these two families in the field where they are so much needed. Shall he have the money?

European Turkey Mission.

DEDICATION OF A CHURCH AT SOFIA.

MR. LOCKE reports the dedication of a new and commodious brick church at Sofia, the capital of Bulgaria, July 29. The building cost about $4,000. Nearly two fifths of this sum was given by the people themselves.

"The work in this place is under the care of the Bulgarian Evangelical Society and the building is the fruit of the efforts of Mr. Tsanoff, the preacher. The audience was estimated to number from five hundred to seven hundred. His Royal Highness Prince Ferdinand accepted an invitation to be present, although upon his arrival with some of his suite, he informed the committee that he could remain but ten minutes. He, however, remained twenty minutes, and on leaving, his secretary handed to Mr. Tsanoff several pieces of gold, in behalf of the Prince, which amounted to nearly one hundred dollars. This was all the more pleasant as no intimation had been given that such a contribution was hoped for. The mayor of the city was also present. He said to the committee: 'If you will present a petition to the city council, we will grant you some assistance.'

"The new church building is on one side of the city, but if the present growth continues it will soon be in the midst of new buildings. The growth of the city is very rapid. It is now supplied with an abundance of clear, cold water brought from a neighboring mountain. The building is ample enough to accommodate a large congregation. We commend this church to those who love our Lord and Saviour."

THE COLLEGIATE AND THEOLOGICAL INSTITUTE, SAMOKOV.

The report of this institution for 1887–88 shows that fifty students have been in attendance, which is an increase upon the attendance in former years. Twenty-seven are members of the church, and twenty-four have enrolled themselves in the theological department.

"The spiritual condition of the school was not such as to satisfy the teachers during the first half of the year, but on the day of prayer for colleges, much interest was manifested. Almost all of the unconverted students expressed their determination to lead Christian lives. We cannot yet determine what are to be the permanent results, but we believe that some have turned from death unto life.

"Better work has been done in the Industrial Department than last year. Without the aid of this department, quite a number of the students would doubtless have been unable to continue in the school. The new Industrial Building is the gift of the wife and children of the late Mr. Henry N. Beers, of New York, and a tablet over the door will show that the building is erected to his memory. This building is conveniently arranged for putting to work about thirty-five pupils. The amount received into the treasury of the school from its pupils, $1,776, is larger than in any previous year, and we hope that this is a step in advance towards self-support."

CHRISTIAN WORK IN SERVIA.

Mr. Clarke, of Samokov, visited Belgrade, the capital of Servia, in July, to meet his daughter. While there he met a Mr. Mackenzie, a wealthy Scotch gentleman, about whom we have previously heard as an earnest Christian, and who, although engaged in business, seems to make it his chief object to do good, and to let his light shine in a country where little missionary work is done by organized societies. He commands the highest respect of all classes. Mr. Clarke says:—

"Mr. Mackenzie is doing a grand work as a layman in Belgrade. He is now building what is practically a church, although, as he said, there are no church members and no preacher. He proposes to have useful lectures given by persons who are ready to aid in this work. He also has Bible-women, etc.

"From what I learned in Belgrade, I was more than ever impressed with the value of the mission work in Bulgaria to the whole Bulgarian nation, lifting them above the Servians in many respects."

Mr. Clarke was invited, with Mr. Mackenzie, to dine with the Servian Minister of Foreign Affairs, another guest being the highest ecclesiastic of the national church, who is to be the president of the body which is to try the divorce case of the king and queen. The wife of the Minister is the daughter of an English Wesleyan minister.

Central Turkey Mission.

MARASH. — AFTER THE FAMINE.

Mr. Marden writes:—

"The special cry for bread has ceased both in the city and villages for the present. The five hundred liras we were able to use in the last of the winter and spring was so carefully applied in bread and flour to the hungry, that many lives were saved and thousands of helpless and hungry ones were able to pull through till the harvest. The new harvests were abundant, but a very large portion of the grain is owned by wealthy men who will store it up for higher prices. Business of every kind is still prostrate, and though the poor in one way and another manage to find food this summer, they look forward to the coming winter with great anxiety.

"Thousands are now living upon the gleanings they gathered in the recent harvest, which will soon be exhausted. The weather has been hot and bad, and the poor people, weakened by the insufficient food of the past winter, have broken down with fevers. A week ago I visited Marash from our mountain retreat, where I am now writing, when the deacons from the different churches came to me with a pitiful account of the malarial fever that prevails among the poor. The sick are found in almost every house. In some cases long rows of sick lie in the street in the shade of the walls. Many whole families have neither food nor medicines. The benevolent, having helped the poor all winter, and then met with heavy losses in the recent great fire, are disinclined to do more at present. Our preachers report a similar state of things from the villages."

AINTAB. — THE GIRLS' HIGH SCHOOL.

Miss Graham writes: —

"This year we graduated a class of ten bright, promising girls, and we have every reason to hope that all of them were Christians. They were noted as a class of strong, energetic characters, qualities in which the girls in this country are rather deficient. We hope a great deal as the result of their teaching. Only three of them were from Aintab; the rest were from the out-stations. Our examinations and graduating exercises passed off very nicely, and we were surprised to see so many Armenian and Catholic priests come to the graduating exercises in the first church."

Eastern Turkey Mission.

HARPOOT. — THE LEAVEN AT WORK.

MR. BROWNE writes: —

"Our work is slowly moving forward. To an outsider it would seem as if the discouraging features predominate, but it would be a superficial judgment. The extraordinary poverty of the people aside, during the thirteen years of my stay in Turkey, I never have seen more hopeful indications. A great change is taking place within the Armenian church itself. This is unheralded, forms no feature in our reports, finds no recognition in yearly statistics, but to one long enough in the country to compare the signs of the times with those of former years, many might be shown of richest promise as indicating the very extensive influence of the leaven of the gospel when it receives no outward recognition.

"Though hardly wise to speak of these in detail, they may be seen first in the noticeable change of attitude of the Armenian ecclesiastics, from highest to lowest, toward missionaries and toward our helpers, extending to frequent invitations to us even to preach in some of their larger churches. Secondly, in the general demand in their church upon priest and bishop to give them something answering to our exposition and sermon, so that for our colporters to sell these ecclesiastics Bible dictionaries, commentaries, and Goodell's Sermons, ceases to excite comment; and thirdly, in the notable advance of their schools, indicated not a little by their procuring our best teachers and text-books."

MARDIN. — LETTER FROM A NATIVE PASTOR.

Mr. Dewey sends a translation of a letter which he had received from Pastor Melki, of Midyat: —

"No doubt you ask about the work. Thank God! it is good in Midyat itself, and so in Bati too there is progress, but in Kerboran there is a quarrel among the brethren. Now that, as I suppose, is on account of the quantity of grain which was given them as aid for the poor, for they say that Shemas Ibrahim, the helper to whom the distribution was intrusted, had 'respect of persons,' and gave to the rich and passed by the poor. May God help them!

"Now as regards ruin and wickedness, matters have reached the lowest state. There has been a battle before Kefra. Osman Timur fell upon some villages with his wicked soldiers, but there were slain for him two of his sons. So there was war in Kefr Joze, and three or four were killed and many wounded. The *kaimakam* (lieutenant-governor of the district) has risen upon them; we shall see how the matter will turn out.

"Our school has gotten a name of honor, and the officials send their children to us. One day the kaimakam came and officials with him, and there was an examination before him with gymnastic exercises. So the pupils showed what they had acquired.

"I will speak of Hanna Sara, head-man of Basabreena, who spent a short time in Mardin trying to get an order from the government to establish him in his place. Then he came to the Midyat government, and by God's permission was hindered so that he spent about three months here; and in this God had a purpose, for he had intercourse with the brethren, and religious conversation. He is shrewd and

reads Syriac well, and God opened his heart, and so he made progress until now we have hope in him that he has become a true Christian. And he says: 'As God has done me this favor, for the rest of my life, by as much as I was formerly diligent in *berbereyat* (barbarism), for worldly ends, by so much now must I, by the help of God, spend my life for the progress of the gospel. When I go back to Basabreena, I wish you to send me a teacher, and God will push his work in that chain of villages.'

"Also one who was accustomed to drink *arrak*, and play cards in the coffee-houses, a man reckoned not upright. Twelve days ago there was religious talk between him and Melki, son of Shemas Jurjis. The brother Melki spoke to him of faith in Christ, that it is free, and was repeating to him the saying that to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. On this very saying he reflected a little, and then in a loud voice said: 'I believe! I am saved, and have full hope in the salvation of Jesus.' And so he clung to this word with a strong hand, and to whomever would talk with him he would say, 'I believe in Jesus, and am saved.' And for this there rose upon him persecution from the priests and his own family and all the Syrian community, but he grows strong in his thought, and says to them, 'If ye believe not thus, ye have not salvation.' And according to what we have seen in this person, our opinion is that God has wrought in him a wonderful work, and now he is joyful in what he has gained and ceases not from attendance at church. There is from him a great impression upon the Syrians, as they see a marvelous thing found in him, and so another has become persuaded with him, and now they both continue in attendance at church."

KINDERGARTEN EXAMINATION.

Mr. Dewey writes: —

"One event of the week just closing deserves special mention. Last Wednesday Miss Nutting's kindergarten closed its first year. A large company was in attendance all day, and great interest was taken in the recitations, and in the various gymnastic exercises, motion songs, paper-weaving, and the like. Perhaps to most of those present there was no further thought than that this school afforded amusement for the children, but some of us who have seen so much of the obtuseness of those with whom we have had to do, thought we saw the rising dawn of a better day. Some years ago one of our most intelligent helpers said to me, 'Our children seem bright enough in early life, but after a few years they become dull and stupid. Why is it, and how can it be remedied?' The answer to the last part of the question, at least, was evident here. Powers of observation are being developed, perceptions quickened, little hands are becoming deft and skilful, habits of promptness and accuracy are being formed. At the close of the exercises of the day, the pastor of the Mardin church briefly expressed appreciation of the work the school is doing, and aptly described it as supplying a link in the educational system which has hitherto been lacking, and for lack of which results have hitherto been so unsatisfactory. The year has been a grand success, if we can only keep it going."

Marathi Mission.

SHOLAPUR. — THE BRAHMANS AND CHRISTIANITY.

Mr. Harding, in referring to the comparatively few conversions among men of high caste and mature minds in India, during the last twenty-five years, says: —

"One reason doubtless is the greater watchfulness of the Brahmans and their greater efforts to keep away from the truth and to keep others away. Formerly it seemed to them an impossibility that any of their number should embrace Christianity; but from occasional conversions they see there is real danger, and many are determined to have nothing to do with the subject; and if they attend mission schools where the Bible is taught there is a constant effort on their part and on the

part of others to neutralize the Christian influences thrown around them. The Brahmans are now not only anxious for their own caste, but they often show great interest in the lower castes, simply to keep them away from Christianity. I could give you many instances illustrating these assertions. Yet knowledge of the truth is increasing, and more and more men see the absurdity of caste and the folly of idolatry; and the break — perhaps on a large scale — must come before long."

AHMEDNAGAR. — AN INTERESTING CLASS.

Miss Julia Bissell has temporarily taken some classes in the high school and college, and is especially interested in a daily Bible lesson which she has with a class of twenty to thirty young men, all but four of whom are Hindus. She says: —

"It would be difficult to name any other way in which the truths of Christianity could be brought before just this class of young men as they are day by day in this and the other Bible recitations of the institution. They could not be reached by street preaching, for they are students, and are busy over their books most of the time out of school hours; not by the Sunday preaching service, for few of them ever come to the church. Only by an institution like this, for which Mr. Smith has labored so indefatigably, and to which they would be attracted by its complete curriculum of preparatory and collegiate studies, could they be reached at all. And it is a matter of genuine and agreeable surprise to me to see how well, as a rule, they work at these lessons. The great majority of them come with their lessons well prepared, and they answer well and thoughtfully too. As an instance of this latter statement I recall one morning when we had been dwelling on the first chapter of Mark. I asked, at the close of the lesson hour, what there was in the chapter which seemed to them especially worth remembering. One of them suggested the miracles recorded there; another, the fact that the disciples followed him straightway. A third said the voice from heaven, 'Thou art my beloved Son,' etc.; a fourth said he would remember the solitary prayer of Jesus and the fact that he did not perform his miracles for the sake of being famous, but charged those who were healed not to spread it abroad. For a Hindu boy, this last answer seemed to me very creditable, to say the least.

"The boys are, I am glad to say, free with their questions, which are usually good, and ready to discuss fairly. In talking of the unwashen hands, one day, as I was explaining to them that with the Pharisees this was a meaningless form, one lad asked if baptism were not also only a ceremony. I was glad to have him ask the question, for it showed thought on his part and gave me an opportunity to defend this Christian rite before an unusually intelligent class of young Brahmans. Some of these students have been in this high school for many years, and their general knowledge of the Bible is very good indeed.

"I was much interested one day to get their thoughts about faith and prayer. We were speaking of the faith that could remove mountains, and I asked if they all believed that God would indeed honor the prayer of faith. A Mussulman boy at once rose to his feet and said he believed true faith would make all things possible, and almost immediately after a Parsee lad added that true faith meant faith in the wisdom as well as the power of God. They seemed much impressed, a moment or two later, by a reference to the death of the professor whom they loved and honored. When asked whether they did not believe that if it had been best for the college in God's sight he would have raised up from the bed of sickness and restored to them again their professor, there was an instant's deep silence in the room, and without one dissenting voice they all answered 'Yes.' I thought what a beautiful tribute to the memory of Professor de Regt was the reverent hush that fell upon them the instant his name was mentioned. And the eyes of many of them were filled with tears quickly.

"Pray for this Bible class, and ask others to join with you."

Madura Mission.

MADURA. — HINDU OPPOSITION.

Mr. Jones again writes respecting the newly awakened zeal and opposition of the Hindus which we noticed last month. One of the Hindu preachers has been very persistent in his opposition.

"One evening while I was preaching with one of our parties, he had a crowd on the opposite side of the street, and kept the crowd shouting at the top of their voices during the time that I preached, in order that I might not be heard. As we were preaching in our own premises and conducting a work which had been in progress for more than two years, and as this man with his minions persistently strove to interfere with our work, to annoy us and create ill-feeling among the Hindus against our people, I brought the matter before the police, and asked that we be protected in the enjoyment of our rights. The police thereupon investigated the matter, charged the man with disturbing the peace, and urged the magistrate to bind him over to keep the peace. The case was tried before the Brahman magistrate, and has created a great deal of feeling in the town. The Hindu Tract Society of Madras employed half a dozen of the best lawyers of the town to defend him. Through their ingenuity and through the sympathy of the Hindu magistrate, the case was finally dismissed.

"I much regret that the matter was brought before the courts at all; yet I trust that it has taught this man a good lesson; for he has made us little trouble since he was permitted to resume his preaching. The only thing I greatly regret is the bitter religious feeling which it has engendered.

"I am not sure that the case has yet ended (though I hope it has), since both the superintendent of police and the chief magistrate of the district are very indignant at the decision, which they may reverse.

"In all this I am glad to say that our work has suffered very little. We have kept up our street preaching services though stones have been occasionally thrown at us, and the people for awhile kept aloof from us. I am glad to say that the audiences are again as large and as attentive as ever. And I hope they will so continue. Our schools also, which have been the chief object of their attack, have suffered little, except one of the girls' schools. The high school received large accessions at the beginning of the second term, July first, and is now in a more prosperous condition than it has been for a couple of years. I do not fear that any branch of our work will suffer long, though orthodox Hindus are strenuous in their opposition at present. I am also very gratefully disappointed in the fact that the work of our Bible-women, which comes so preëminently near to the homes and hearts of the people, has been scarcely interfered with."

"The Lord's Supper, which was celebrated at the East Church last month, was an occasion of special interest and comfort to us all, for we not only welcomed into the fellowship of saints nine beautiful girls from Miss Swift's Normal School, — beautiful in their simple, happy faith, as in their promising future, — but I baptized and received to the church a woman who was one of the fruits of our Bible-women's work."

DINDIGUL. — PREACHING TOURS.

A letter from Mr. Hazen shows that the Hindu opposition mentioned above is felt in other places. He says: —

"In Dindigul and Palani tours we are experiencing the same opposition from Hindu preachers as they have experienced in Madura and elsewhere. It is a check upon our work at the large centres, but the work away from these centres was never more promising."

In Dr. Chester's absence for needed rest in this country, the general care of the field has fallen upon Mr. Hazen. He gives a glance at the work and methods at that station.

"Since the beginning of the year Dindigul station has been in my charge, and I have had time to become well

acquainted with the field. I am pleased with Dr. Chester's system of work and with most of his men. Twenty-nine schools are maintained, and the gospel is systematically preached in a large number of villages. During twelve days of nearly every month our mission agents are on the itineracy. In this way the gospel message is proclaimed once every year to the inhabitants of every village in Dindigul station, comprising about one hundred and fifty villages, and in many places it is preached much oftener. Whenever possible, I have gone with the men and found it a source of great enjoyment. At no point did we experience opposition, but everywhere the 'people received us gladly.' At convenient places we had moonlight preaching. At such times, although our audiences were heathen, they spread blankets upon the ground and sat through the entire service of singing, scripture reading, prayer, and preaching as quietly as any audience at home."

Ceylon Mission.

FROM NATIVE PASTORS.

LETTERS have been received from the pastors of six of the churches in the Jaffna field. They contain items of interest respecting each church. In some it is the death of prominent members who have rendered a long and helpful service; in others it is the accession of new members; and in all the evidences of progress and the hope that the churches have entered upon a new era of growth, — to all of which we regret that we can make only a brief reference.

Pastor John of the Moolai church refers to the death of Mr. Breckenridge, the founder of that church, and to the last, one of its chief pillars, and also for several years the chief teacher in the Batticotta English High School. "While holding this position he was appointed by the government, Inspector of 'grant-in-aid' schools, and he conducted himself as a consistent Christian and lent himself to the spread of the gospel. He was held in high esteem. He spent much of his leisure in holding meetings in school bungalows, and in encouraging Christians, and conversing with non-Christians. We are greatly afflicted in his death, and the grief at his loss is widespread, extending even to the island of Ceylon, where he was also known."

WIDESPREAD RELIGIOUS INTEREST.

The most important and the most prominent item, however, in all these letters is a general religious awakening among the Christians of the island. This happy result seems to have been brought about, in part, through the instrumentality of brethren from without. We will quote a few paragraphs from different letters.

"First, Rev. Messrs. March and Porter, of America, appeared among us and prophesied that the Lord was soon to revive his work here, because many churches in America were praying for this blessing, and they said, 'Ye Christians of Jaffna, be ready to obtain this blessing this year.' In March, two other messengers, Rev. Mr. Grubb and Colonel Oldham, of England, came among us with zeal and filled with the Holy Ghost, and they held meetings in all parts of Jaffna, without confining themselves to any particular mission. After their arduous labor of ten or twelve days, the most of our Christians began to awake from their long slumber. In May, two other brethren — Mr. Clark, a lawyer, and Mr. Paul, an evangelist, both natives of India — came as messengers of heaven, and gave living testimony as those who had risen from the dead. Conference meetings have been held by them in nearly all the fields of the three missions, with marked results. Almost all the churches have been awakened and led to consecrate themselves anew. The presence of the Spirit has been manifest in all these meetings, and it has given us a taste of heavenly joy. We have long desired and looked for such a happy time as this in Jaffna. Some of the heathen have also been awakened."

The Oodooville pastor, in writing of the brethren from India who came among

them, says: "Both of them were once bigoted Sivites and opposers of Christianity." He also says: "As a partial result of this awakening, twelve were received into our church last Sunday, one of whom was a staunch Sivite priest belonging to a temple adjoining our boarding school. A spirit of prayer is apparent in this church and elsewhere, and an earnest desire to save others. We hope and pray that nothing may hinder God's work among us."

The Oodoopitty pastor, in referring to a prayer-meeting held at one of the out-stations, at which heathens as well as Christians were present, says: "We all felt the presence of the Holy Spirit. Almost all the Christians cried to God for mercy. Christian women who never prayed in the presence of men, and especially in the presence of the heathen, shed tears at their own unworthiness and prayed earnestly for the salvation of this people. The meeting continued from six till eleven o'clock in the evening. Some of the heathen have been awakened and express a desire to become Christians."

Among the accessions to the churches, eight are from the Jaffna College at Batticotta, and ten from the Oodoopitty Female Boarding School. Of the latter, at least five were from heathen families. Fifteen other girls from the school asked to be admitted but were deferred.

TESTIMONY OF THE MISSIONARIES.

Dr. Hastings writes from Batticotta: —

"You will rejoice with us at the awakening, especially among Christians, in Jaffna. I have never seen the Christians so earnest and interested in the conversion of those about them as now. There is interest at all our stations — more at some than at others. In the College there is much religious interest. Christian students are awake, praying much and laboring for the conversion of those yet out of Christ. There have been two or three rather remarkable cases of apparently genuine conversion among the non-Christian students, and other cases of great interest. Pray for us that the work may go on until all our students are brought to accept Christ."

Mr. W. W. Howland writes from Oodooville, July 30: —

"We have much cause for gratitude for the religious interest which has extended to all the churches of our mission and both the English missions. The interest thus far has been principally among the Christians and those connected with Christian families. Christians have been awakened to new life and consecration, some confessing that they had not been truly converted.

"The change in the priest whom the pastor mentions is marked, and he seems very decided, and is very active in Christian duty. His conversion has caused much excitement among the heathen. A large meeting was convened in a heathen temple near us, and a Brahman called from the town to preach to the company gathered. His preaching was principally against the Bible and Christianity. Tracts were distributed, entitled 'Jesus is but a Man.' Some of the heathen who went to the meeting were disgusted and left. We hope the interest may continue, and that we may see greater results."

Japan Mission.

KUMAMOTO.

MR. CLARK writes as follows respecting the work at this new station: —

"The one-year-old Boys' School closed with one hundred students, and well organized for a permanent existence and an increasing power for the spread of Christianity among the 8,000,000 of Kiushiu. Just before the year closed, the school moved into the first new building of its own, erected by the Japanese at a cost of about $700, and having rooms which, crowded, accommodate about seventy-five students. The money raised for the building was likely to be insufficient, and it was decided to put in paper-covered windows instead of glass, a great misfortune, though seemingly unavoidable. But the young people of Brooklyn came to the rescue and gave the fifty dollars necessary

to put in glass, a comfort to student eyes which the young men fully appreciate. This building is already overcrowded and another as large is needed at once. $750 is a very large amount for our Christian people in this part of the country to raise. I wish that some of the American friends of Japan and the cause of Christ would lend that much to the Lord by investing it in this second building. The teaching of these bright, eager young men is work that is interesting. To this work about three hours a day was given by us missionaries. The rest of the teaching was given by Mr. Ebina, who is at the head of the school, and by other Japanese.

"The Girls' School was organized in November last, also a Japanese enterprise. It began with eight young ladies, and grew steadily till at the close of the year it numbered forty. Miss Martha Clark is the foreign teacher in the school, and to her shaping and energizing influence is largely due the growth and success of the school. They too are moving for a much-needed building of their own. The influence of such schools as a means of evangelization is very great. Many from these two schools have enrolled themselves among the Christian people during the past year, and nearly all of these young people are regular attendants, with Bibles and singing-book in their hands, of the church services, the Sunday-school, and the weekly prayer-meetings. The eagerness to learn, which is almost universal in young Japan, makes this people very accessible to the gospel. So many of the young men of this city understand a little of English, and are so very desirous of knowing more, that it has been comparatively easy to gather a class of them to read the English Bible. I began a Sunday morning class in January last. The average attendance has been about eighteen, and for the last month or more much larger than that.

"Several of our city policemen came to the Sunday class, and after a time a hearty invitation came from them that I take a Bible class of policemen exclusively. I was glad to accept, and owing to the fact that the men are on duty alternate days we had to make two classes; each class numbers about ten. I met with the men at one of their boarding houses from 4.30 to 6 P.M. We all sit on the floor, not Turk fashion but Japanese fashion, with our feet under us, a position very uncomfortable to a foreigner; nevertheless, the hours with these men are greatly enjoyed, because they want to learn and ask so many questions about what we read."

ITEMS FROM OKAYAMA.

Mr. Pettee writes: —

"In June Mr. Rowland and I called in all our evangelists and some others for a two days' conference on work in the Okayama field. There were present twenty men and three women, besides us missionaries. The sessions were held in my study, Pastor Koki, of Takahashi, presiding. The reports were very encouraging.

"All the time was occupied in discussion of working questions. We had expected to give half a session to looking over the proposed constitution of 'The Church of Christ in Japan,' but even that was crowded out. Perhaps one of the best results of the meeting was the extension of local boundaries in the thought of the Japanese.

"Heretofore the cry has been Okayama *ken* for Christ, and the ken feeling has been steadily rising for years, ever since Pastor Kanamori used to plead so strongly with the Christians of city and town to become interested in something outside their own church, and his rallying cry was always: 'Okayama ken, with its million of people.' And now the ken is outgrown. Its neighbor on the north and its neighbor on the west are linked with it, and the new cry is, 'The three ken field.'

"I made a final tour six days long into the country, before leaving for summer vacation. The heat was almost overpowering, worse than last winter's cold, but the Christians were very thoughtful of my comfort; for example, they kept a man vigorously fanning me with an immense fan through a side door while I was speaking on the hottest afternoon. We visited

four places, one for the first time, held three communion services, baptized eighteen people, repaired one baby-organ, and did what personal work was possible.

"As we must leave the work for a time of vacation, it is a great comfort to feel that it is being cared for by so many and such faithful hands. Counting Kyoto students doing home missionary work for the summer, there are not less than twenty-two pastors and evangelists in the employ of the churches in Okayama field, by far a larger force than ever before in its history."

CHURCHES ORGANIZED.

Mr. Atkinson, of Kobe, writes: —

"The church in Hashi-hama, distant from Imabari four miles, was organized July first with twenty-one members. But six of the twenty-one are men. The church is self-supporting. It cannot get a pastor at present, so it employs an evangelist, and arranges with the Matsuyama church for one week's labor every month from its pastor. The Imabari church has to wait another year before the young man it has called graduates. In the meantime it employs a couple of evangelists for home and outside work.

"On the seventh of July a church was organized at Takanabe, a place on the island of Kiushiu. Mr. Cary has the honor of having begun work there. The church begins its new life by resolving to give one tenth at least for the Lord's work. Of course it sets out as a self-supporting institution.

"The government is more exacting now about passports than it has ever been during my life in Japan. Just what is meant nobody knows. Foreign merchants do not care about stringent passport rules. They rarely visit the interior. And commercial enterprise is so on the alert that Japanese merchants press their wares on the foreign merchants in the open ports, and come on for the purchase of goods. Missionaries and missionary teachers are the ones most inconvenienced. I presume it is the hope that these being hampered will make a cry about it in the home papers, and so hasten on the readiness of foreign powers to accept the Japanese government terms when treaty revision is again considered."

Notes from the Wide Field.

[Matter prepared for this department is necessarily omitted on account of the extended papers given.]

AFRICA.

UGANDA. — The latest tidings from Mr. Gordon, the English Church missionary in Uganda, were dated March 7, at which time all was quiet. The mission boat had been taken away and a watch set upon Mr. Gordon's movements. Though Mwanga, the king, was more friendly, the natives were forbidden to attend any services, and the sale of Christian books had been stopped. The king had invited another member of the Church Missionary Society to come to Uganda, and Mr. Walker had left Usambiro March 31, to join Mr. Gordon. It is believed that the new missionary may help to convince Mwanga that the English and Germans do not, by their annexations of territory, mean to remove him from his throne, or to punish him for the murder of Bishop Hannington.

THE ZAMBESI MISSION. — The French mission upon the Upper Zambesi has been greatly afflicted by the death of its medical missionary, M. Dardier. He had long suffered from fever, and finally sank under a severe attack on the twenty-third of February last. On the twenty-seventh of March the bereaved mission was further tried by the death of the infant daughter of M. Jalla. The letters which brought these sad tidings

give also a sombre picture of the situation of the mission at Sesheke. The greater part of its members have been successively attacked by fever, their cattle have been decimated by sickness, and finally, a native war has been raging around them, and its victims have fallen at their gates. No violence has, however, been offered to the missionaries. They themselves desire that their losses should not cool the ardor of the home churches, but only purify it. "I trust," writes M. Jalla, "that the death of Dardier will not discourage any of those who think of one day joining us. It is very evident that here one feels himself like the bird upon the bough, always ready to depart, but on the other hand one feels always more vividly how precious it is to be in the hands of God."

PERSIA.

MEDICAL MISSIONS. — *The Church at Home and Abroad* contains extracts from a most interesting letter of Dr. G. W. Holmes, of Tabriz, showing that medical missionary work in Persia is having great influence. Missionary physicians are stationed at four centres, Teheran, Hamadan, Tabriz, and Oroomiah. Dr. Holmes, after some hesitation, has accepted the position offered him as physician-in-chief to the heir apparent to the Persian throne. The Crown Prince had requested that he should delay his departure for America, and in the meantime the Ameer, the governor-general, who is spoken of as able and powerful, was supposed to be fatally sick and Dr. Holmes was called to take the entire charge of the case. To the surprise of all the Ameer recovered. Subsequently the infant daughter of the Crown Prince was restored to health, the case being put in charge of the same physician. Dr. Holmes received public thanks and a robe of honor. In his present position there are no restrictions upon his engaging in Christian work. Already he has had frequent and earnest discussions with the Crown Prince upon the comparative claims of Christianity and Islam, and the gospel has been faithfully presented to the Prince. Another happy circumstance is the desire of the governor-general that his household shall receive instruction from the ladies of the mission in various feminine accomplishments, his carriage being sent regularly for the teacher. Aside from the direct influence which these missionaries may exert, it will be made clear in the eyes of all that they are not to be regarded with suspicion. Their motives and aims will be so understood that the prejudice against them must yield.

Miscellany.

BIBLIOGRAPHICAL.

Robert Morrison, the Pioneer of Chinese Missions. By William John Townsend. London. S. W. Partridge & Co. pp. 160. Price, 1s. 6d.

We rejoice to see the story of this remarkable man told in such a clear and attractive way. It is a good book for the young or for the old. One's faith in God and in the power of man, through the grace of God working in him, must be greatly stimulated as the history of Robert Morrison is reviewed. And in these days, while the work of missions is advancing so rapidly in the Chinese Empire, it is well to consider the difficulties encountered by this first Protestant missionary who attempted to give the gospel to the millions of China.

Home and Work by the Rivers of Eden. By Rev. M. P. Parmelee, M.D., missionary in Turkey. 12mo, cloth, pp. 197. Philadelphia: The American Sunday-school Union.

This book is a description of life in Turkey, the customs of the people, missionary work, including tours over the mountains and plains of Eastern Turkey, and it covers chiefly the district occupied by the Erzroom station. Dr. Parmelee has resided in Turkey for twenty-five years, most of the time in Erzroom and

Trebizond, and he has had abundant opportunities to become acquainted with the homes and habits of the people. He has given in this volume matter of much interest both to old and young. It is an instructive book, nicely illustrated, and worthy of wide circulation.

Odds and Ends; or, Gleanings from Missionary Life. By Rev. C. H. Wheeler, D.D., of Harpoot. Congregational Sunday-School and Publishing Society. Price, $1.25.

This is a book of 200 pages, by the well-known missionary, Dr. Wheeler, of Harpoot, Turkey, author of "Ten Years on the Euphrates," and some other volumes which have had a wide circulation. It is of the same general character as the previous volumes, and is, in a sense, supplementary to them. It abounds in incidents, as may be inferred from the title, and gives a glimpse of missionary life in the Harpoot field. Incidentally it reveals the character of the people, the methods employed in their elevation, and the character of the men and women who are engaged in the work. It is an interesting book and may well be placed by the side of Dr. Wheeler's other books on the shelves of Sabbath-school libraries.

BOOKS RECEIVED.

The following books come to us from the Congregational Sunday-School and Publishing Society: —

Little Johnny Twoboys. By Julia Holmes Boynton. Pp. 57. Price, 60 cents.

Chubby Ruff, and other Stories. By Rev. George Huntington. Pp. 200. Price, $1.

Bertha Gordon. By May Kingston. Pp. 118. Price, 75 cents.

Marie's Story. A tale of the days of Louis XIV. By Mary E. Bamford. Pp. 145. Price, $1.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For a blessing to follow the Annual Meeting of the Board: that with thanksgivings for the past, there may be a resolute carrying out of the plans formed; that men and means may be speedily forthcoming for the proposed enlargement; and that on the whole Church of God there may be such an outpouring of the Spirit that Christians shall be brought into full sympathy with Christ in his purpose to redeem the world.

ARRIVALS AT STATIONS.

August 4. At Benguella, West Africa, Rev. Thomas S. Woodside and wife, and Miss Sarah Bell.

August 31. At Constantinople, Miss Eliza Fritcher and Miss Clara H. Hamlin.

August —. At Niigata, Japan, Miss Jane Cozad and Miss Gertrude Cozad.

September 24. At Monastir, European Turkey, Miss Mary L. Matthews.

October 7. At Tientsen, China, Rev. William S. Ament and wife, Rev. Henry Kingman, Miss Lizzie B. Pierson, and Miss Anna M. Vetter, the last named on her way to the Shansi Mission.

DEPARTURES.

October 13. From New York, Rev. Edward Chester, M.D., and wife, returning to the Madura Mission. Also Rev. Frank Van Allen and wife, to join the same mission.

Mr. William D. Marsh, son of the late Rev. Dwight W. Marsh, D.D., of Mosul, Eastern Turkey, sailed on the same steamer, to be connected with Jaffna College, Ceylon.

MARRIAGES.

September 20. At Constantinople, by Rev. Edwin E. Bliss, D.D., Rev. Willis W. Mead to Miss Harriet N. Childs, both of the Central Turkey Mission.

September 12. At Chicago, by Rev. B. F. Leavitt, Rev. Frank Van Allen, M.D., to Miss Harriet D. Gurnee, both under appointment to the Madura Mission.

DEATH.

October 12. At Boston, Rev. William Ireland, of the Zulu Mission. [Further notice next month.]

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. An appeal from Christians in China. (Page 468.)
2. The summary of the work of the American Board for the year 1887–88. (Page 480.)
3. The opportunity in India. (Page 484.)
4. The opportunity in China. (Page 496.)
5. The advance called for. (Pages 362, 368, and especially 494–496.)
6. Religious quickening in Ceylon. (Page 508.)
7. Interesting items from Bulgaria. (Page 502.)
8. Items from Japan. (Pages 510, 511.)

Donations Received in September.

MAINE.

Cumberland county.
- Gorham, 1st Cong. ch. and so. 38 65
- Portland, West Cong. ch. and so. 10 00
- Standish, Cong. ch. and so. 6 00 — 54 65

Hancock county.
- Bucksport, Elm-st. Cong. ch. and so. 75 94
- Orland, Mrs. H. and E. Buck, for Dr. Blodget, 15 00 — 90 94

Penobscot county.
- Bangor, Central Cong. ch. and so. 75 00

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Union Conf. of Ch's.
- Lovell, Cong. ch. and so. 5 00

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- Limerick, Cong. ch. and so. 11 00
- York, 1st Cong. ch. and so. 41 00 — 52 00

291 84

Legacies. — Bar Harbor, Mrs. Mary E. Roberts, by Trustees Cong. ch. 100 00

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- Manchester, C. B. Southworth, 25 00 — 27 00

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- Stratham, Cong. ch. and so. 17 00

145 39

VERMONT.

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- Bennington Centre, 1st Cong. ch. and so. 142 39
- Bennington, 2d Cong. ch. and so. 16 01
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- Lyndon, 1st Cong. ch. and so. 25 37
- St. Johnsbury, No. Cong. ch. and so., to const. Margaret Dakin and Paul F. Herrick, H. M., 200; South Cong. ch. and so., 32.53, 232 53 — 257 90

Chittenden county.
- Essex Junction, Cong. ch. and so. 20 00
- Underhill, Cong. ch. and so. 7 90 — 27 90

Franklin co. Aux. Society. C. B. Swift, Tr.
- St. Albans, Cong. ch. and so. 100 00

Orleans county.
- Barton, Cong. ch. and so. 20 15
- Lowell, Cong. ch. and so. 10 00 — 30 15

Rutland county.
- Pittsford, Mrs. Mary P. Hammond, 5 00
- West Rutland, H. W. Humphreys, 100 00 — 105 00

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- Waterbury, Cong. ch. and so. 8 39

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- West Brattleboro', Cong. ch. and so. 14 45
- Westminster, Cong. ch. and so. 14 00 — 52 26

Windsor county.
- Hartford, 2d Cong. ch. and so. 35 60
- Springfield, A member of Cong. ch. 350 00 — 385 60

1,054 30

MASSACHUSETTS.

Barnstable county.
- Falmouth, 1st Cong. ch. and so., m. c. 3 94
- So. Dennis, Mary Nickerson, 5 00 — 8 94

Berkshire county.
- Otis, Cong. ch. and so., 15.80; Rev. S. W. Powell, 10, 25 80
- So. Egremont, Cong. ch. and so. 24 56
- Williamstown, 1st Cong. ch. and so. 10 65 — 61 01

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- Mansfield, Cong. ch. and so. 14 19

Brookfield Association.
- Warren, Cong. ch. and so., with other dona., to const. J. A. Manley, H. M. 75 00

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- Newburyport, Prospect-st. ch. 25 00

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- So. Hadley Falls, A friend, 5 00

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- Cambridge, North-ave. Cong. ch. and so. 410 62
- Cambridgeport, Pilgrim Cong. ch. and so., m. c., 35.13; do. Ladies' Miss'y Soc'y, for work of Rev. J. K. Browne, Harpoot, 50, 85 13
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Wellesley, A friend, for school care of Rev. C. F. Gates, 100; for native helpers in Mr. Gates' care, 100, 200 00
Weymouth and Braintree, Union Cong. ch. and so. 70 00
Wollaston, M. H. Swift, 10 00—530 60
Old Colony Auxiliary.
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Boston, Union ch., by C. P. Adams, 1,000; do., m. c., 9.63; Mt. Vernon ch., 1,000; Park-st. ch., 61; Trinity ch. (Neponset), 27.85; South Ev. ch. (W. Roxbury), 46.38; Eliot ch., m. c., 8.64; H. Moore, memo. trust, by E. K. Alden, Res. Legatee for Hadjin school library, 25.81, 2,179 31
Chelsea, 1st Cong. ch. and so. 31 00—2,210 31
Worcester co. Central Asso'n. E. H. Sanford, Tr.
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Grafton, Evan. Cong. ch. and so. 77 93
Millbury, 1st Cong. ch. and so. 60 85
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4,708 11

RHODE ISLAND.

Providence, Rev. N. W. Williams, 20 00

CONNECTICUT.

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Fairfield, 1st Cong. ch. and so., m. c. 133 95
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PENNSYLVANIA.

Altoona, O. S. D. 5 00
Philadelphia, Charles Burnham, 100 00—105 00

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VIRGINIA.

Hampton, "Cash," 30 00

LOUISIANA.

New Orleans, John M. Ordway, 40 00

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Berlin Heights, Cong. ch. 7 00
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Claridon, 1st Cong. ch. 22 19
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W. Williamsfield, Cong. ch. 4 00—301 02

INDIANA.

Terra Haute, Mary H. Ross, 17 00
Waveland, Annie E. Brush, 5 00—22 00

ILLINOIS.

Aurora, 1st Cong. ch. 51 11
Beecher, Cong. ch. 17 20
Chicago, Millard-ave. Cong. ch. add'l, 14.69; C. F. Gates, for 13 boys in Mardin High School, 260; W. H. Rice's Bible Class, for Mr. Bartlett's house, Kyoto, 25, 299 69
Freeport, L. A. Warner, 26 00
Normal, Cong. ch. 21 42
Ottawa, 1st Cong. ch. 31 00
Wheaton, Mrs. W. K. Guild, 5 00—451 42

MISSOURI.

Bevier, Welsh Cong. ch. 3 90
Breckenridge, Cong. ch. 7 75
Eldon, Cong. ch. 8 00—19 65

MICHIGAN.

Benton Harbor, Cong. ch., 8.27; Rev. W. H. Brewster, 5, 13 27
Calumet, Cong. ch. 256 46
Frankfort, ———, 5 00
Imlay City, Cong. ch. 2 00
Romeo, Cong. ch., 47.50; Watson Loud, 10, 57 50
St. Joseph, By Rev. J. V. Hickmott, 33 10
Union City, A friend, 100 00—467 33

WISCONSIN.

Appleton, "In Memoriam J. D. W." 5 00
Ripon, 1st Cong. ch. 27 00—32 00

IOWA.

Davenport, Rev. Julius A. Reed,	25 00	
Grinnell, Cong. ch.	24 89	
Harlan, Cong. ch.	8 75	
Monticello, Cong. ch., 25; Ladies' Miss'y Soc'y, 20,	45 00	
Montour, Cong. ch.	48 07	
Ogden, Cong. ch.	3 25	
Stacyville, Cong. ch.	8 03	162 99

MINNESOTA.

Minneapolis, Plymouth Cong. ch., 25; Fifth-ave. Cong. ch., 4.34; Chas. A. J. Marsh, *extra*, 25,	54 34	
St. Paul, Plymouth Cong. ch.	37 04	
Winona, 1st Cong. ch., Young Woman's Miss'y Soc'y, for Miss Shattuck, Marash, Turkey,	20 00	111 38

KANSAS.

Blue Rapids, Cong. ch.	10 00	
Brookville, Rev. S. G. Wright, A thank-offering,	10 00	
Diamond Springs, Cong. ch.	5 90	
Dunlap, Cong. ch., m. c.	1 68	
Wabaunsee, 1st Ch. of Christ,	16 50	
Wakarusa Valley, Cong. ch.	1 45	
Wakefield, Madura Cong. ch.	20 00	
Wellsville, Cong. ch.	2 00	67 53

NEBRASKA.

Campbell, Cong. ch.	1 39	
Franklin, Cong. ch.	5 35	
Hastings, A friend,	10 00	
Linwood, Cong. ch.	7 60	24 34

COLORADO.

Colorado Springs, A friend,	100 00

DAKOTA TERRITORY.

Alexandria, Cong. ch.	5 10	
Buffalo Gap, Cong. ch.	8 75	
Esmond, Cong. ch.	2 50	
Iroquois, Cong. ch.	3 00	19 35

ARIZONA TERRITORY.

Nogales, Trin. Cong. ch.	17 00

MONTANA TERRITORY.

——, A friend,	2 50

DOMINION OF CANADA.

Province of Ontario. Maxville, Dr. J. Munroe (of wh. 50 for Zulu Mission),	100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, E. B. T.	80 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Harriet W. May, Boston, *Assistant Treasurer.*

For school in Broosa, care of Helen L. Wells,	25 00	
For Bible-woman in India, care of Pauline Root,	40 00	65 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*,	3,000 00

MISSION SCHOOL ENTERPRISE.

VERMONT. — Brattleboro', Cong. Sab. sch., for mission school in India, 25; Westminster, Y. P. S. C. E., 5,	30 00
MASSACHUSETTS. — East Granville, Y. P. S. C. E., 2.53; Fall River, Junior Miss'y Soc'y, for pupil, care of Mrs. S. W. Howland, Ceylon, 25,	27 53
CONNECTICUT. — Lebanon, Y. P. S. C. E., of 1st Cong. ch., for Dr. T. L. Kingsbury's work, Bulgaria,	2 54
NEW YORK. — Cambridge, Cong. Sab. sch.	5 00
NEW JERSEY. — Bound Brook, Cong. Sab. sch.	25 00
OHIO. — Cuyahoga Falls, Cong. Sab. sch., 10.50; Dover, Cong. Sab. sch., 7,	17 50
MISSOURI. — Breckenridge, Cong. ch. Children's Soc'y,	75
MICHIGAN. — Detroit, Woodward-ave. Cong. Sab. sch., 17.80; Mt. Hope Mission Sab. sch., 2.25,	20 05
IOWA. — Dubuque, 1st Cong. Sab. sch., 8.75; Stacyville, Cong. Sab. sch., 5.52,	14 27
WISCONSIN. — West Salem, Cong. Sab. sch.	8 00
	150 64

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Searsport, Cong. Sab. sch.	1 68
VERMONT. — Cabot, Cong. Sab. sch.	1 20
MASSACHUSETTS. — Newton Centre, A. toward Miss Little's salary,	25 00
CONNECTICUT. — Haddam, Cong. Sab. sch., 50c.; New London, Friends in 1st Ch. of Christ, for work in Micronesia, 25.50,	26 00
NEW YORK. — Gaines, Cong. Sab. sch.	2 00
VIRGINIA. — Herndon, Cong. Sab. sch.	5 00
MICHIGAN. — Detroit, Trum-ave. Sab. sch.	22 00
IOWA. — Waucoma, Willing Workers, 7.30; Penny collection, 3,	10 30
WISCONSIN. — Lake Mills, A little girl,	10
KANSAS. — Pomona, Mrs. E. K. Newcomb,	25
	93 53
Donations received in September,	13,204 52
Legacies received in September,	259 09
	13,463 61

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN CENTRAL TURKEY.

VERMONT.

Brattleboro', Cong Sab. sch.	10 00	
Hubbardton, Mrs. Jas. Flagg,	4 00	14 00

MASSACHUSETTS.

Adams, 1st Ch. Memorial Band,	5 00

NEW JERSEY.

Bergen Point, Miss Hetty Woodruff,	50 00	
Orange Valley, Boys' Mission Band,	10 00	60 00

ILLINOIS.

Chicago, Swedish friends,	5 32
	84 32
Previously received,	38,664 50
	38,748 82

For Young People.

A GALA-DAY IN CHINA.

BY REV. A. D. WINCHESTER, PAO-TING-FU, NORTH CHINA.

[The following account of occurrences which took place in Pao-ting-fu, in May last, is taken from a letter written by Mr. Winchester to friends in this country.]

The occasion was the annual visit of a god, whose temple is outside the city, to a goddess, whose temple is within the city walls. The festival lasts about three days. First, the god is amused by theatrical performances in front of his own temple. Theatres are built in front of the majority of temples for this purpose, and the most grotesque things are done to please him. Comedies and farces are ludicrously performed by the hired buffoonists, as though they were bound to make the god laugh.

CHINESE TRADESMAN.

When we so plainly see how their idea of what will please their god reacts upon the people themselves, and they become assimilated to the character which they ascribe to the deities they worship, it magnifies in my mind the vast importance of earnestly "following on to *know* the Lord," and it darts one gleam of light into, and reveals more of, the marvelous depth of that word of the Master's, "And this is life eternal, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent."

This theatrical performance is followed by small offerings of various kinds, and the burning of large quantities of incense. Just here leaks out a small hint of the extreme earthliness of the religion of the Chinese. These offerings in the midst of festivities and buffoonery are doubtless prompted by what they would like if they were being entertained by theatricals — refreshments in between. Speedily the theatricals are resumed, and like the prophets of Baal on Mount Carmel, though they do not *cut* themselves and call, they *play* and call upon their god until completely exhausted and tired nature drops

CHINESE MUSICIANS.

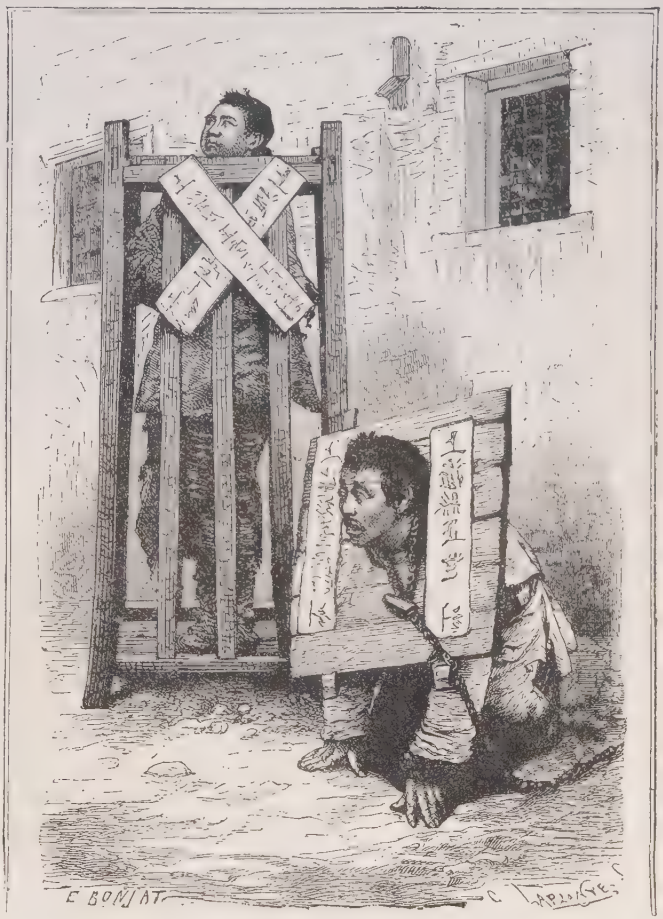
down, unable to make another sound or motion. On the third day is the great procession, when his godship is brought into the city temple.

If the Christian world could have viewed that one pageant, methinks from henceforth there would be a marked increase in gifts and interest, or one would be compelled to answer in the negative that question, "When the Son of man cometh shall he find faith on the earth?"

The procession lasted the whole day, from early morn until late in the afternoon. Innumerable bands of music (if the crashing roar produced by the utmost expenditure of physical strength in thumping huge gongs and clashing a multitude of discordant cymbals, the shrill scream of lutes, clarionets, whistles, etc., all in different keys, can be called music) were alternated by troops of

players, acrobats, high-stilted pantomimists, knights in tournaments, jugglers, wrestlers, etc. The jugglers did really marvelous things. I have seen a good deal in my younger days, but nothing in acrobatic or juggling feats to compare with these. The remainder of the entertainment part of the procession was farcical and childish. The religious part, which comes last, is a most imposing and specious, but withal an unutterably sad, spectacle. Perhaps a word of explanation just here will enable you better to understand what I am about to say.

The god in whose honor this festival was held, when living on earth, was a great physician, and is now worshiped at Paoting-fu as the god of medicine. The Chinese as a people believe in confession, propitiation, and substitution. Of course it is with these, as with most things they think they know, a very vague and unreasoning belief. One method which the Chinese have of punishing a certain class of criminals is to put the head and one hand through a *cangue*, a square made of boards in such a way that the prisoner cannot put his hand to his head or move about. He is perfectly helpless, and unless the passing public — for he is placed out on the street — take pity on him and feed him, he must starve to death. The crime for which he is thus punished is written on the board, and sometimes accompanied by a warning to the public not to give food to the prisoner on pain of death. Many a poor wretch has ended a miserable career by slow starvation in the midst of plenty, as a warning to the well-fed passers-by, who dared not help him if they could.



THE CANGUE IN CHINA.

In the last part of the procession was a large number of the *élite* of the city, with here and there one wearing a mock cangue; that is, the prisoner's board above spoken of. Sometimes an infant in arms has one around the neck. These were to signify in the one case a voluntary assumption for the day of this symbol of sin and shame, either as penance for their own or some relative's sin; in the case of the child, though not voluntary, it has the same meaning, with this additional: that it aims to secure the goodwill of the god of medicine, and thus preservation from sickness and death.

Following this large company of civilians are two massive censers, borne on long poles by a large number of men. As they moved along, the crowd by the way cast in their bundles of incense sticks into a common receptacle, and two men were kept constantly busy throwing it into the censers, the flames the while leaping higher than the low-roofed houses upon which we sat. The next scene, though more horrible and repulsive than the others, was, after all, only on a par with them. Thirty or more young men, from fifteen to forty years old, walk painfully slow and with measured tread, stopping at times for a few minutes to get their balance. Each one has his arms extended at right angles from his body and propped up by a beautifully polished stick reaching from hand to hip. From the fleshy part of each lower arm was suspended by an iron hook, sunk in the flesh, a steel censer full of burning incense. It was a strange, a sad sight! For probably ten consecutive hours these intelligent-looking men bore that torture with the hope that that would atone for some of their own or their relative's sins, or secure the favor of the god of medicine on behalf of some sick friend, or in fulfilment of a vow conditionally given on the restoration of some loved one to good health. Are the heathen more ready to suffer for their false gods than we are to endure hardness for Christ's dear sake, though there is in the latter suffering at once a present beneficent ministry and reasonableness and afterward an eternal joy?

The day's proceedings were closed by an event more tragic than anything I have mentioned. In front of the temple where the god was visiting was dug a deep, wide pit, into which an immense amount of incense was thrown and fired. There the grand oblation of the day was offered. A poor wretch who was intensely anxious for the recovery of a near relative, — some said it was his mother, — in order to propitiate the god and save the life of that relative by giving his own, leaped into the flaming pit and was speedily consumed. Of course his "good and glorious deed" was applauded, and his tablet will be worshiped from henceforth by all his relatives. Though more noticeable, was this poor man's sad fate any more hopeless than that of the thousands who here daily cross death's sullen stream, possessed of a like false faith?

ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-ninth Annual Meeting in the Music Hall, Cleveland, Ohio, Tuesday, October 2, 1888, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Joseph S. Wheelwright, Esq., Bangor.

New Hampshire.

Samuel C. Bartlett, D.D., LL.D., Hanover.
Alonzo H. Quint, D.D., Dover.

Vermont.

Rev. H. Fairbanks, PH.D., St. Johnsbury.
Geo. W. Phillips, D.D., Rutland.

Massachusetts.

Augustus C. Thompson, D.D., Boston.
Nathaniel George Clark, D.D., Boston.
Langdon S. Ward, Esq., Boston.
Joshua W. Wellman, D.D., Malden.
Edmund K. Alden, D.D., Boston.
Hon. Joseph S. Ropes, Boston.
Samuel G. Buckingham, D.D., Springfield.
Edwin B. Webb, D.D., Wellesley.
Theron H. Hawks, D.D., Springfield.
A. E. P. Perkins, D.D., Worcester.
Daniel L. Furber, D.D., Newton Centre.
Rev. John W. Harding, Longmeadow.
Hon. Arthur W. Tufts, Boston Highlands.
A. Lyman Williston, Esq., Florence.
M. McG. Dana, D.D., Lowell.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Jonathan L. Jenkins, D.D., Pittsfield.
Sewall G. Mack, Esq., Lowell.
Thomas J. Borden, Esq., Fall River.
Cyrus Hamlin, D.D., LL.D., Lexington.
Elnathan E. Strong, D.D., Auburndale.
Albert H. Plumb, D.D., Boston Highlands.
Judson Smith, D.D., Boston.
Michael Burnham, D.D., Springfield.
Rev. Charles A. Dickinson, Boston.
G. Henry Whitcomb, Esq., Worcester.
Edward A. Studley, Esq., Boston.
Moses A. Herrick, Esq., Winchester.
Alexander McKenzie, D.D., Cambridge.

Rhode Island.

Hon. Amos C. Barstow, Providence.
Thomas Laurie, D.D., Providence.
Royal C. Taft, Esq., Providence.

Connecticut.

John N. Stickney, Esq., Rockville.
William Thompson, D.D., Hartford.
Burdett Hart, D.D., New Haven.
Jonathan N. Harris, Esq., New London.
Lewis A. Hyde, Esq., Norwich.
Azel W. Hazen, D.D., Middletown.
Elbert B. Monroe, Esq., Southport.

New York.

Richard S. Storrs, D.D., LL.D., Brooklyn.
Zebulon S. Ely, Esq., New York City.
L. Henry Cobb, D.D., New York City.
Rev. E. N. Packard, Syracuse.
A. J. F. Behrends, D.D., Brooklyn.
Frank Russell, D.D., New York City.
James P. Wallace, Esq., Brooklyn.
John H. Washburn, Esq., New York City.
William Edwards Park, D.D., Gloversville.

New Jersey.

Aaron Carter, Esq., Orange.
Samuel Holmes, Esq., Montclair.

District of Columbia.

William W. Patton, D.D., LL.D., Washington.

Alabama.

Henry S. DeForest, D.D., Talladega.

Texas.

Rev. Henry L. Hubbell, Austin.

Ohio.

Douglas Putnam, Esq., Harmar.
James H. Fairchild, D.D., Oberlin.
Hiram C. Haydn, D.D., Cleveland.
Hon. Francis C. Sessions, Columbus.
James Brand, D.D., Oberlin.

Indiana.

Nathaniel A. Hyde, D.D., Indianapolis.
Geo. B. Safford, D.D., Elkhart.

Illinois.

Robert W. Patterson, D.D., Chicago.
George N. Boardman, D.D., Chicago.
Edward P. Goodwin, D.D., Chicago.
E. W. Blatchford, Esq., Chicago.

Ralph Emerson, Esq., Rockford.
Simon J. Humphrey, D.D., Chicago.
Frederick A. Noble, D.D., Chicago.
Franklin W. Fisk, D.D., Chicago.
J. K. Scarborough, Esq., Payson.
William E. Hale, Esq., Chicago.
Arthur Little, D.D., Chicago.

Michigan.

Philo R. Hurd, D.D., Detroit.
Rev. Moses Smith, Detroit.
James B. Angell, LL.D., Ann Arbor.
Horatio Q. Butterfield, D.D., Olivet.
A. Hastings Ross, D.D., Port Huron.

Wisconsin.

Hon. Edward D. Holton, Milwaukee.
Elijah Swift, Esq., Eau Claire.

Minnesota.

James W. Strong, D.D., Northfield.
Charles F. Thwing, D.D., Minneapolis.
Rev. Edward M. Williams, Northfield.

Iowa.

Alden B. Robbins, D.D., Muscatine.
George F. Magoun, D.D., Grinnell.
Rev. George H. White, Grinnell.

Missouri.

Henry A. Stimson, D.D., St. Louis.

California.

Jesse W. Hough, D.D., Santa Barbara.

MALE HONORARY MEMBERS PRESENT.

Maine.

Rev. Charles D. Crane, Newcastle.

New Hampshire.

Gyles Merrill, Atkinson Depot.
Rev. H. M. Penniman, East Derry.

Vermont.

C. W. Osgood, Bellows Falls.
Rev. Rufus C. Flagg, Fair Haven.
Rev. William S. Hazen, Northfield.

Massachusetts.

C. C. Creegan, D.D., Boston.
David Gregg, D.D., Boston.
Rev. E. B. Clark, Chicopee.
Marshall Pease, Chicopee.
Rev. J. B. Seabury, Dedham.
Rev. DeW. S. Clark, Salem.
William E. Sheldon, West Newton.
Charles E. Swett, Winchester.

Rhode Island.

Daniel E. Day, Providence.

Connecticut.

Rev. W. T. Hutchins, Ellington.
Rev. Geo. E. Sanborn, Hartford.
S. L. Blake, D.D., New London.
J. E. Twitchell, D.D., New Haven.
Lester P. Buell, Plainville.
Geo. R. Hyde, Yantic.

New York.

Rev. F. S. Fitch, Buffalo.
Walter H. Johnson, Buffalo.

Pennsylvania.

Charles Burnham, Philadelphia.

District of Columbia.

S. M. Newman, D.D., Washington.

Ohio.

Rev. S. B. Hershey, Ashtabula.
Rev. John S. Whitmore, Canfield.
Rev. K. H. Crane, Chatham.
M. L. Berger, D.D., Cleveland.
Geo. S. Kain, Cleveland.
H. M. Ladd, D.D., Cleveland.
J. Musil, Cleveland.
Rev. H. A. Schauffler, Cleveland.
Rev. S. B. Shipman, Cleveland.
J. M. Sturtevant, D.D., Cleveland.
Rev. Henry M. Tenney, Cleveland.
Rev. W. H. Warren, Cincinnati.
Rev. S. S. Potter, Cincinnati.
Rev. I. S. Metcalf, Elyria.
Rev. A. P. Johnson, Elyria.
Rev. Wm. Potter, Hampden.
Jacob Leiter, Lucas.
Rev. E. F. Baird, Mallet Creek.
James W. Hubbell, D.D., Mansfield.
A. H. Currier, D.D., Oberlin.
Rev. John M. Ellis, Oberlin.
F. H. Foster, D.D., Oberlin.
Edward B. Haskell, Oberlin.
F. C. Holbrook, Oberlin.
Rev. Hubbard Lawrence, Oberlin.
Rev. W. F. McMillan, Oberlin.
Louis F. Miskovsky, Oberlin.
Vaclav Prucha, Oberlin.
Philipp Reitenger, Oberlin.
Rev. C. V. Spear, Oberlin.
G. F. Wright, D.D., Oberlin.
Rev. S. W. Meek, Ravenna.
Rev. T. L. Brown, West Williamsfield.
Rev. Hiram Bingham, Windham.
Rev. T. G. Colton, Rootstown.
H. M. Bacon, D.D., Toledo.
Edson Allen, Toledo.

Illinois.

G. S. F. Savage, D.D., Chicago.
Rev. H. L. Hammond, Chicago.
Simeon Gilbert, D.D., Chicago.
Rev. N. H. Whittlesey, Evanston.

Rev. S. M. Freeland, Hyde Park.
D. R. Holt, Lake Forest.
Thomas D. Robertson, Rockford.

Michigan.

Rev. W. B. Williams, Charlotte.
Rev. W. H. Davis, Detroit.
Rev. D. M. Fisk, Jackson.
Rev. W. A. Waterman, Kalamazoo.

Wisconsin.

Jeremiah Porter, D.D., Beloit.
Eli Corwin, D.D., Racine.
Rev. J. P. Williams, Racine.

Minnesota.

Rev. Erastus Colton, Minneapolis.

Missouri.

J. G. Merrill, D.D., St. Louis.
Henry Hopkins, D.D., Kansas City.

Kansas.

Rev. S. G. Clark, West Plains.

Iowa.

Rev. D. B. Eells, Jefferson.

California.

Rev. H. E. Jewett, Oakland.

MISSIONARIES PRESENT.

S. B. Fairbank, D.D., Marathi Mission.
Herman N. Barnum, D.D., Turkey.
Rev. James L. Fowle, Turkey.
Mrs. Caroline P. Fowle, Turkey.
Charles R. Hager, Hong Kong.
Daniel C. Greene, D.D., Japan.
James H. Roberts, North China.
Geo. W. Wood, D.D., Turkey.
Mrs. Sarah A. H. Wood, Turkey.
David Rood, Zulu Mission.
Mrs. A. V. Rood, Zulu Mission.
H. D. Goodenough, Zulu Mission.
Otis Cary, Japan.
Mrs. Ellen M. Cary, Japan.
Henry J. Bruce, Marathi.
Mrs. Mary E. Logan, Micronesia.
Henry D. Porter, M.D., North China.
Edward Chester, M.D., Madura.
Miss Gertrude R. Hance, Zulu Mission
Mrs. Frances A. Gulick, Japan.
Miss Mary E. Andrews, North China.
Alpheus N. Andrus, Turkey.
Mrs. Olive L. Andrus, Turkey.
F. A. Walter, West Africa.
Mrs. M. D. Walter, West Africa.
Miss Fannie A. Gardner, Japan.

President R. S. Storrs, D.D., took the chair. The hymn, "I love thy Kingdom, Lord," was sung, and prayer was offered by the President.

Rev. George W. Phillips, D.D., of Rutland, Vermont, was elected Assistant Recording Secretary.

The material portions of the Minutes of the last Annual Meeting were read.

The President appointed the following Committees: —

Committee of Arrangements. — H. M. Ladd, D.D., William E. Hale, Esq., S. Leroy Blake, D.D., William Kincaid, D.D., Lucius F. Mellen, Esq.

Committee on Nominations. — James Brand, D.D., Ralph Emerson, Esq., A. J. F. Behrends, D.D.

Business Committee. — Arthur Little, D.D., Elbert B. Monroe, Esq., James P. Wallace, Esq., C. F. Thwing, D.D., Hon. Royal C. Taft.

Secretary Alden read the Report of the Prudential Committee on the Home Department.

Prayer was offered by Rev. L. H. Cobb, D.D.

Treasurer L. S. Ward read a summary of his report, to which were appended the various certificates of the Auditors.

Secretary Smith read the Annual Survey of Missions relating to Asia Minor, China, Africa, and the Pacific Islands.

Secretary Clark read the portion of the Survey relating to Papal Lands, European Turkey, India, and Japan.

Prayer was offered by Rev. Cyrus Hamlin, D.D.

The committee appointed last year upon the codification of the By-laws and Rules of the Board, reported through its chairman, Rev. A. H. Quint, D.D., asking that its report be received in print, and made the order for Wednesday afternoon at the opening of the session, and it was so ordered.

After singing, adjournment was taken to half-past seven o'clock.

TUESDAY EVENING.

The President took the chair at half-past seven o'clock. The hymn, "All hail the power of Jesus' name," was sung; the Scripture was read and prayer offered by President S. C. Bartlett, D.D., of Dartmouth College. The sermon was preached by Rev. Henry Hopkins, D.D., of Kansas City, Missouri, from the text, John 14: 6: "I am the life," and Ephesians 1: 23: "The church, which is his body, the fulness of him that filleth all in all."

After prayer offered by Rev. F. A. Noble, D.D., adjournment was taken to nine o'clock Wednesday.

WEDNESDAY MORNING.

At nine o'clock the President took the chair. After devotional exercises an address was made by the President, and prayer was offered by Rev. A. C. Thompson, D.D.

The minutes to this point were read. The Business Committee was called upon for report.

The Nominating Committee, through A. J. F. Behrends, D.D., reported the following committees; the report was accepted and the committees appointed.

Committee on Home Department. — Charles F. Thwing, D.D., George W. Phillips, D.D., Samuel Holmes, Esq., Hon. Arthur W. Tufts, Frank Russell, D.D., William E. Hale, Esq., Rev. George H. White.

On the Treasurer's Report. — Alexander McKenzie, D.D., Hon. A. C. Barstow, Elbert B. Munroe, Esq., W. E. Park, D.D., A. B. Robbins, D.D., Rev. Charles D. Crane, Charles Burnham, Esq.

Committee on Nomination of Officers. — E. B. Webb, D.D., Lewis A. Hyde, Esq., John H. Washburn, Esq., Rev. Henry L. Hubbell, H. Q. Butterfield, D.D., Simeon Gilbert, D.D., S. M. Newman, D.D.

Committee on Missions to Pacific Islands. — George F. Magoun, D.D., Rev. John W. Harding, Z. S. Ely, Esq., Pres. H. S. DeForest, D.D., Rev. H. M. Penniman, Rev. S. M. Freeland, C. W. Osgood, Esq.

Committee on the Turkish Missions. — Cyrus Hamlin, D.D., Thomas Laurie, D.D., Rev. Henry Fairbanks, PH.D., Rev. W. H. Warren, Lester P. Buell, Esq., D. R. Holt, Esq., Rev. H. E. Jewett.

Committee on the Missions to Africa. — Arthur Little, D.D., David Gregg, D.D., F. H. Foster, D.D., Rev. S. G. Clarke, Charles E. Swett, Esq., Elijah Swift, Esq., Rev. S. S. Potter.

Committee on Missions to Japan. — F. A. Noble, D.D., Hon. Royal C. Taft, Gyles Merrill, Esq., C. W. Osgood, Esq., S. L. Blake, D.D., Rev. W. H. Davis, G. Henry Whitcomb, Esq.

Committee on Missions to Papal Lands. — M. Burnham, D.D., L. H. Cobb, D.D., Rev. Moses Smith, J. N. Stickney, Esq., Elbridge Torrey, Esq., Rev. Henry M. Tenney, Rev. E. F. Baird.

Committee on Missions to India and Ceylon. — M. McG. Dana, D.D., A. E. P. Perkins, D.D., Robert W. Patterson, D.D., Rev. E. M. Williams, Hon. E. D. Holton, Jas. W. Hubbell, D.D., George R. Hyde, Esq.

Committee on Missions to China. — James Brand, D.D., Pres. S. C. Bartlett, D.D., Pres. J. W. Strong, D.D., J. E. Twitchell, D.D., Rev. I. S. Metcalf, Daniel E. Day, Esq., George L. Newton, Esq.

Committee on Place and Preacher. — Pres. W. W Patton, D.D., A. W. Hazen, D.D., A. H. Ross, D.D., James P. Wallace, Esq., Hon. Joseph S. Ropes, N. A. Hyde, D.D., Aaron Carter, Esq.

A special paper from the Prudential Committee on "Our Financial Outlook" was read by Secretary Alden and was referred to the Committee on the Home Department.

At half-past ten o'clock devotional services were introduced, led by J. W. Hubbell, D.D. Part was taken in these services by Hon. E. D. Holton, A. H. Plumb, D.D., Rev. E. N. Packard, M. Burnham, D.D., Rev. Henry Fairbanks, and A. J. F. Behrends, D.D.

At eleven o'clock the President took the chair and Secretary Clark read a paper from the Prudential Committee on "India: its need and opportunity," which was referred to the Committee on Missions in India.

Secretary Smith read a paper from the Prudential Committee on "Our Missionary Opportunity in China," and it was referred to the Committee on Missions in China.

Prayer was offered by Prof. F. W. Fisk, D.D., and adjournment taken to two o'clock in the afternoon.

WEDNESDAY AFTERNOON.

The President took the chair at two o'clock. Prayer was offered by Pres. H. S. DeForest, D.D., and a hymn was sung. The report of the Committee on the codification of the By-laws and Rules was taken up, and after discussion and amendment the following were adopted as henceforth the By-laws of the Board. (See Annual Report for these By-laws.[1])

A. J. F. Behrends, D.D., offered a resolution upon the relation of the Board to the churches, which was referred to the Business Committee, with instructions to print and distribute among the Corporate Members present at this meeting.

The Committee on the Home Department reported through C. F. Thwing, D.D., who made an address and offered the following resolutions: —

Resolved, That the provisions of the act of the Legislature of Massachusetts, approved May 15, 1888, entitled an act in addition to an act to incorporate the American Board of Commissioners for Foreign Missions be and the same are hereby accepted.

Resolved, That in the current financial year of the American Board the endeavor be to secure at least $650,000 as its income.

The following addition to the last resolution was proposed by Pres. S. C. Bartlett, D.D., and adopted: —

And for this purpose this Board suggests to its present contributors a marked increase of their contributions, and it earnestly and urgently invites all the churches and all the church members of the Congregational communion, and all friends of the Board, to bear a part in the great work of foreign missions.

After addresses by William Kincaid, D.D., Rev. George H. White, W. E. Park, D.D., Burdett Hart, D.D., Rev. Otis Cary, and the President, the report was accepted and the resolutions adopted.

Adjournment was taken to half-past seven o'clock in the evening.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at half-past seven o'clock. A hymn was sung, and prayer was offered by G. S. F. Savage, D.D. Addresses were made by S. L. Blake, D.D., and H. N. Barnum, D.D.

The Committee on the Missions in China reported through James Brand, D.D., the chairman, offering the following resolutions: —

1. *Resolved*, That we thankfully recognize the great though necessarily slow progress made in China, and we appreciate the great labors and noble devotion of the missionaries through whom this progress has been secured.

2. *Resolved*, That we recognize the fact that a great opportunity for China is now upon us.

[1] The principal changes introduced in the new By-laws are the following: defining the number of Corresponding Secretaries and of members of the Prudential Committee, as three and ten, respectively; making twenty-five, instead of seven, members requisite for calling a special meeting; making thirty, instead of fifteen, necessary for a quorum; making the limit of membership two hundred and fifty, instead of "two hundred *active*;" prescribing certain Rules of Order; and providing a method for amendment of By-laws. — EDITOR

3. *Resolved*, That we believe the call of the North China Mission for twenty-nine new missionaries in that field is moderate and reasonable, and ought to be met by the Congregational churches of America.

4. *Resolved*, That in the presence of this tremendous task of christianizing China, we recognize our utter dependence upon the Holy Spirit of God; and we urge all friends of missions to cry for his presence and power, the baptism of the Holy Ghost for missionary service.

Addresses were made by Dr. Brand, Pres. James B. Angell, LL.D., Rev. Henry D. Porter, M.D., and A. J. F. Behrends, D.D., and the report was accepted and the resolutions adopted. After prayer by E. B. Webb, D.D., adjournment was taken to Thursday morning at nine o'clock.

THURSDAY MORNING.

At nine o'clock the President took the chair. A hymn was sung, and prayer was offered by J. G. Merrill, D.D.

The Minutes were read to this point.

Vice-President Blatchford offered the following resolution, which was adopted: —

Resolved, That the thanks of the Board be given to the committee charged with the revision of the By-laws for their able, faithful, and successful accomplishment of this important work.

The Commitee on Missions in India reported through the chairman, M. McG. Dana, D.D., who made an address. Further remarks were made by S. B. Fairbank, D.D., of the Marathi Mission, and Rev. Edward Chester, M.D., of the Madura Mission, and the report was accepted.

The Committee on Missions in Africa reported through Prof. Frank H. Foster, D.D., offering the following resolution, which was adopted: —

WHEREAS, At a time of renewed and large prosperity in its spiritual work, and of greater opportunities for the extension of the missionary efforts, the Zulu Mission is seriously crippled and threatened, by the forced withdrawal of missionaries, and the failure of candidates for these posts of honor to present themselves,

Resolved, That the Board emphasizes before the churches the necessities of the situation, and calls upon them for the surrender of their sons and daughters to this specific work; that the honorable history and the large present opportunity of this field for the evangelization of a continent, together with the imminent hazard of both present and future, constitute a call to the young men of our theological seminaries to the work in Natal, of special and immediate personal imperativeness.

At half-past ten, devotional exercises were introduced under the lead of F. A. Noble, D.D.; Rev. H. L. Hammond, Rev. W. Potter, Rev. Moses Smith, S. L. Blake, D.D., the President, and others participated.

At eleven o'clock the President took the chair. Addresses were made by Rev. David Rood and Rev. H. D. Goodenough, of the Zulu Mission.

The Committee on Missions to Japan reported through F. A. Noble, D.D. Addresses were made by D. C. Greene, D.D., of Japan, and the Rev. Mr. Harada, of Kobe, and the report was accepted.

The Committee on Missions to Turkey reported through Cyrus Hamlin, D.D.

James P. Wallace, Esq., with consent of the Business Committee, moved that the resolution introduced by Dr. Behrends, calling for a committee upon the relation of the Board to the churches, be made the order of business immediately after action had been taken on the report of the Nominating Committee.

Adjournment was taken to three o'clock.

THURSDAY AFTERNOON.

The communion service was held at two o'clock, Rev. E. P. Goodwin, D.D., Rev. D. C. Greene, D.D., and Rev. Jeremiah Porter leading the service.

At half-past three the President took the chair.

Pres. W. W. Patton, D.D., presented the report of the Committee on Place and Preacher, recommending that the next Annual Meeting be on the fifteenth day of

October, in the Broadway Tabernacle Church, in New York City, and that the preacher be Rev. Lewellyn Pratt, D.D., of Norwich, Connecticut, and the alternate, Rev. Arthur Little, D.D., of Chicago, Illinois.

The report was accepted, the recommendations adopted, and the appointments made.

The Committee on New Members presented the resignation, as a corporate member, of Prof. Samuel Harris, D.D., of New Haven, which was accepted.

The Committee then reported through Ralph Emerson, Esq., nominating the following gentlemen for election as corporate members: —

Rev. F. E. Clark, Hon. Chester Holcombe, Frank P. Woodbury, D.D., Henry Hopkins, D.D., Washington Gladden, D.D., Wm. H. Thompson, M.D., Frank W. Carpenter, Esq., G. S. F. Savage, D.D., Rev. Payson W. Lyman, and they were elected.

The Committee on the Treasurer's Report made its report through Alexander McKenzie, D.D., its chairman, and it was accepted.

The Committee on the Nomination of Officers reported through J. H. Washburn, Esq., nominating a list of officers for the ensuing year.

The report was accepted, and the following gentlemen were duly elected by ballot: —

President.

Rev. RICHARD S. STORRS, D.D.

Vice-President.

E. W. BLATCHFORD, Esq.

Corresponding Secretaries.

Rev. N. G. CLARK, D.D.
Rev. E. K. ALDEN, D.D.
Rev. JUDSON SMITH, D.D.

Treasurer.

LANGDON S. WARD, Esq.

Recording Secretary.

Rev. H. A. STIMSON, D.D.

Assistant Recording Secretary.

Rev. EDWARD N. PACKARD.

Prudential Committee.

Rev. AUGUSTUS C. THOMPSON, D.D.
EZRA FARNSWORTH, Esq.
Hon. JOSEPH S. ROPES.
Rev. EDWIN B. WEBB, D.D.
CHARLES C. BURR, Esq.
ELBRIDGE TORREY, Esq.
Rev. ALBERT H. PLUMB, D.D.
Hon. WILLIAM P. ELLISON.
Rev. CHARLES A. DICKINSON.
Rev. FRANCIS E. CLARK.

Auditors.

Hon. ARTHUR W. TUFTS.
JAMES M. GORDON, Esq.
JOSEPH C. TYLER, Esq.

The Business Committee presented Dr. Behrends' resolution on the relation of the Board to the churches.

F. A. Noble, D.D., offered the following substitute for the preamble and resolution of Dr. Behrends', which was accepted by Dr. Behrends.

Resolved, That a committee of fifteen be appointed to consider the relation of the Board to the churches and individuals who make it their missionary agent, and the expediency, in view of the facts which they may ascertain, of securing a closer union between them, especially including the subject of the selection of Corporate Members; and that this committee be instructed to report what action, if any, they may deem wise in this direction, at a subsequent Annual Meeting of the Board.

The resolution was adopted without dissenting vote.

The Business Committee moved that the resolution submitted by Rev. H. L. Hammond, which had been placed in its hands, be referred to the Prudential Committee for consideration, and the Board so voted.

The resolution is as follows: —

WHEREAS, It has come to the knowledge of this Board that a plan of organic union has been devised between our churches in Japan, and those of the several Presbyterian Boards in that field, under the name of "The Church of Christ in Japan," therefore

Resolved, That while we most earnestly desire that kind of spiritual union of all the disciples of our Lord for which he prayed, yet experience has taught us that plans for organic union between such differing polities have uniformly proved disappointing, and have resulted in friction and greater dis-

union, and we do not wish as a Board to take the responsibility of advising another experiment of similar kind.

The Committee on Missions in Papal Lands reported through M. Burnham, D.D., and the report was accepted.

Excuses for absence from this meeting of the Board were presented from the following Corporate Members: —

I. E. Dwinell, John E. Todd, James W. Bradbury, E. H. Merrill, S. W. Eaton, Edwards A. Park, J. G. Johnson, E. G. Beckwith, Noah Porter, W. H. Rice, E. S. Jones, J. C. Holbrook, George Mooar, Josiah G. Davis, Charles H. Case, R. G. Hutchins, J. M. Schermerhorn, Samuel Johnson, S. D. Smith, William M. Taylor, Ezra Farnsworth, W. S. Smart, George Leon Walker, Ebenezer Cutler, Henry E. Sawyer, Charles T. Russell, Zachary Eddy, J. M. Gordon, D. T. Fiske, J. S. Hoyt, C. B. Hulbert, James W. Scoville, J. F. Anderson, C. H. Bull, Nathaniel Shipman, Joseph Titcomb, Samuel Miller, C. F. Gates, F. D. Ayer, William P. Ellison, Julius H. Seelye, C. R. Palmer, G. A. Tewksbury, William H. Willcox, Frederick Billings, H. D. Kitchell, Benjamin Douglas, Samuel D. Hastings, A. L. Chapin, F. Carter, James W. Cooper, H. M. Dexter, Samuel B. Capen, Calvin T. Hulburd, Joseph Ward, J. W. Backus, H. M. Storrs, John G. Foote, Rowland Hazard, M. E. Strieby, A. L. Stone, O. O. Howard, Robert Coit, C. F. Thompson, John L. Barry, W. J. Breed, W. W. Thomas, George L. Weed, E. Whittlesey, Thatcher Thayer, W. H. Haile, James White, and J. K. McLean.

Adjournment was taken till seven and one-half o'clock.

THURSDAY EVENING.

At half-past seven o'clock the Vice-President took the chair. A hymn was sung, and prayer was offered by Rev. E. N. Packard, Addresses were made by Rev. James L. Fowle, of Cæsarea, Turkey, Rev. A. N. Andrus, of Mardin, and H. N. Barnum, D.D., of Harpoot.

The Committee on Missions in the Pacific Islands reported in part through the chairman, George F. Magoun, D.D., and in part through Rev. J. W. Harding. Remarks were made by Rev. Franklin S. Fitch, with reference to the lamented missionary, Rev. R. W. Logan, of Micronesia; and the report was accepted.

An address was made by President Storrs.

The President appointed the following Committees, and they were confirmed by vote of the Board: —

Committee on New Members. — Burdett Hart, D.D., Homer Merriam, Esq., L. H. Cobb, D.D., William E. Hale, Esq., Alexander McKenzie, D.D., F. D. Ayer, D.D., John H. Washburn, Esq.; the last three being from last year's committee, according to rule.

Committee upon the Relations of the Board to the Churches, under the resolution offered by Dr. Behrends. — A. J. F. Behrends, D.D., E. W. Blatchford, Esq., A. H. Quint, D.D., F. A. Noble, D.D., Pres. J. B. Angell, LL.D., Ralph Emerson, Esq., A. L. Williston, Esq., L. B. Ripley, Esq., S. B. Capen, Esq., George R. Leavitt, D.D., Hon. Royal C. Taft, C. F. Thwing, D.D., Rev. Charles R. Palmer, J. K. McLean, D.D., G. Henry Whitcomb, Esq.

Committee of Arrangements for the next meeting. — W. M. Taylor, D.D., John H. Washburn, W. H. Thompson, M.D., Cornelius N. Bliss, Charles S. Smith, Esq., C. B. Kneval, Esq., W. Ives Washburn, Esq., Charles P. Pierce, Esq., H. M. Lockwood, Esq., Lucian C. Warner, M.D., with power to add to their number.

Adjournment was taken to nine o'clock Friday morning.

FRIDAY MORNING.

The Vice-President took the chair at nine o'clock. A hymn was sung, and prayer was offered by Prof. George N. Boardman, D.D.

The Minutes of yesterday's sessions were read and approved.

The Committee on Missions in Turkey offered the following resolution as a supplement to their report. Their report was then accepted and the resolution adopted.

Resolved, That this Board desires to express its high appreciation and grateful recognition of the intelligent interest taken in the affairs and relations of our missionaries in Turkey by the United States Minister at Constantinople, Mr. Straus, and for his continued and vigorous efforts on their behalf; and it is our earnest hope that these efforts may be so well sustained and enforced by our government as to make it evident to Turkish officials that the liberties and rights of American citizens can no longer be violated, or even threatened, with impunity.

Addresses were made by Rev. A. N. Andrus, of Eastern Turkey, Rev. James H. Roberts, of North China, Rev. Charles R. Hager, of Hong Kong, and Rev. E. Chester, M.D., of Madura.

The Committee on the Home Department offered a supplementary report through Frank Russell, D.D., presenting the following resolution: —

Resolved, That we most earnestly entreat the churches to make special efforts at once; that those who have weekly offerings take a given day for the desired increase; that those who have the regular annual collection find another opportune time for a second or supplementary offering; or that the advance be secured through a special committee or canvasser, as the wisdom of each individual church and Sunday-school shall direct; and further, we reiterate the recommendation already expressed, that conferences and associations be asked to so interest themselves in this purpose, that not a church in their communion shall fail to bear cheerful and generous part in this inspiring emergency, responding to the unusual and united cry from our beloved missionaries.

Remarks were made by Secretaries Alden, Clark, and Smith, A. C. Thompson, D.D., James Brand, D.D., Rev. Henry Fairbanks, PH.D., H. A. Schauffler, D.D., Arthur Little, D.D., Justus Cozad, Esq., and the Vice-President; and the resolution was adopted.

The Business Committee offered the following resolutions through Arthur Little, D.D., and they were adopted: —

1. *Resolved*, That the thanks of the Board be given to Rev. Henry Hopkins, D.D., for his sermon, and that a copy be requested for publication.

2. *Resolved*, That the grateful acknowledgments of the Board be extended to the Committee of Arrangements for their fidelity and success in providing for the entertainment of guests and the convenient transaction of business; to the churches and individuals that have generously contributed towards the financial support of the meeting; to families whose graceful hospitality we have enjoyed; to the hotels for their coöperation in entertainment; to the newspapers for full and accurate reports; and to the railroads for the reduction of fares.

May the spirit of this gathering long abide as a benediction, alike with those who remain and those who depart.

The President responded in behalf of the Board.

Rev. Henry M. Ladd, D.D., of the Committee of Arrangements, made an address in reply.

The Minutes to this point were read and approved. The Board united in prayer with Rev. E. M. Williams; the benediction was pronounced by Rev. S. B. Fairbank, D.D., of India, and it was voted that the Seventy-ninth Annual Meeting of the American Board of Commissioners for Foreign Missions stand adjourned, to meet next year in New York City, on the fifteenth day of October, 1889.

HENRY A. STIMSON,
Recording Secretary.

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

The reports of the committees appointed at the Annual Meeting to consider the several sections of the Annual Report and other papers from the Prudential Committee are here given, with some abbreviation.

The Committee on the Treasurer's Report, Rev. Alexander McKenzie, D.D., Chairman: —

The Committee on the Treasurer's Report respectfully report that the Treasurer of the Board placed before the committee his accounts for the year ending August 31, 1888, which have been duly audited and already presented to the Board, with a printed summary of his Report.

Inasmuch as the members of the Board and the churches which are interested will have the facts before them in print, it is not necessary for the committee to do more than to testify, in agreement with the committees of other years, to the accuracy and clearness of the Treasurer's Reports, and to commend them to the careful consideration of all who are concerned. They are instructive reading both as presenting the work of the past year and the necessities of the year upon which we have entered.

The committee calls attention to the fact that the market value of the securities held by the Board exceeds the appraised value as presented by the Treasurer by $218,714.86, or about 28 per cent. This is an evidence of careful investment and an excellent basis for the enlarged gifts which are now required.

The Committee on the Missions to China, to which was also referred the paper read by Secretary Smith on "Our Missionary Opportunity in China," Rev. James Brand, D.D., Chairman: —

Your committee are impressed with the tremendous importance to the Christian world and the kingdom of God of this transitional period through which China is just beginning to pass. New and strange forces are laying their hands upon the empire, and mighty changes are coming whether we do our duty or not. The opportunity of Christ's Church is in this transitional hour. The view in the field is appalling. Try to grasp the facts. We have 60,000,000 of people in this country, almost every soul of whom knows something of Christ, and a church for every 600 people. In China, not one in 400 ever heard the name of Christ! In this land a pastor to every 600 inhabitants! In China, a missionary to every 818,000! The question arises, Is the task too great for Christendom to master? Has God made a mistake? Has God laid upon us a burden too heavy for us to bear? It would be too great for anything but the heroism of the cross of Christ. But look at it! While our task is indeed amazingly enlarging, as the proportions of the field open up, our numerical and financial abilities are, in God's providence, enlarging tenfold faster than our task. The wealth of Christians in the United States is to-day ten billions of dollars, and increasing at the rate of a million a day. Our educated youths are also amazingly increasing every year. No, brethren, when we look at our money and our men, it is clear that God has made no mistake in this matter when he calls us to evangelize China. Well does Secretary Smith ask, "Is this remarkable conjunction of open doors and accessible millions *there*, and the increasing wealth and the unexampled multitudes of educated Christian youth *here*, seen and its meaning understood?"

Certain it is that if this conjunction is seen and its meaning realized, it cannot be that we are Christians if we do not go forward. The report of the North China Mission says: "It is the genius of our times to attempt colossal enterprises." But it is not simply the genius of our times, it is the genius of Christianity, to attempt colossal enterprises. The world — not China, but the world — and the ages for Christ was the object with which the infant Church set out at the beginning. And it has not yet thrown up its commission. If this be so, we will be well able to take China for Christ. Let us go up and possess it. The very greatness of the task makes it all the more alluring to the children of the cross. Your committee, therefore, remembering the divine words of our Lord's closing prayer, "As thou hast sent me into the world, even so have I sent them into the world," would plead especially for China; first, because of her stupendous need, 400,000,000 having no hope and without God in the world; 30,000 dying every day in their sins — one for each tick of your watch, night and day, through the years, and only one herald of the cross to 818,000 to tell them of the Lamb of God! second, because of the wrongs which China has suffered at nominally Christian hands — the opium wrong of England and the exclusion wrong of America, and that other wrong, of which we are all guilty, of withholding the bread of life from these hungry millions when it was in our power to give it.

In view of the paper and the reports of the mission, your committee suggest the following resolutions: —

(See Minutes of the Annual Meeting, page 525, for these resolutions.)

The Committee on the Home Department Report, to which was also referred the paper from the Prudential Committee read by Secretary Alden on "Our Financial Outlook," Rev. Charles F. Thwing, D.D., Chairman: —

Two subjects have come prominently before your committee — the need of men and the need of money, and these two subjects are comprehensive and definable. Despite the large and steady growth of the Congregational churches, the number of missionaries sent out last year was not larger than the average for the past fourteen years. The need of men in the mission field is urgent. Your committee would approve the appointment of the field secretary. There should also be additional help in the West. The central Western States to the Rocky Mountains are constantly increasing, and now contain two thirds of the population of the continent, and about one half our churches. In all parts of the country we should have official agents of the Board in order to be able to cover the whole field. We would recommend that each conference appoint a local committee to represent the Board in its district. This would do much toward raising up missionaries, and make each church better for the missionary cause. The press is good, but the voice is better. The *Herald* has power, but the work of man is greater. Such an effort to secure laborers would also supply the second great need — funds. There is money enough in the world, but the greater part of it is not in the hands of Christian men. One million dollars a year is not too much for the American Board to receive and pay out. This committee does not depreciate other forms of missionary service. If we, according to our motto, are to save America for the sake of the world, we must save the world for the sake of Christ. The committee would suggest that we endeavor to raise an additional one hundred and fifty thousand dollars this year. It is a fact that while many old churches in the rural districts are contributing, others are not, and they are dying. It is also a confessed fact that the new churches in the newer States should be taught that the method of receiving strength is to give out strength. The methods of receiving offerings are wisely made to differ. It is evident that the popular weekly offering system is a machine which will not run itself. It requires human strength and the heart and brains of the pastor. The greatest amount of our contributions must be raised in large sums. Are there not ten men who will give five thousand dollars a year each, and one hundred who will contribute one thousand dollars each? The committee is sure that there are such men. We will conclude with four remarks and a resolution. All property should be consecrated to God's service. The peril of great property, worldliness, is obviated by great benevolence. The larger the income, the greater should be the percentage of benevolence. The most essential thing is the man sent by money to bear Christ to other men.

The committee offers the following resolution: —

Resolved, That we endeavor to raise six hundred and fifty thousand dollars as the income for the present year.

(See supplementary resolution in Minutes, page 529.)

The Committee on Missions in Africa, Prof. F. H. Foster, D.D., Chairman: —

We have noted with pleasure the prosperity which has attended the new missions of the Board on the west and east coasts. In both cases the localities chosen turn out to be well selected, whether for the health of the mission laborers, or for the access they afford to large numbers of the native populations. The Umbundu tongue, first acquired and reduced to writing by our missionaries, is spoken by the people of wide tracts in the interior, and this fact, with the situation of the mission on the direct line of communication between the coast and the interior, gives large opportunity for the extension of a powerful influence, and high promise, under the blessing of God, of great ultimate success. And up to this period, in spite of its early disasters, the achievements of the mission have been noteworthy.

In the East Central African Mission the year has seen the addition of three missionaries, one of them a young colored woman, the first unmarried and the second woman of African descent commissioned by the Board for the redemption of the land of her ancestors. While awaiting these reinforcements, regular preaching, visitation, and teaching have been carried on with encouraging results. A native printed Christian literature is springing up. Since the first of January 136,000 pages in the Tonga language have been printed, and nearly all by the labor of Christian Tonga natives. A copy of a Gospel can now be furnished to a native who can read it for three cents. . . .

Your committee have, therefore, noted with pleasure that this new mission has united in sending an expedition to Umzila's capital to ascertain the sentiments of his successor as to missionary effort, and gain the information necessary to plan for an advance.

The report of the Zulu Mission breathes a confident and hopeful spirit. The churches have been visited by awakenings; "the number of inquirers has been unusually large," of conversions also. The native helpers recently added evince a spirit of consecration in the highest degree pleasing. A "serious sense of responsibility" has been awakened in many individuals. Volunteers for difficult and remote posts are easily obtained, and parents among those recent converts from heathenism will separate themselves from their children, as their teachers are constantly doing, if they may better serve amid greater perils. The schools are sustained, the Theological School keeps its numbers good, and the quality of the men in it is improving. Here are the recruits for the new fields. And yet amid these pleasing statements and hopeful expressions, we find a feeling of astonishment creeping over us. . . . It is evident that in the midst and at the hour of success, the Zulu Mission is actually breaking down. Sixteen churches, with 979 members, of whom 108 were added the past year, and the diminution of the number of active American ordained missionaries to six!

Now it is evident that the doors of opportunity cannot be entered unless there is some one to enter them, and so that all places for enlargement, and the occupation of new territory are in vain, unless the state of things now existing in Natal be remedied. The native churches of Natal must be carefully nurtured and vigorously administered, or they will not furnish the material for the future missionaries to the interior. The seminary must not be closed; it must be enlarged and perfected if it is to supply any considerable number of trained ministers of the gospel from the material furnished by the churches thus carefully shepherded. More men must therefore be put into the field at once, and if indeed America has, or ever had, any call to labor in Africa, more Americans must be found and sent out at once.

(See appended resolutions in the Minutes, page 526.)

The Committee on Turkish Missions, Rev. Cyrus Hamlin, D.D., Chairman:—

The four divisions of the mission to the Turkish Empire cannot be commented upon in detail within the compass of a report. Your committee call attention to the great and cheering fact that a special divine blessing and almost unequaled progress have marked the year in each of these great departments of the Turkish work. While the enthroned Redeemer, to whom all power in heaven and in earth is given, has kept his promise of protection and support, his great adversary, the devil, has been putting forth all his power and calling in all his aids to embarrass and overthrow the work. So numerous, mighty, and efficient are these aids, we must adore the power that controls and baffles them. The great adversary has first the entire political and missionary power of the Roman Church. You have neither church nor school beyond their reach over the whole empire. You can hardly establish a school in any remote village, but in a few weeks the Jesuits will have one there.

He has also the entire Oriental Greek Church, including Russia, the uncompromising enemy of all evangelical truth. The recent indignities perpetrated upon Mr. Riggs, of Marsovan, were done by Greek instigation. A large portion of the Armenian church itself is hostile, especially its patriarch and higher clergy. The Moslem government and officials, incited, led, and supported by all these forces, are manifesting their bigotry and malice as never before. Misgovernment, excessive taxation, destructive famines, increasing poverty, have all pressed upon, and do still press upon, this beleaguered city of God. But God is in the midst of her, and the "gates of hell" shall not prevail against her. But will he deliver her by almighty power? Rather by the loyalty of his own soldiers in holding the fort until he comes. Over the whole field there is a great want of more native pastors and preachers. If there is a loud cry for more missionaries, there is a much louder cry for more native workers. We honor the faithful and able pastors and preachers in their noble and self-denying work. The blessing of God upon their labors points us to the work we have to do in speedily enlarging all the institutions of education which are furnishing the supply. Let us have more missionaries, but above all, let us have more native pastors. They constitute the force that must complete the work. Your committee notice with great pleasure the proofs of increasing harmony and hearty coöperation between the missionaries and the churches with their pastors. They notice also with pleasure the movement to reoccupy Mosul. Precious life has been sacrificed on that fatal spot, but the providence of God has given it to us again with brighter hopes.

To our Eastern brethren and the peoples so afflicted and desolated by famine we wish to send the assurance of our Christian sympathies. We have been glad to aid them, and their benefactors in this land have found it more blessed to give than to receive. We may rejoice also in the blessed spiritual results of the charity. The Turkish government is growing more and more unjust and abusive towards its Protestant subjects, and this abuse often extends to American citizens. Our minister, Mr. Straus, has acted promptly and wisely in all such cases, but unless he has the positive support of our government, his most positive action will be of no avail. There is no government on earth that is so intent to know the degree of support which an ambassador can rely upon from his own government. The

English government once assured the Sublime Porte that if it should go adverse to its ambassador in a specified measure, it would not only withdraw its friendship, but would wait for some favoring opportunity to express its sense of the injury in a manner that would compel unavailing regrets. Not dignified silence, but dignified firmness, is all we ask of our government, and all we need.

In conclusion let us remember that in these missions we confront the mightiest, the most invincible foe to the cross of Christ which now exists. Loss of political power does not weaken this faith. Nothing but a pure Christianity, both lived and preached, in all those places where God has marvelously sown broadcast over the whole territory of Islam the Greek and Armenian villages, can conquer the Moslem heart. We can not, we must not, withdraw our support, but urge on our work until victory shall crown it. God bless with righteousness Turkey and the United States!

(For appended resolution, see Minutes, page 529.)

The Committee on Missions in India and Ceylon, to which was also referred the Paper from the Prudential Committee, read by Secretary Clark, on "India: Its Need and Opportunity," Rev. M. McG. Dana, D.D., Chairman: —

The committee meet with substantially the same pathetic story sent up by each mission, namely: "Waiting for reinforcements." The force now in these fields is unequal to the burden to be borne, and unequal as well to the realization of the promises which a large force of workers would certainly secure. At the same time these reports show a steady advance in church work, a chivalrous evangelism which betokens great longing to carry the gospel to the millions as yet unreached, and a splendid educational work which is now commanding not only the outspoken approval, but the cordial support, of British officials, and even of thoughtful Hindus interested in the weal of their people and country. Self-sacrificing giving on the part of the native Christians is such as to awaken our admiration, and is the sure sign that they have caught the Master's spirit in this regard. There is no grander giving in the world to-day than can be found among the native Christians of India, who oftentimes out of extremest poverty support their churches and laborers of every class with a self-denying liberality unparalleled. In the Madura Mission great eagerness is reported to acquire a knowledge of the English language, and so the enlargement of the educational facilities is spoken of with a gladness in which blends an expectancy that is inspiriting. In the Ceylon field a change of opinion is reported in reference to heathen festivals and temple ceremonies, so that it is difficult now to raise the money among the influential class to meet their expenses. Jaffna College holds on in a course of steady prosperity, attesting the far-sightedness of those who planted fifteen years ago this school of Christian learning, and it is a noteworthy fact that one in thirteen of the population in this historic isle are in schools, most of which are under the management of the missionaries. This augurs well for the future, for already are the graduates of this institution doing noble Christian service in all walks and callings of life. The Industrial School at Sirur, in the Marathi field, has won the commendation of Lord Reay, governor of the Bombay presidency, who accentuates his strong words as to its timeliness and promised future by a gift of one hundred rupees each from himself and his wife towards its endowment fund. But the peerless feature in this mission is that, despite the poverty of the people, they wholly sustain their thirteen pastors, and in this matter of self-support stand unsurpassed for a giving which has about it the fragrance of the most devoted love for Christ and the souls of men.

The medical work is assuming a new importance, and brings its testimony to the immense part such missions are to play in winning heathen people to that Christ who was known when on earth as "the Great Physician," who ministered to men's bodies as well as souls.

Turning now to the suggestive paper of the senior foreign Secretary, Dr. Clark, on "India: Its Need and Opportunity," also referred to your committee, we find food for sober, self-rebuking thought. It is a grand picture he presents of a great country, for India is, after all, the romance land of missions. What saintly names, what sacred memories come back to us when we think of it! . . . The committee would make an appeal for an immediate reinforcement of our enfeebled missionary corps in India, first because it is due the noble laborers looking anxiously to the churches here for assistance. Second, we would further push the appeal because, as Dr. Clark so well says, "Great movements may be nearer than we think, movements of thousands within the line of some one caste and then of another." It is an hour when we ought to look for the results of the careful laying of foundations and patient and wise preparations, such as constitute the memorials of eminent workers in this field in days gone by. Third, and finally, we urge this appeal because loyalty to Christ demands it. Our obligation keeps pace with our ability. We are able to do this, for all power belongs to our Lord, and it is his command to go forward. What can be dearer to his heart than the salvation of these millions for whose redemption he has given his all? Why has he permitted such costly expenditure for India's conversion from error to his glorious gospel? Why has he allowed such tributary forces now to become the allies of Christianity, such as the British government and the better public sentiment in reference to Hindu practices and the intervention of

English law, bringing to an end many a cruel rite, unless it be to ensure the progress of his truth? The aggressive is the progressive. This is an hour for advance. The bugle call for reinforcements let the churches heed, and now, for Christ's sake and in Christ's name, let us push the work for the subjugation of India to him to whom has already been promised the kingdoms of this world.

The Committee on the Japan Missions, Rev. F. A. Noble, D.D., Chairman: —

In the examination of the portion of the Annual Report which deals with Japan, the committee has come into deepened conviction of a divine intent, manifest, signal, commanding, in the providence which has opened this nation so wide to Christian ideas and influences. If God has ever built highways of approach to a people, and swung apart the gates of access to their hearts and homes, and then uttered the name by which the world knows them, and with an emphasis not to be misunderstood, in the ears of all who believe in the Lord Jesus Christ, he has done so in the instance of this remarkable Japanese Empire. To every individual disciple who has any fellowship with the Son of God in his great redemptive purpose, to every church alive with his life, and to every missionary organization which has vitality enough in it to keep the ear sensitive to heavenly intimations, the voice comes as though it were straight from the skies — Japan now! It would seem to be impossible to overestimate either the opportunity or the urgency of the situation. . . .

In addition to their general expressions of commendation of the work done, and of renewed gladness in victories achieved, the committee feel that there are two points to which special attention ought, perhaps, to be called. One concerns the very remarkable movement towards union among the native Christians of Japan, especially among those closely affiliated in doctrine and polity. Upon the details of the plan we do not deem it expedient to express any opinion, for we are not sufficiently in possession of the facts, and in touch with the people in their local habits and sentiments. But the spirit which prompts the movement and which the movement expresses is certainly one to be warmly approved and encouraged. For we remember — what the disciples of Jesus, whether in home or in foreign lands, ought never to permit themselves to forget — who it was that prayed that they might all be one. We remember how, deep down under all the jealousies and conflicts which have marked the centuries and hindered the progress of the truth, there has been a feeling of oneness in the hearts of believers, and a tendency to draw together, and to acknowledge and foster fellowship. If, catching the spirit and advancing in the line of the Lord's prayer for the oneness of his followers, and heeding the spontaneous impulses of their own renewed hearts, Christians in Japan have the grace and wisdom to do for themselves what Christians in America have not been able to do, in the name of all that is sweet and sacred and inspiring in Christian unity let them go forward. . . . Not in an overconfidence in the result, but with a hearty sympathy with the spirit which prompts the endeavor on the part of these native Christians in Japan to strike hands, and move forward step by step in the effort to subdue their land to the blessed faith of the Son of God, we watch and pray and rejoice.

The second point to which it seems important to call the attention of the Board is whether it is not possible for all the great missionary organizations of the Protestant faith throughout the world to unite in a concentrated effort to evangelize Japan within the briefest practicable time. As has been said in this report, and as is known to all intelligent Christians, now is the hour of marvelous opportunity for the winning of Japan to Christ. It may be doubted whether history furnishes any parallel, certainly there is none in these days of modern missionary activity, to the eager readiness of the millions of this empire to come under the power of the gospel. Why would it not be a wise strategy, and in the long run a commendable economy, and a source of new enthusiasm to the churches in all Christian lands, as well as a magnificent triumph for the kingdom of our Lord, for the leading missionary societies in America, and in Great Britain, and on the continent of Europe, to hold consultations through their proper officers, and to map out a programme of coöperation, and then to combine all energies of men and money for the next ten years in an effort to christianize Japan? Not less would need to be done for our other missionary fields. We would work on, proudly too, with a quickened impulse, and with increased resources in China, and India, and Turkey, and Africa, and elsewhere. But let the grand rally be upon Japan.

The Committee on Missions in Papal Lands, Rev. Michael Burnham, D.D., Chairman: —

Two matters of special significance to our work in Spain during the year are worthy of mention. The first is the free discussion in the Spanish papers of the insurrection in Ponape. The second is the obsequies in the German Protestant chapel in Madrid in honor of the Emperor William. The discussion of the insurrection in Ponape freely compared the spirit and zeal of our Protestant missionaries with the spirit and work of the friars, much to the discredit of the latter and the better understanding of the work of our missionaries. That funeral service in a humble Protestant chapel was attended by

some of the most notable men of Spain. Both these incidents have introduced favorably the Protestant name and the Protestant work to the notice of the people of Spain.

In Austria Mr. and Mrs. A. W. Clark have charge of the mission, with headquarters at Prague. In the three churches of the mission, with its one station and nineteen out-stations, are two hundred and twenty-two members, fifty-nine of whom were added last year on profession. This in itself is an index of the hold the gospel is beginning to have in Austria. There has been a steady progress during the year in results; there are larger congregations on the Sabbath, that in Prague chapel numbering, on an average, one hundred and fifty on the Sabbath; in other places an aggregate of five hundred and ninety. A spirit of inquiry is manifest wherever the truths of the gospel are brought in contact with the minds and hearts of the people. These are encouraging signs. Yet every point thus far gained has been gained in struggle against the bitterest and often most malicious opposition.

In Northern Mexico four churches and three schools are already organized. Only a beginning, it is true, in that land, but the year has been one of rich spiritual blessing, and the interest is continually spreading to new places. A genuine spirit of inquiry is awakened and there will be a steady and healthful progress in the work. The church at Chihuahua has received eleven members during the year and secured better accommodations. Mr. and Mrs. Crawford are alone in the State of Sonora, where there is manifestly an increasing demand for the distribution of Bibles, and new avenues to the hearts of the people are continually opening. Pray for them.

In Western Mexico there are two stations as centres, and six out-stations. In them are two churches, containing 101 members, with training school and common school and native agents, and we go over a similar story of steady encouragement. The great effort is not to decry Romanism, but to preach and teach the gospel and let that do its work. And it is doing it gradually but surely.

The Committee on Missions to the Pacific Islands reported in two sections through Rev. George F. Magoun, on Micronesia, and Rev. John W. Harding, on the Hawaiian Islands: —

In Micronesia the interference of the new Spanish authorities with missionary operations has clothed them with peculiar interest. The speedy surrender of Mr. Doane and his return to Ponape, largely due to our Minister to Spain and our navy, with the firm and steady course of Mr. Rand during Mr. Doane's enforced absence, has proved afresh the benign influence of missions in averting war. The sole cause of outbreaks seems to have been the oppression and folly of the first Spanish governor, and the better relations of his successor to our work promise happy results in the future for the thirty churches on the Caroline Islands. The loss of Mr. Logan's varied administrative ability is a heavy one to the Ruk and Mortlock districts.

On the Marshall Islands the German protectorate is reported as on the whole favorable, and our work has gone steadily forward. The need of better educated native helpers is very evident, and the four training schools and two boarding schools for girls which strive to supply this need are inadequate to the demand coming from new openings. A similar statement is made as to seven islands of the Marshall group, and others which the training school at Kusaie is unable to supply. Otherwise, on the Marshall Islands, all has gone well. A forward movement to Yap and the Pelews is imperative. On the Gilbert Islands there is less that is cheering.

In respect of the work on the Hawaiian Islands, your committee would express their regret that the way had not opened for carrying out the plans for additional and special work in behalf of the Hawaiian people which were outlined in the report of last year. It is stated that a committee has been appointed in Honolulu to make accurate inquiry into the needs and opportunities of the field, and to report the results of such investigation for the guidance of the Prudential Committee when the new work is inaugurated. Your committee earnestly hope that this additional and special work will be speedily prosecuted. There appears to be little doubt that the Hawaiian native Christians have now arrived at a critical period, and that in view of their natural lack of virile strength as pertaining both to physique and character, and their manifest tendency towards spiritual deterioration, they should be fortified and reinforced by fresh accessions of missionary aid. It may be that a mistake of judgment was made in leaving them prematurely, to so large an extent to take up and carry forward the Hawaiian evangelizing work for themselves. It may be that the second stage of missionary work in the careful nurture, and training of the native converts and churches was not sufficiently and efficiently attended to in respect of the details of a thoroughly Christian civilization: the customs, manners, and environments of the domestic and family life, provisions for their industrial training, the full occupation of their hands and brains in useful and self-supporting and thrifty employments to supplement their devotional and special religious services, and to transfigure and consolidate their practical and everyday life in the

line of growing into the stature of the fulness of the perfect man in Christ. It is for such reasons, which might be more concretely and fully illustrated by the evident facts in the case, that your committee advise the speedy assumption and vigorous prosecution of the new and special accessory work for the Hawaiians proposed in the report of last year, and in immediate and vital connection with it, the special work also for the christianizing of the Chinese and Japanese, who are now and hereafter to be very important and probably permanent factors in the future civilization of the islands.

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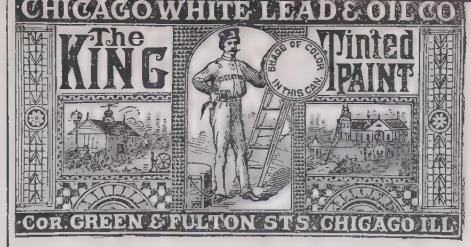

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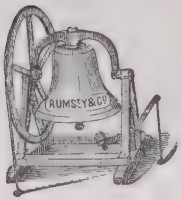

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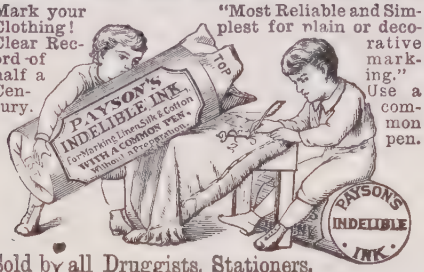

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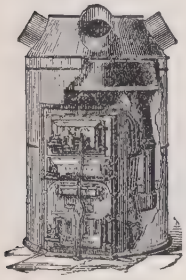

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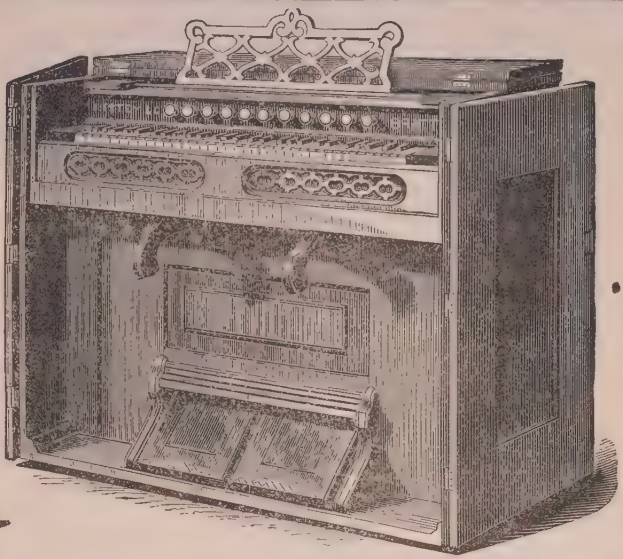

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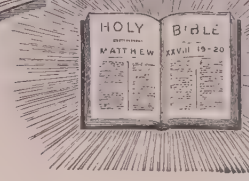

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THE

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VOL. LXXXIV. — DECEMBER, 1888 — NO. XII.

THE receipts for the first two months of the new financial year are less than those of the average for the corresponding period for the preceding five years — from donations by $1,550, and from legacies by $10,376, a total of $11,926. The responses to the request for special pledges and offerings in addition to regular contributions have been hearty and generous from several directions, but are by no means sufficient to warrant appropriations by the Committee beyond those made at the beginning of the preceding year. Shall these responses multiply during the month of November? The answer to this question will be anxiously waited for by the Committee at home and by the missionaries abroad.

THE papers which were presented by the Secretaries at the Annual Meeting of the Board, together with the Annual Survey of the Missions, are printed in pamphlet form, and will be freely sent to any who may apply for them. The paper on "Our Financial Outlook" will be valuable for immediate use, while the two papers on our Missionary Opportunities in India and China, by Secretaries Clark and Smith, are of permanent interest, and present in a dense and vigorous way the grand openings for missionary effort in the two great nations of Asia. The excellent sermon preached by Rev. Dr. Henry Hopkins at the Annual Meeting has also been printed, and copies may be obtained at the Missionary Rooms.

THE American Board Almanac for 1889 is in course of preparation, and we hope it will be ready for sale early in December. Special pains have been taken in the collection of full and accurate statistics of all foreign missionary work, and it is believed that the Almanac will be more complete and attractive as a missionary manual than anything that has yet appeared. Orders may be sent at once to Mr. Charles E. Swett, No. 1 Somerset Street, Boston, Mass.

WE have just received reports of the opening of some of the schools in Japan. The Doshisha opened Monday, September 17, with an entering class of one hundred and sixty, so that now the students in this institution number 709. There are far more applicants than can be received, and many promising candidates will have to be turned away. At Sendai, notwithstanding an anticipation of a smaller number of pupils on account of the opposition that had been experienced, one hundred and fifty-two persons had been enrolled, and the students in the higher class remain steadfast, everything indicating a prosperous year.

One of the daily journals reports as follows: "There is a plethora of funds in the city, but seldom has it been harder to find employment for surplus funds than at present." Permit us to suggest that this difficulty can be met by sending a few checks without delay to our Treasurer, Mr. Ward. One hundred and fifty thousand dollars is needed immediately to be distributed for additional appropriations in Turkey, India, China, Japan, and Africa — a splendid and most remunerative investment. Please experiment in this direction a little and see if the dividends are not large and regular. This is one of the trees which "yieldeth its fruit every month." See monthly reports of the condition of the stock in the *Missionary Herald.*

Doubtless the Church of to-day has much to learn from the primitive Church in many matters relating to the propagation of the gospel, and yet it is quite wide of the truth to say that the progress of the gospel in the first century has no parallel in the history of the Church. Various estimates have been made as to the number of souls won from paganism to the Christian faith at the end of the first century, some authorities giving 200,000, while none place the number higher than 500,000. But taking the highest estimate, we can yet say that the converts of the first century are outnumbered by those who, in India alone, have been won from paganism to Christian faith within the last seventy-five years, or since the modern missionary movement with that empire began.

Excellent theories of morals will not secure moral lives. It is easy to laud the ethical teachings of Confucius, and to admire the diligence with which his precepts are inculcated in the schools of China, but the practice of these theories is still behind the teachings in regard to them. A missionary lady in China writes: "Why is it that the emperor and his ministers leave the custom service in the hands of foreigners, paying high salaries, and providing fine accommodations for the large foreign staff? Because they know full well that the government receives a larger revenue from an honest service in the hands of foreigners than it would if the same service was entrusted to their own mandarins, who could afford to carry it on far more cheaply, but who know not the meaning of honesty. Why is it the Chinese Steamship Company is not a success? Why is it the Kai-ping mines are threatened with failure? Dishonesty, false returns, are at the root of all the trouble."

A paragraph in our July number, page 331, contained an account of a boy who was arrested in Erzingan, Turkey, while on his way from Erzroom to teach a village school, because he had in his possession a "national" song which he had written as a composition while at school in Erzroom. It was stated that his teacher was in prison because he had corrected the song, although he had ordered the pupil to destroy it. At last accounts the teacher was still in prison, untried, and not allowed to see his friends, but the pupil has been released — by death. In another province a preacher was thrown into prison without any charges preferred against him and with no known reason; but after twenty days he was released on bail, but not allowed to return to his congregation. Such occurrences are increasingly frequent and show that the former liberal policy of the Turkish government toward its Protestant subjects is undergoing a radical change.

Letters from West Central Africa bring an excellent health report. Mr. Woodside and family and Miss Bell had resided at Benguella for nearly a month, and had had no symptoms of fevér. It seems to be demonstrated that, with proper care, missionaries can live comfortably at the cities on the African coast.

The Rev. F. W. Olmstead, of Burlington, Vermont, having made good use of a number of standard works in theology and exegesis, to the number of over sixty volumes, besides nearly one hundred numbers of *The National Preacher*, has passed them over to the Foreign Secretaries of the American Board, to be distributed. These volumes and sermons will soon be on their way to theological seminaries in Turkey, India, and Japan.

Chinese Christians believe in prayer, and they think their prayers are heard. In the winter of 1886–87 the people at Shao-wu urged Dr. Whitney to come to their aid, which he did. On his leaving them they said: "We have prayed you back this time, and we are going to pray you back again." And now again their prayers are answered, for Dr. Whitney has decided to remove to Shao-wu. These Chinese Christians have been watching as well as praying.

We learn from China that the London Missionary Society are experiencing some difficulty, since the Viceroy Li Hung Chang now desires that the hospital, in which he has been greatly interested, and to which he had contributed so much, should become a medical school for the training of surgeons for the army. The hospital is strictly mission property, and the Viceroy is only a donor and can have no valid claim for control, yet it is a question as to what it may be necessary to do to retain the goodwill of this influential official.

Mrs. Holbrook, of Natal, reports the case of a native preacher at their station Mapumulo, who a year ago removed with his family into Zululand, where, alone and unaided, he had held services twice on each Sabbath and once during the week, with the happy result that several of the heathen have been converted to Christ. Such cases are cheering, and confirm the belief that native African laborers, without aid or direction from others, may be impelled by the constraining love of Christ to carry the gospel into the interior of the Dark Continent.

The Inter-seminary Missionary Convention, of which Dr. Barnum gives some account on another page, was a remarkable gathering. One might travel far before finding an assembly of brighter, more enthusiastic, and more consecrated young men. We could not but think, in looking over the assembly, of what would have been the emotions of Samuel J. Mills at beholding such a company of young men from the higher institutions of learning, gathered for such a purpose. He met with his few friends at Williams College under some restrictions of secrecy, lest their thought for reaching the heathen world should be deemed unwarranted and revolutionary. Less than eighty years after those secret meetings of a little handful of men in one college, we see delegates from seminaries all over the land filling a large city church and continuing in session for three days, that they may talk and plan and pray for the conversion of the world to Christ. Surely this is a sign of a brighter day.

We regret to see it stated in the newspapers of Japan that Mr. Ando, the Japanese Consul-General at the Sandwich Islands, whose baptism and subsequent Christian activity have produced so great impression upon the Japanese on Hawaii, is to leave shortly for Japan, to be transferred to another office. But it may be that he will find elsewhere as large and useful a sphere for the exercise of his Christian zeal as he has had among his countrymen at the Sandwich Islands.

The better class of Japanese are seriously alarmed over the demoralization caused by the introduction of foreign rum and gin, which it is said are taking the place of *saké*, the native beverage. Saké is distilled from rice and other cereals, and contains about the same percentage of alcohol as lager beer, producing intoxication only when used in large quantities. But the vile liquors which are brought from abroad result speedily in wildest intoxication, and as yet the Japanese seem powerless to restrain the evil.

With sincere gratitude to God we make note of the munificent gift to the American Missionary Association made by Daniel Hand, of Connecticut. We hail this gift of a million dollars as another fulfilment of the prophecy concerning the bringing of the silver and gold into the treasury of the Lord. The need is great and the Missionary Association is a well-chosen channel for the expenditure of the large sum. The millions of the rich are needed, but not less the mites of the poor. May this notable gift stimulate Christian beneficence in all classes of Christians.

Friends of missionaries who wish to send them articles of comfort or tokens of remembrance do not always think of the inevitable cost of transportation. An instance has just come to our notice in which the relatives of a missionary lady received so many parcels to put into their annual box about to be shipped, that they were subjected to a freight bill of over thirty dollars, which it was not easy for them to pay. The Board does not send out at its own charges such parcels. If not provided for by the donors or other friends, the missionary has to pay them from his salary, and is rarely able to do it. He will not complain, for these tokens of sympathy are greatly prized; but will they not be prized much more if they come to him free of expense?

Several English missionary societies are now making systematic efforts to increase their income. Missionary work in all lands is expanding rapidly, and the need of greater outlay is felt by missionary societies in all parts of the world. The Wesleyan Missionary Society has arranged for a special meeting in every district, under the charge of a sub-committee, and that in connection with these meetings special efforts be made for an effective canvass of the congregations by collectors. Something similar has been done by the English Baptist Missionary Society. The system of subscriptions to be paid annually, but to be binding for a series of years unless revoked, has been long in use in England, but the attempt is now to be made to increase not only the number of subscribers, but the amount which each one shall give. Some system ought to be devised by which each individual Christian shall have brought before him clearly his personal obligation to give regularly and largely for the advancement of Christ's kingdom on earth.

Whatever of truth there may be in the recently published report concerning Mr. H. M. Stanley's expedition in Central Africa, it has little bearing on the question whether at the present time the intrepid explorer is alive or dead. The enigma may be solved any day, but as yet there is no light upon it.

One of our missionaries, laboring in a peculiarly isolated position, and who is now staying at her post against the advice of her associates, writes: "Oh, if we could only do without these visits at home; that is, if we could only work and not get tired, how much more we could crowd into a lifetime!"

Out of the 555 adult converts baptized by the English Church missionaries at Amritsar, India, since the establishment of the mission in 1852, no less than 253 have been converts from Islam. While this betokens no great movement among the Mohammedans toward Christianity, it shows that Moslems can be reached and brought under the influence of the gospel.

It will be a surprise to many to know that India is the sixth country in the world in the extent of its railways. The *Dnyanodaya* reports that nearly a thousand miles (988) of railway were completed in the year 1887–88, so that on the thirty-first of March last a total of 14,383 miles were open for public traffic. Every one of these miles of railway is a weapon against caste.

It has been quite the fashion for English officers in India to speak disparagingly of the character of the converts to Christianity. Undoubtedly many of these converts have not been models of Christian character, but an item brought to light in some official documents received from Southern India show that if these professed Christians are no great saints, they yet are, morally, considerably above their associates of other faiths. The statistics of the courts show that of all the criminals brought before them there is one criminal among 447 Hindus, one among 728 Mussulmans, while among the Christians there is only one among 2,500.

The pastor of one church reports that upon the Sabbath succeeding the Annual Meeting of the Board at Cleveland he gave an account of the meeting to his people, and that they immediately upon the spot took up, as proposed at the meeting, a special additional contribution, which was a generous one, intending to take their regular contribution as usual, making it larger if possible than last year's, when the appointed time arrives. Another writes as follows: "I am pastor of this little home missionary church. Last year we gave your society nine dollars. I would pledge a doubling of it next spring. It is only a little of the extra $150,000 needed; but if God has given great sums to Müller, Spurgeon, and others in answer to prayer, why cannot this amount be secured by the proper prayer of faith combined with the proper effort? . . . If also an efficient committee of one in each local body could be secured to make special effort to raise money from each church in the conference, if each pastor and church were half-awake and made an earnest effort, it would add at least fifty per cent. to the receipts of each of the societies. God give you the wisdom and grace to raise the whole $150,000!"

Rev. H. A. Schauffler, of Cleveland, reports that the Bethlehem Bohemian Mission Church in that city received a rich blessing in connection with the late meeting of the Board. He tells of a lad who was so impressed by what he heard at the sessions that he drew out all of his money from the bank, of which he sent two dollars to the American Board, keeping only sixty cents for himself.

Probably few in this land understand how hard it is for new missionaries, as they reach the people among whom they are to labor, to be dumb. And it is equally hard for those to whom they go. "It is too bad," said a Chinese helper, as he warmly greeted one of the missionary ladies, who recently reached Pao-ting-fu — "It is too bad! Here we have been praying for so long for a single lady to come, and now that she has come, we cannot say a word to each other."

One of the absurdities recently made into a law by the Turkish government is the suppression of the morning papers at Constantinople, only evening papers being allowed to be issued. Can it be that the government regards morning papers as more incendiary in character than those issued at a later hour? The only explanation that suggests itself for this action is that the censor of the press, whose business it is to scan closely all publications, does not like to be robbed of his sleep, and arranges the editions so as to prevent his sitting up of nights. But what a regulation for a great government to make!

In the matter of benevolence we who live in Christian lands may learn a lesson from the recent converts from heathenism. The native pastor in Erlaly, Ceylon, sends us a report of the four methods of giving employed by the women of his church. First, the *tithe* of their earnings; second, the *offering of trees*, which is the setting apart by each family of a cocoanut-tree, the produce of which they sacredly devote to benevolent purposes; third, *the offering of labor*, which means a certain amount of time devoted to work in the interests of the church; and fourth, there is *the handful of rice*, which is reserved from every day's meal. Thus constantly and with great self-sacrifice do these humble Christian women give continually, out of their love for Christ and for his kingdom. May his children in more favored lands possess a spirit like theirs.

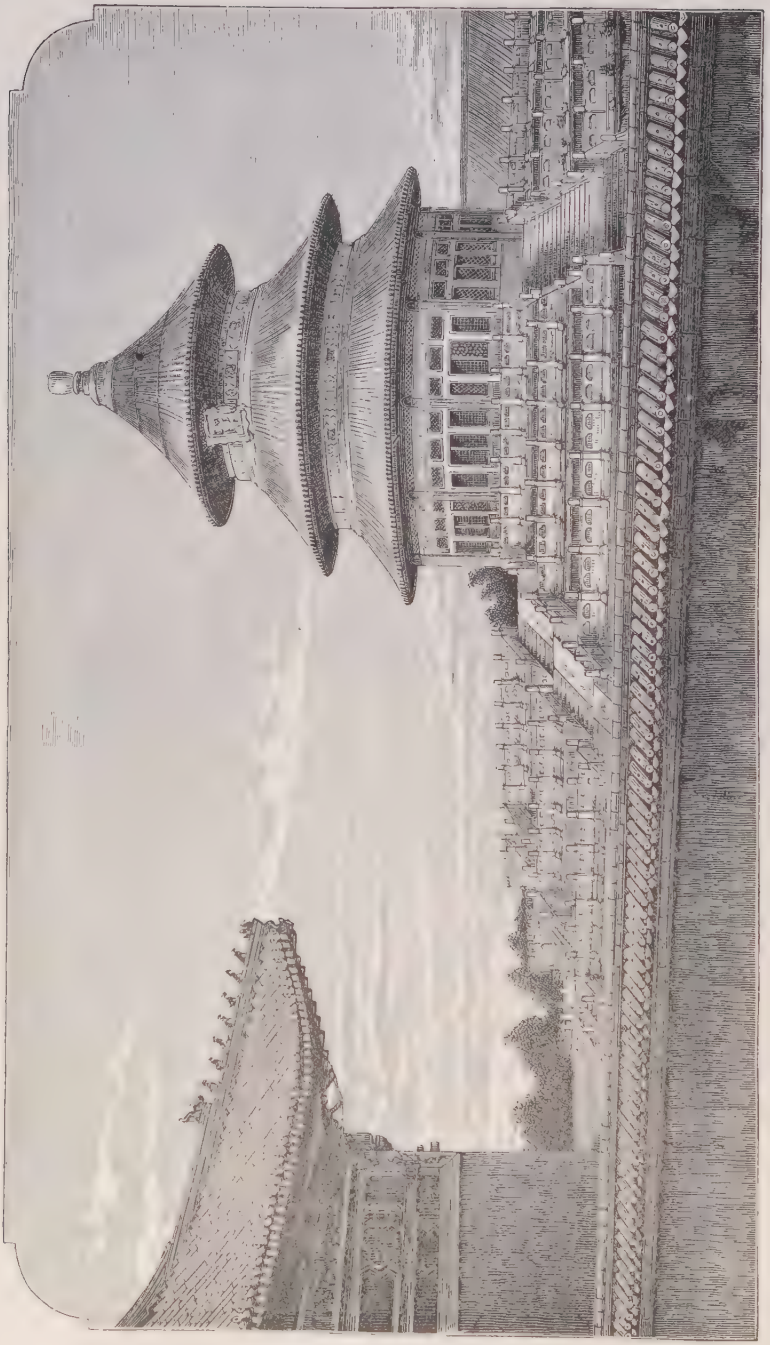
We have received an interesting and valuable pamphlet by Rev. W. H. Belden, of Bridgton, New Jersey, explaining and supporting the system of "Simultaneous Meetings" which originated in England in 1886, and has since been employed in New Jersey. The General Assembly of the Presbyterian Church has now commended the plan of holding such meetings to its various synods throughout the United States. The plan has been greatly blessed wherever employed, and it seems capable of use everywhere. It is confidently believed by Mr. Belden and others that it is the best means possible "to get at the great unreached body of Christian people who give no care nor heed to Christian missions," and also "to persuade ministers generally to interest themselves practically in the subject." We heartily endorse this paper and wish it could be widely circulated, and that in all parts of our land and in all branches of the Christian Church such Simultaneous Meetings might be held.

An illustration of the singular demands made upon missionaries is seen in a story told in the *Chinese Missionary Medical Journal*, of a patient who had gone to his home after a successful operation for cataract, who subsequently returned to the doctor and demanded a situation. He thought his claim very just since in his blindness he was able to gain his living by begging, but the doctor had deprived him of that means of support by removing the cataract. The patient felt deeply grieved when he was told that all the doctor could do for him was to restore his sight.

Dr. Happer, who lately returned to Canton rejoicing in the possession of means to establish a Christian college, finds abundant occasion for such an institution in that city, if Christianity is to hold its proper place in higher education. Speaking of the provision which the people of Canton have made for the education of students in their systems of philosophy and ethics, he says: "There are six colleges in this provincial city for the advanced instruction in Confucian classics and ethics. Three of these are open to students from the whole Province; the attendance upon the other three is restricted to students of the respective countries by which the colleges are established."

Doubtless many of the friends of missions in this country have incorrect ideas about the people in other lands for whom they are laboring, and it is equally certain that these people abroad have incorrect notions about matters in this land. The following report is sent by a missionary in Turkey of what a certain native said when he decided that he would migrate to America. The man "had heard that a new society was formed, a trifle different from our Board, which proposed to take up whoever was not satisfied with his condition in Turkey, pay his expenses to America, teach him a valuable trade, furnish him steady employment, and, at the end, present him with at least three or four wives." The last item in this catalogue of things obtainable in America we have never heard mentioned before; but of the other things named there are many people in Turkey who think they are easily to be had in this land, if they can only get here. Is it much wonder that they come?

Dr. Bissell, of Ahmednagar, sends the following ringing words expressing the thoughts of missionaries who find numberless opportunities for widest influence about them which they are unable to enter for lack of men and money. Would that these words could be read and pondered throughout all our land! "The churches which send us here must not require us to stand and look at these favorable openings and hear these urgent calls unmoved. It is too much for only partially sanctified human nature to endure. The least we can do is to pass on the Macedonian cry to the children of God in favored Christian lands. Oh, that they knew, in this their day, the glorious work and opportunity which the Lord has given them! And the good men who give half a million or a million to found a university in the midst of a people who hardly know what to do with it,—oh, that they knew what such a sum might accomplish for the glory of Christ if judiciously used in a thousand towns and villages, supplying with a school and a little chapel *multitudes* that have not yet learned 'the first principles of the oracles of God'!"



TEMPLE OF HEAVEN, PEKING.

THE YOUNG EMPEROR OF CHINA.

A DECREE has recently been issued by the Empress Dowager of China, announcing that the time has come when the young man Kwang Su who has borne the title of emperor for thirteen years, shall assume complete control of the empire. Kwang Su will be then eighteen years of age, and an auspicious day in the second month of the coming year is to be selected for the inauguration of the young emperor. It is an immense responsibility that the young man has to take upon himself, and he may well ask, as he does in his proclamation, for the kindly sympathy and assistance of those who love the empire. Christians in all lands may take this request in a higher sense than the emperor intended, and may well plead that the youth who is to be sovereign over one-fourth part of the inhabitants of the earth may have the direct guidance and help of the King of kings.

On the opposite page will be found a picture of the "Temple of Heaven" which the young emperor visited on the fourteenth day of last June to offer the yearly sacrifices in behalf of his people. This is a magnificent structure, occupying an immense space within the walls of the city of Peking. There are said to be no images here, and nothing suggestive of idolatry excepting the tablets of the deceased emperors. The emperor is regarded as the high priest of the nation, and comes to the altar with imposing ceremonials that he may offer in behalf of the nation its sacrifices to heaven. The following account of the recent ceremonials on the occasion of the emperor's visit, June 14, we find in the English magazine, *Church Work.*

"Great preparations had been made previously in taking down the sheds of the small pedlars inside the enclosure of the south city gate; the streets were swept and carefully leveled; all places on the road which looked dirty were covered by sprinkling fresh yellow earth upon them. The emperor's court and retinue were a splendid sight. First there were people in official robes hurrying to and fro, and then there were mule carts and chairs, followed by trains of horsemen proceeding to the Temple of Heaven. When the heralds came out crying '*T'ow ch'ow,*' all the officials and soldiers stood in their places, lining the streets. After a short interval other heralds came out, and cried '*Rr, ch'ow,*' followed by others calling '*San ch'ow;*' then a small party of horsemen and couriers, and so on, till the imperial chair of yellow satin itself appeared, bearing in it a frail, pale-looking boy, the sovereign of this empire. The chair was borne by sixteen men. The emperor gazed with curiosity at the closed doors and windows of the shops, turning his head in all directions, apparently delighted at seeing the buildings of his own imperial city. He comes out so seldom that such an event is quite a relaxation to him. He was attended by a select bodyguard of the princes of his court. They were mounted on elegant ponies, and wore buttons of a brilliant red, said to be rubies of untold price. Straggling groups of men followed the imperial train, and then some thousands of riders closed the procession. Many eunuchs followed, carrying all kinds of things for the emperor's use. At the city gate the Tartar general

welcomed the emperor on bended knee. He then hurried forward to be at the Temple of Heaven to greet the emperor again on his knee. At each official *yamen* passed by the way, a man of rank knelt as the emperor approached, the streets being lined with soldiers. When in the temple, the emperor is assisted by the president of the board of ceremonies in writing prayers and burning them, to waft their desires to the skies. The emperor kneels and bows his head so many times to the ground during the ceremony, that the task is a very tiring one. The president of the board of ceremonies, especially if he is an old man, often gets so wearied with *kowtowing* that he is laid up for days. The emperor stayed over night in the temple, as more kowtowing had to be done on the following day. The procession on the homeward journey was very much a repetition of the one which conducted the emperor when he came out."

JAFFNA COLLEGE.

New interest has of late been awakened in behalf of Jaffna College in Ceylon, largely through the representations of the Misses Leitch. After seven years of faithful missionary work and careful observation of the various agencies at work in Ceylon, these ladies came to feel that ampler provision should be made for the Christian training of young men, not only for their own sake and for the best social and religious interests of Jaffna, but for the purpose of preparing young men for service as teachers in high schools and colleges in India proper.

It was believed that the college as originally constituted, while doing an admirable work and fairly furnished to realize its first intention, was not adequate to the larger service of which it was capable. Many young men, from lack of means to enjoy its advantages, were led to enter government institutions far from favorable to healthful religious impressions, and returned home at the close of study opposed, rather than friendly, to the gospel. On the other hand, the Christian young men educated in Jaffna College were in great demand as teachers at various points in India. To meet the enlarged demand at home and this new and quite unexpected call from India, especially among the high-caste population, it has seemed well to the Prudential Committee of the Board to favor the enlargement of the original plan. It is fitting that funds for this purpose should be secured in Great Britain, as whatever may be accomplished by the college, whether in Ceylon or in India, will be for the benefit of British subjects, while at the same time helpful to the great work of missions. On this account the Prudential Committee has assented to the plan of the Misses Leitch to spend some further time in Great Britain to secure the needed endowment. The very generous reception they have had there, and the hearty sympathy shown them by friends of missions connected with different denominations, and the generous responses made to their appeals, are the best promise of early success in their efforts. Already nearly one half of the £30,000 they hope to raise has been secured, including the gift of £4,000 from an American friend of the enterprise as they were on the eve of their return to England after a brief visit to their native land.

THE INTER-SEMINARY MISSIONARY ALLIANCE.

BY REV. H. N. BARNUM, D.D.

THIS Alliance, which is composed of members of evangelical theological seminaries who are engaged in the study of missionary problems, holds an annual convention in connection with one of the seminaries. The ninth annual meeting was held in the Park-street Congregational church in Boston, with the Methodist School of Theology in the Boston University, beginning Thursday, October 25, and closing Sunday, October 28. This meeting was considerably larger than any previous one. Thirty-four seminaries and one or two colleges, representing fourteen denominations, sent some five hundred delegates from ten different States. It was an intelligent assembly, and to look into the bright faces of so many earnest young men upon the threshold of the ministry was of itself an inspiration. Not all the seminaries gave full statistics, but there were reported two hundred and thirty-five members of mission bands, who had the missionary work definitely in view, and chiefly in the foreign field.

President Warren, of the Boston University, gave an address of cordial welcome. The first half-hour of each morning and afternoon session was set apart to devotional services. No addresses were made, but the time was occupied with the reading of the Scriptures, singing, and prayer. Some of the prayers were touchingly earnest. The evening sessions were devoted to addresses by distinguished clergymen — Drs. Herrick Johnson, A. J. Gordon, and Phillips Brooks, Mr. Joseph Cook, and others. A few addresses were made by returned missionaries and by secretaries, but the sessions by day were chiefly filled by the students themselves. Six papers, half an hour in length each, all of them good, and some of them of rare ability, were read, and each was followed by a half-hour's discussion of the theme. There were papers upon the Importance of Christian Colleges in Foreign Fields, the Evangelization of our Foreign Population, and the Crisis in Japan.

A paper upon Commerce and Missions showed what obstacles commerce has placed in the way of the evangelization of nations, how it has been helped by missionary enterprise, and how it may and does aid in sending the gospel abroad. The Sandwich Islands were once a peril to commerce. Their evangelization is said to have cost this country about $1,200,000. The annual commerce of the islands with the United States is now said to be about $5,500,000. The financial argument for missions is the very lowest, but any man who chooses to investigate the subject will find that there is no investment which brings so large pecuniary returns as foreign missions.

"What of the Seed that has Fallen on the Islands of the Sea?" was an admirable survey of missionary work among the islands, beginning with the evangelization of Great Britain, and bringing the review down to the present time. The paper showed careful research, was beautifully expressed, and would repay study, for the island world in its vast extent and its history is little understood by the dwellers on the continents.

The last paper read, "How far is it practicable for Seminaries and Colleges to

Support their own Missionaries?" gathered up the results of a large correspondence with different institutions. The paper, with the discussion which followed, showed that this scheme is receiving much favor. The plan as set forth in the paper, in its essential idea, is an admirable one, though some of the details may be found to be a little elaborate. It has been understood in some quarters that the plan was to send out independent missionaries, who should not be responsible to the denominational Boards. Such a scheme would work confusion in the missions. As set forth in the paper, however, the turning of the attention of the young men who are to be the leaders of thought toward the foreign missionary work during their course of study, and enlisting their interest in it by regular contributions for particular men of their own choice, to be commissioned and directed by one of the existing missionary societies, will be productive of good and only good.

The bringing together of so many young men from different seminaries and denominations and from different parts of the country for conference and prayer, and with the spirit which pervaded this meeting, must be a fruitful source of good results. To say nothing of its liberalizing tendency and the value of comparing the methods in use in different institutions for the study of questions pertaining to the world's evangelization and for promoting an interest in Christian work in all lands, there can be no doubt that the young men will carry to their seminaries some of the inspiration which they gained at this meeting. The fire kindled in Boston will burn on many a seminary altar during the coming year.

THE AMERICAN PULSE FELT BY A MISSIONARY PHYSICIAN.

BY REV. EDWARD CHESTER, M.D., OF INDIA.

[We heartily wish that there were room in the pages of the *Herald* for all the admirable addresses made by the missionaries who were present at the Annual Meeting of the Board at Cleveland. We can, however, give but one — that by Dr. Chester, of the Madura Mission, made at the last session Friday morning.]

I THANK God that I have had the privilege of attending this meeting, and I thank God that I have the privilege of giving you the thanks of the Madura Mission. I want to thank the Prudential Committee and the Secretaries for their constant kindness. They are careful in regard to the money they send us. Sometimes we would like more. They demand a careful use of that money, but again and again have we had instances of the greatest kindness in regard to expenditure. And I want here to-day to thank the Prudential Committee for the buildings which the Dindigul hospital and dispensary have. For twenty-three years the English government has furnished the entire means of the Dindigul hospital and dispensary, the surgical instruments, the native assistants, and all the medicines; and it was wise for the American Board to give the buildings so that we might hold them forever. I have not attended a meeting of my helpers, the native assistants and pastors, since I have been in Dindigul, — connected with the Madura Mission, and having a station of my own for these twenty-five years, — when the native helpers have not prayed for the American Board — "The Mother Society." You are remembered in the prayers of the native Christians all over the world.

On a very moderate calculation I have felt the pulses of five hundred thousand

persons before I came here to America, and I expect to go back on the thirteenth of October, hoping, if God will spare my life, to feel at least five hundred thousand more pulses. And I have had the pleasure of feeling the pulses of American churches and American Sunday-schools in these six months — the pulses of Methodist, Baptist, Congregational, Presbyterian, and Episcopal churches; and I am glad to say there is a more normal pulse upon the subject of foreign missions. Fifteen years ago I went to a city not a hundred miles from Portland, Maine, to see a Bible class of young ladies who for years had contributed to the support of a young man of the lowest caste of our native Christians in the schools and in the seminary — a young man who has been instrumental in doing a great work in establishing seven congregations among that particular caste. I arrived in that city Saturday afternoon, and feeling that I ought to improve the Sunday I inquired for the Congregational churches and ministers, and I went to one of those ministers. I worked for three quarters of an hour to persuade him that it was a good thing to have a talk on foreign missions. I was supported by his good mother. If it had not been for her help I would not have preached on foreign missions on that Sabbath.

That minister was a good man. I will tell you one thing that he said. I remember it well. He said: "I tell my people that if they want me to put roast beef in my sermons they must give me roast beef to eat." The only trouble with the brother was that he had in his congregation six sea-captains, and he was afraid of those six sea-captains. I don't know how the sea-captains are now, in these days of steamers, but in the days of sailing-vessels the sea-captains universally thought very little of foreign missions, and some men say now they are all a failure. Anyhow, he was afraid of those captains; but by the kind offices of his mother I obtained his consent to let me preach. "Well," he said, "what are you going to talk about?" "Well," I said, "that depends entirely on the state of the weather. If it is a good, bright, sunny day, and those sea-captains are there, I will pitch into them, you may be sure. But if it is a rainy day, and there is only the best part of your congregation there, I will preach the honey of the gospel of foreign missions, and give them all the comfort I possibly can." Now I wish that brother was here. I would just like to shake hands with him.

I have found a great many delightful places in the home land. I have found, both in Congregational and Presbyterian churches, the missionary meetings full — not because a missionary was going to preach, but it was their custom. But I found one church of which I want to speak, because I believe it to be a sample of a great many. It was not a hundred miles from Boston. I went to that church because, fifteen years ago, their pastor, a man full of the Holy Spirit and full of foreign missions, persuaded his people to send to the Dindigul native church a beautiful communion service. I went there now to thank them personally for that communion service. They had no pastor, and one of the deacons told me after the evening service, after talking morning and evening, "This is the first real missionary talk we have had for fifteen years." Now what does that indicate? It simply indicates that while there are some good pulses, there are a great many very poor pulses. And the pulse of that church indicated a state of collapse. It was just like the pulse you have in cholera.

And now I want to say a little on that subject. In a ten or fifteen minutes' address I must give a "saturated solution" of heathenism. And I will tell you in just a few words what the churches of America are doing, in the mind of a foreign missionary. I have stood in Benares, with its five thousand shrines; I have seen the masses going in and out of some of the principal temples in Benares, mad upon their idols, in and out, in and out of those temples, to make offerings to the gods, just as if it was some great feast day; yet it was so every day in the year. And I have stood in Madura city, where there is the largest temple, covering the greatest area, in the whole of India, and I have thought, as I have seen the masses of people, that the force that we have in our Madura Mission, and in the whole of India, is like a little child digging with its little wooden spade, as they do in so many of these seaports, a small hole on the beach, and then, with a little cup, trying to empty the water of the Atlantic into that hole. I tell you you do not begin to realize what heathenism is, or the work which rests upon the churches of America. No church will live whose pastor does not take an interest in foreign missions. There is no other work that can do so much good, that can so build up a church, and lead you to take an interest not only in foreign missions, but in home missions, and in the work of your own town.

Now I will close. I am a bit of a Presbyterian, and a bit of an Episcopalian, and a bit of a Friend, and I want to close with one thing as a Methodist. At the "love feast" in Ocean Grove there were six thousand in the auditorium, and it was impossible to pass the water and the bread; and so the leader of the meeting told them, in the place of that, after many other exercises, to just shake hands all around. Now you cannot do that, and I do not ask you to do that; but I would like to do just what that leader did — I would like to reach out my hand and say to every one of you, "Take this hand. I shake hands with you, each one. Brother, God bless you. Sister, God bless you." Remember the missionaries of all the missions, and the pastors, and the native Christians, and when you pray "Thy kingdom come," in the closet, or at the family altar, or in the church, think of the Saviour, that bleeding Saviour, saying to you, "I died for thee. What wilt thou do for me?" and before you rise from your knees say this: "Lord, not the least, but the most, I can do for thee."

REV. WILLIAM IRELAND, OF THE ZULU MISSION.

BY REV. DAVID ROOD.

In the death of Mr. Ireland,[1] which occurred in Boston, October 12, the Zulu Mission has lost one of its oldest, most devoted and useful laborers. Having been suffering from a complication of troubles, he recently came to this country in the hope that medical aid and rest would enable him to devote a few more years

[1] William Ireland, born near Oswesty, Shropshire, England, December 20, 1821; resided in Greenwich, Conn., and Quincy, Ill.; graduated Illinois College, 1845; Andover Seminary, 1848; ordained New Ipswich, N. H., September 22, 1848; married Jane Wilson, New Ipswich, September 28, 1848, who died January 25, 1862; embarked Boston, October 14, 1848; married Relief Oriana, daughter of Rev. Aldin Grout, Kenosha, Wis., June, 1864; died in Boston October 12, 1888.

to his loved work. He left his brave wife to labor among the Zulus till he should return. But God hath seen otherwise.

In looking over his life and work of forty years, we see that he has accomplished a great and good work, the influence of which will continue to bring blessings to the people in the future. During the first thirteen years of his life in Africa, he was stationed at Ifumi where he was permitted to see a community of Christian families gathered as fruits of his labors, who regarded him as their spiritual father, and who continued to go to him for counsel and guidance after he had been called to another station. He was appointed to take charge of the Boys' Seminary at Adams (Amanzimtote) in 1855, and for seventeen years devoted his heart and strength to its welfare, till his broken health did not allow him to bear longer the burden of so responsible a position. He, however, continued to aid in the work of the seminary in various ways, more especially in giving Bible instruction to the students in the theological department, in addition to the duties of treasurer of the mission. Mr. Ireland occupied a large place in the mission, and in the affections of the Zulus and of all who knew him. In his duties he was prompt, faithful, and conscientious; among his fellow-laborers and friends he was kind, sympathetic, and loving; in his family, gentle, warm, and affectionate. He evidently lived very near to God, and was much in communion with him, and the spiritual gifts which he received in his closet no doubt had much to do, may we not say more than all else, in securing blessings on his labors. His loss will be deeply felt by all connected with the Zulu Mission in its already crippled condition. Who is to take the place of Mr. Ireland and of the three or four other old missionaries who are disabled?

HOW TO BUILD A CHURCH.

BY REV. M. L. GORDON, D.D., KYOTO, JAPAN.

To put up a church building anywhere, adapted to the present and prospective needs of a congregation, is no easy task even under the most favorable conditions. To do the same work where a few believers stand over against a multitude of unbelievers and disbelievers is often exceedingly difficult, even where a Congregational Union or church erection Board may be appealed to for help. But what shall we say of the task when undertaken by a handful of believers just out of heathenism, who have to meet not only indifference or unorganized opposition, but a thoroughly organized heathen religion, jealous of every step of progress made by the Church of Christ, where no such society as a Congregational Union has been heard of.

This is a question that many small companies of Japanese Christians have met, and are still meeting, in a way that is intensely practical. The full story of their sacrifices could not be written. Instances where the little sum saved to support old age has been encroached upon for this purpose are not unfrequent. The *samurai* has parted with his father's sword; wives have sold their wedding dresses; the very clothes from their backs — to speak plainly, shirts — have within the past year been given for this purpose. I do not propose now to

enumerate such acts of sacrifice. I wish simply to tell how one little company has solved the problem. It may prove helpful, though I hardly expect to hear of any American churches following the example literally.

A few years ago a Kobe Christian was by the death of a parent called upon to return to his native city of Fukui, the city where Rev. Dr. Griffis, of the Shawmut Church, Boston, spent his first year in Japan. This man had been in the employ of an English merchant of Kobe, and it was his life that led his employer to say to me, as he said to others several years ago, "You missionaries are doing a good work; I have the evidence of it in my own house." The family in Fukui kept a bathhouse, but when it became known — and he took care to have it become known — that he was a Christian, the people cut the bathhouse dead at once. It did die and no mistake, but a Bible store and preaching place rose in its stead, and for years it has been known in Fukui and all through Echizen as a place where Bibles and various Christian books could be bought. It was a light shining in a dark place.

Nearly a year ago this man, Matsuma, returned to his old employer in Kobe. There being no purchaser for his house he gave it to the Christians, who numbered about twelve. They accepted it, intending to give at least a half back to him when a sale should be made. It was recently sold, but he refused to receive back a single cent of it. That is item number one. Number two is like unto it. A person who is not yet regarded as a believer, and not baptized, has also given a house and lot to the church. This house being large, a part of it has been sold and the remainder has been, by means of the money obtained for Matsuma's house and quite a little sum raised by the Christians themselves, made over into what is reported to be a very comfortable church building which is to be used from this month onward.

What is more and better, the Lord is building there a spiritual temple. As a result of the work of one of our vernacular theological students during the summer vacation, Pastor Hori, of Nagahama, recently baptized sixteen persons in that old city of the blessed well, Fukui.

Letters from the Missions.

Marathi Mission.

THREATENED FAMINE.

MR. HENRY FAIRBANK writes from Wadale: —

"This season has been almost without any rain, and all the people have suffered much. During the past month some of the poor have lived on half-rations. It is very hard to see them suffer. During the last week, however, rain has fallen to some extent, and the hopes of the people are accordingly much brighter.

"The scarcity of food has seriously interfered with our schools. Some of them are reduced to less than half of what they ought to be and would have been, had there been rain. The fathers and mothers of the children in our schools during the rainy season live largely by gathering the grass that grows readily in the cultivated fields, and selling it.

"This season there has been no grass to get. Consequently many families have migrated for the time being to regions where there was work to do. This of course has taken away many children from our schools. I have just heard

of one school, at Bhende. In June there was some twenty-five names on the roll. Now there is not a scholar, and the teacher is assured by the villagers that he had better leave, as very soon he will be the only man remaining in the town. The prospect of rain will help all this, and we hope our schools will soon be as flourishing as ever."

VISIT OF THE GOVERNOR OF BOMBAY TO AHMEDNAGAR.

Dr. Bissell, of Ahmednagar, writes: —

"The governor of Bombay, Lord Reay, has visited Ahmednagar this week; and he came into our schools and chapel showing the most marked interest in our work. He made a short address to our native agents and other Christians assembled to meet him in the chapel, and also to the students of the High School. He urged the Christians to be of good courage, and work faithfully for the Master — that great results were not generally achieved by short, impulsive efforts, but by patient and long-continued labors. He urged them to continued effort, remembering the promise, 'Cast thy bread upon the waters, for thou shalt find it after many days.' Seeing one of our Bible readers, an old man who had been forty years in the service, he said, 'I should like to take that man's hand,' and he did so.

"The question what can be done for the relief of the people, in view of the long-continued drought, was also discussed with the collector. And it is satisfactory to know that the attention of government is directed to this subject, if action is needed. But relief in some measure has come this week by the copious rains that have fallen in many parts of the district. Although the rain is late, the people will sow, and if we have another fall of rain in November, we may hope that famine will be averted.

"Immediately after his departure, His Excellency telegraphed back to the collector as follows: 'Will the American mission take charge of one hundred and twenty Christian slaves landed at Aden?' This seemed to us a large question, but when the particulars are learned, we may be able to answer it. At present we offered our assistance in looking after the boys and girls among them, those not over twenty years of age. Mr. Winsor could perhaps take some more at Sirur, and others could be provided for here in Nagar, government meeting all expenses. As yet we have no further news beyond that contained in the telegram."

Ceylon Mission.

THE ATTRACTIONS OF HEATHENISM.

Mr. Smith, of Tillipally, writes September 22: —

"During the July moon we held a great many moonlight meetings, I myself attending a series of eight meetings on as many successive evenings in the Erlarly district. These meetings were largely and constantly attended by adult heathen and non-Christians, meaning by that term those who publicly avow their disbelief in Hinduism, though they do not come out as Christians. Several of this class seemed impressed and at times almost persuaded, but not one of them came out decidedly during the meetings, though two or three are continuing to attend our meetings more constantly than ever before. The meetings in other parts of the station have been kept up as usual; but though the special interest can hardly be said to have abated, it has not increased as we had hoped it might or would.

'During the month of August we had to contend with the attractions of the great annual festival of the Mavittapuram temple. The spectacular worship, if worship it can be called, of these great festivals has a great and very natural fascination for the average Hindu. It appeals to the eye and the ear, and gilds with the sanctity of a religious act the indulgence of lust even. Our own little ones are delighted with the music and the fireworks and the gorgeous pagent of the *cávidy*, or carrying of a decorated arch laden with votive offerings; and when I told our little boy that I did not enjoy

looking at it because it was all for the worship of idols, he wanted to know 'why we could not have Christian câvadies.' I think there is a real lack in this respect in the church and social life of our native Christians. They, especially the young people and the children, need more Christian holidays which may be celebrated, not merely in our Western fashion, but in a way congenial and attractive to themselves. The great difference between their social customs and ours makes it difficult to develop that feature of church fellowship which means so much to our home churches.

"A church sociable is a thing unknown, and apparently unknowable, to Asiatic Christians, and this not so much from what remains of caste feeling (for our Christians can eat together, the men and women apart, at our great annual meetings) as from the impracticability of bringing the sexes together for social intercourse. Where for ages the custom of entire separation has been carried to such an extreme, opportunity inevitably comes to mean license, and the ancient hereditary customs cannot be suddenly given up or seriously modified without great danger. Christianity has triumphed over such customs in other races and will do it in due time here; but we need to be patient and let the gospel leaven work in its own divinely appointed way till it shall leaven the whole lump of heathen heredity and environment."

AN OPPOSER CONVERTED.

The native pastor at Tillipally, Mr. Christmas, sends the following report: —

"The whole church is active in humiliation and prayer before God for the outpouring of the Holy Spirit, confessing their sins at the meetings that are carried on every morning, keeping up several special meetings both in the church and in villages near the station, for the purpose of strengthening their faith, and laboring among their neighbors. This is something like a revival of religion.

"A case of interest worthy of mention is the conversion of a young man who was received into our church on Sunday morning, the fifteenth instant, on profession of faith. This young man is a native of the island of Velany, belonging to a rigid heathen family, quite abstinent from flesh-eating. He was a leading member of the Anti-Christ Society formed some time ago for printing and circulating tracts against the Christian religion. One day in March last, he, in company with some of his comrades, attended a meeting held at Nellore by Rev. Mr. Grubb, one of the English Church missioners, with a view of disturbing the meeting by putting questions on some subjects. While at the meeting his attention was drawn to the general calmness and stillness of the whole congregation at the time of their worship, and the thought was strongly impressed on his mind that unless God were present there could not be such a scene of solemnity. He remembered at the same time the disorders and irregularities of their own assemblies, when the heathen come together for their religious worship. From that day he began to search after the truth of Christianity, and he is wonderfully convinced of its truth, and has now become a sincere and a devoted Christian, in spite of all the entreaties of his friends, to their utter despair and disappointment. In consequence of his conversion, his parents have now entirely forsaken him, and the lad is now in the industrial department of our Training Institution. This fact is now spoken all over Jaffna as a matter of great interest in all Christian churches of Jaffna, to the praise of God."

North China Mission.

LIN CHING.

MR. PERKINS reports that Lin Ching bids fair to prove a very satisfactory place as a mission station. Though only fifty miles from Pang Chuang, there are thousands upon thousands between the two places who have either never seen a for-

eigner, or who have no idea of the purpose for which missionaries are there. A suitable lot of land has been purchased at Lin Ching, and the outlook is hopeful. Mr. Perkins speaks of "the almost entire earthliness of the native mind, and its contentedness with a peaceable and industrious existence. The Chinaman does have one, and only one, belief about the future: 'The better we do here the better for us there, if there is a there.' This too scanty creed very generally satisfies the shriveled mind, and thus expediency becomes the highest standard, and of this every man is his own judge. Before any one resolves to perfect himself in materialism and agnosticism let him visit China and see these twin systems in their perfection. He will find a narcotized nation. Neither have they any remedy for the deep paralysis. Hope and the courage of hope have run out through the gaps of unbelief, and nothing but the positive revelation of Christianity can build up those gaps. Here is our great work, and this work we believe Christianity is silently doing.

"We in this new station have certainly every reason for gratitude that our preaching is received not only without opposition, but with evident interest. Again and again I have been assured by several in the audience that they believed what I said to be true, and this with every appearance of sincerity. Several inquirers are reading our books with fair diligence, and there is some demand for them among the scholars who seem desirous of ascertaining what this 'new way' may be. Alas that it should be new! It is with shame that we say to them that we preach to them the way of Him who gave it to his disciples eighteen hundred years ago."

Shansi Mission.

IMPRESSIONS PRODUCED.

MR. PRICE writes from Tai-ku, August 24, in reference to the work done in the village of Li Man Chuang, where he had spent the summer months with his family. He refers specially to the impressions produced by aid given to the sick and suffering, reporting some cases in which he had been able, by divine aid, to render effective services in the curing of ailments. He says: —

"During the summer a large number of people have heard the Word of life. Special daily services were held for several weeks, and often there were more than twenty-five present, and on Sunday the average attendance has been fair. We closed our gates on Sunday and kept them locked until service time, sending away those who came to see and to visit. Some were offended, but the people now understand that Sunday is a holy day in practice as well as in theory. Friends have been made by the treatment of simple diseases. In some cases the result has been remarkable.

"In the village of Li Man there seems to be no opposition to us. The people who opposed our coming on the ground that we would deceive the people have caused us no trouble, and some of the higher classes have been in to visit us. The number of women callers has far exceeded the number of men; there is not a day passes without calls from women.

"Among the more direct results I notice that a number of people have said they believed the doctrine and have put away their idols. There are some who really believe that the doctrine is true, but they have not the courage to come out and confess the Saviour. The belief of the heart unto righteousness and confession of the mouth unto salvation is the next step for them, which only the powerful work of the Holy Spirit can effect for them."

Japan Mission.

THE DOSHISHA. — THE NEW YEAR.

DR. LEARNED writes from Kyoto, September 26, of the opening of the fall term of the Doshisha: —

"Our new school year has opened with a crowd of students. In spite of the new buildings we are much overcrowded, and we should be quite overwhelmed with

students if we had not made a strict resolution not to admit another student into the new class this year. As it is, our dormitories are overfull, and we have only fourteen recitation-rooms for nineteen teachers. In the theological departments the number is 80 or 81; in the academic department about 410; in the preparatory department, 208, making in all 700 students. It is a fine sight to see the chapel congregation on Sunday when both sexes unite, the 700 young men and 180 young women, the latter occupying the gallery, and the former the body of the house, and filling it so full that the teachers, who fain would sit in the congregation, are forced to take their official seats on the platform in order to leave room for students. And it is all the pleasanter a sight when one remembers that the attendance is all voluntary

"The growth of the school has been so rapid during the past two years that we are like a boy who is outgrowing all his clothes. We are somewhat embarrassed by our own prosperity, but we do not intend to complain of it, and it is a great advantage to have so many applicants that we can choose among them. It will be remembered that of these more than 600 students in the academic and preparatory departments, all pay their own way, except the few who are employed by the school. They pay the ordinary rates of tuition prevailing in such schools in the country; that is, one dollar a month, and a small fee for incidentals.

"Of the 80 (or 81) theological students, only 12 are in the English-speaking department; that is, are graduates of the academic course. We have not yet solved the problem of getting our academic students interested in studying theology, but it is something to have a new class of five enter the theological department.

"A new feature of our work this year is the special vernacular students, who are admitted for a course of two years in selected biblical and theological studies, reciting with the regular students in those classes. This is intended especially for men already in evangelistic work, who wish to have some systematic instruction in their branches without going through a full course. There are about a dozen of them now in the school."

We learn from other reports that nearly one half of the 160 new students in the academical department are professing Christians.

Northern Japan Mission.

NAGAOKA. — A PETITION FOR PRAYERS.

MR. NEWELL has returned to Nagaoka, though greatly needed at Niigata, because no missionary family could be found for this promising place. He writes September 26: —

"The school opens with very bright prospects: over one hundred and fifty students already enrolled as against less than one hundred a year ago, and promises of a still greater increase.

"On my return I received a welcome as pleasant as it was unexpected. Drawn up in military line on the bank above the river wharf were all the students, while at the wharf were the teachers and a little group of the Christians coming with greetings. That evening the teachers invited me to a very nice dinner, which although wholly a chopstick affair, was most elegantly served in twelve courses. Twelve seems like a good many, but when you are eating with two sticks it is really none too many!

"After dinner, while discussing the year's work and making plans, I said it was Thursday night, and I had much to do to get settled in my house, and begged to be excused from school duties till Monday. The request was granted as far as teaching duties were concerned, but they said the boys had sent in a special request that the chapel exercises should begin the next morning, and that I should speak to them, and they would be much disappointed if I did not meet them. The idea of their petitioning for religious services to begin at once was a new one to

me, and made me ashamed of having asked a postponement. So when I went to the school next morning, I found nearly one hundred and forty, including five teachers, crowded into that little room that seats only about one hundred. Many of them had Bibles and all showed an earnestness and enthusiasm that would be an inspiration to any teacher. And I could not help thinking with a strange wonder of the remarkable change in sentiment towards Christianity which had come over the school from the time when I first spoke in that same room eight months before to a little handful of eighteen.

"On Sunday I was glad to be able to speak once more to our little church, and at the close of the service baptized one young man who had come twenty miles for that sole purpose, and who immediately returned home, the only Christian in his city. Next Sabbath four or five new candidates are to be received, one of them a student of our school."

Mission to Northern Mexico.

CONTINUED GROWTH.

MR. CASE, of Parral, reports that he spent the month of June in Zaragoza, receiving four new members to the church. Others are candidates for admission. The chapel has been furnished with comfortable seats, and the outlook at Zaragoza is encouraging. Of other places Mr. Case writes: —

"Accompanied by one of the believers, I made the trip over a mountainous country to San Felipe, an old Indian town ten leagues distant. Permission was obtained to hold a meeting in the public schoolroom, which is an apartment in the rear of and pertaining to the Romish chapel. The village president attended, bringing his wife and children. The schoolmaster sat near me at the table, and frequently expressed audibly his assent to the Scripture reading and the comments thereon. As dwellers in San Felipe, their attention was attracted when I read of Philip's interview with the Ethiopian. The way was thus opened to the fifty-third chapter of Isaiah, from which I preached to them Jesus.

"A new point, Las Cueras, only fifteen miles southeast from Parral, is now opening most encouragingly. It is an agricultural village of six hundred to eight hundred people. What makes the prospect especially bright for gospel work is that there is no resident priest. One of our most influential members in Parral was formerly from that place, and by occasional visits has done much to interest his friends in our doctrines. Last May our whole station force passed three days there. Considerable excitement was aroused by our coming. The large parlor of a local judge was secured, and at our first meeting a crowd gathered. The baby-organ and plenty of singing afforded entertainment of a new kind for them. The attendance increased with each evening, and a number seemed to be strongly impressed with the truth which was presented. The municipal president not only attended every meeting, but used his influence to bring others.

"At my visit, August 16, eight men, all heads of families, united in a plea that regular evangelical services be established in their town, the president just alluded to acting as spokesman, and said they would provide their own place of meeting and furnish it; that they would ask nothing from us except religious instruction. So earnest was the feeling manifested, and so clear the call, that I have arranged to visit them every week, when not necessarily absent from Parral in other directions. I hope that before many months have elapsed you may hear that this movement has developed into a new church.

"In Parral the department of our work which seems to be making the most progress just now is the Girls' School. Miss Prescott has direct charge one half the time. One by one she has introduced improvements which have already greatly advanced the grade of the school."

East Central African Mission.

THE EXPEDITION TO THE GAZA COUNTRY.

THE following letter has been received from Mr. Bates, dated Buzi River, East Africa, July 30, reporting the success of the messengers sent forward to the royal kraal of Gungunyanu. It will be understood that Messrs. Wilder and Bates remained on the coast till their messengers could return. Mr. Bates says: —

"The attitude of the Portuguese, the unwillingness of the natives to act as carriers, the fear of the king to give audience to any white men, — he calls the Portuguese women, — made things look very unfavorable to our mission. So many gold seekers have been looking towards this 'land of Ophir' that no whites have been admitted to an audience the last year or more, and all prophesied that we would have no better success. Those whose success was noticed in the *Herald* about a year ago were summarily driven from the country. We have now been six weeks trying to gain a hearing, and at last have been successful. The way is now open, the king has sent word that he will be glad to see us and has sent men to guide us to his kraal. The enforced stay near the coast has enabled us to determine many things about the language, and Mr. Wilder finds that although of a different race from the Zulus, yet wherever we have been the great majority of the people speak the Zulu language. This is especially true among the younger people. We do not refer here to Chiloan, Sofala, and other places under control of Portugal, yet even in those places we daily came in contact with those who were familiar with the Zulu.

"It seems to be the policy of the king to enforce the teaching of Zulu throughout his dominions, and thus the number of Zulu speakers is yearly increasing. There are two other great languages, the Isi Senji spoken from the Sabi to the Buzi, and the Isi Nhlwenga, from south of the Sabi. This Mr. Wilder thinks is probably the Sheitswa of Mr. Ousley. There are a few minor languages, and north of the Buzi and Punge to the Zambezi the Senna language is spoken by a tributary nation who only occasionally speak the Zulu. The Isi Nhlwenga is closely allied to the Zulu."

THE KINGDOM OF GUNGUNYANU

"Practically extends from the Zambezi to the Limpopo, and from the sea to Matabele Land. The centres of the pure Zulu-speaking population are at the king's about the headwaters of the Buzi, and at Baleni on the Limpopo, not very far from Delagoa Bay. So far as we have come in contact with the natives outside of Portuguese influence we find them very cordial and eager to have missionaries among them. We have no definite idea as yet about the population of the kingdom, but if we can judge by that along the Buzi it is very great. The banks here are one continuous garden, with villages every few rods, but not extending far into the plain. The soil is very rich and would support an immense population. Although we have been for six weeks in what is called the unhealthy portion of the country we have so far escaped any touch of fever. Two of our boys who started to carry our message to the king have been troubled somewhat. We have tried to be very careful, taking particular care to get good water to drink, etc., boiling the water if of doubtful character.

"The three Natal boys we have with us, men they should be called, are very much in earnest. Although two have been sick, yet they are not discouraged, but are willing and ready to do all they can for the success of the mission. They are willing to stay here alone, if it should seem best, until the Prudential Committee decides as to the establishment of the mission here or extension of mission work in this direction."

Eastern Turkey Mission.

VAN. — EAGER LISTENERS.

DR. RAYNOLDS, of Van, who has greatly needed help in his work, and is sorely tried that reinforcements do not come, writes as follows: —

"I have never before had so many oppor-

tunities for personal conversation at my room, and nearly every evening I have been able to call at some house, always finding a pleasant reception. Besides this an unexpected opening has occurred. At the beginning of vacation I called at the house of a brother, who lives near a local business centre a mile or more from my house, in hope of meeting a few neighbors. To my surprise over twenty came in, and after spending an hour in reading, talking, and prayer, a desire was expressed for a daily meeting. I suggested a Bible class as the more desirable form to give to the gathering, and promised to meet them every evening during the vacation at least. This business made it difficult to come in Saturday evening, but for other evenings of the week it has kept up with an attendance of from ten to fifteen, and with increasing interest. The members are desirous that it should be made a permanent institution, and it seems sufficiently promising to warrant the effort. But while the spirit is willing the flesh has its limitations. Can I carry this additional burden? I cannot persuade myself that I ought to refuse it, and yet, if help of some kind does not come, I fear I shall not be able to endure the strain."

Western Turkey Mission.

EMIGRATION OBSTRUCTED. — THE POPE'S ENCYCLICAL.

MR. H. S. BARNUM, of Constantinople, writes: —

"The Turkish government is bound to stop the Armenian emigration to America. Several parties have been arrested and turned back. In the last party was one man who has already spent several years in America, and who sent money in advance for the purchase of land at Fresno City, California. He was accompanied by his family, and had with him the family of a friend who is already in America. There were two other families in the party, and no one of them came ashore at Constantinople; but at the Dardanelles, government officials boarded the French steamer by which they had taken passage direct to Marseilles, and took them all into custody. They were brought back to the capital, imprisoned here for a night, and then all put on board a steamer and sent back under police supervision to Bitlis. The government is acting in accordance with a request from the Armenian patriarchate. These Bitlis families were all Protestants, but among those recently turned back have been several parties of Gregorian Armenians. The action of the government seems harsh, but is really a kindness to such as go without money or a knowledge of the English language.

"The Pope's encyclical to the Armenian Catholics created quite a breeze in the Gregorian Armenian community. His Holiness urged the Catholic Armenians, and especially their ecclesiastics, to labor to bring their nation into the true Church, assuring them that he stood with open arms waiting to receive them. To make the way easier, he mentioned several instances in the history of the Armenian church where their ecclesiastics professed themselves ready to acknowledge the supremacy of Rome.

"The encyclical had no sooner been published than the whole Armenian press began to send out replies. Some were courteous, others violent, but all emphatic in rejecting the Pope's advances. Perhaps the best reply was that written by Melchisidek, recently Archbishop of Smyrna. He says in the most positive way that the only head acknowledged by the Gregorian church is Christ. 'Do you invite us,' he asks, 'from Christ to Peter? Why should we leave the Master and serve the disciple? Or do you invite us from Bartholomew to Peter? [Bartholomew is looked up to as the apostle who labored for Armenians.] When the apostles were all equal, why should we leave one for another?'

"The Censorship of the press sent to the Armenian papers an order forbidding them to publish anything more on the encyclical, but they were not permitted to publish the fact that such an order had been received. So the articles suddenly ceased."

CÆSAREA FIELD.

Dr. Farnsworth, of Cæsarea, writes September 8, as he was about to start on a missionary journey to occupy some six weeks, reporting a tour which he had just completed through the northern portions of his district, during which he was absent some sixteen days. Of this journey he says: —

"It was undertaken more especially to see girls who are candidates for the boarding school. The trip proved to be a very pleasant, and we hope in every regard a prosperous, one. We visited seven outstations, and accepted conditionally, subject to the approval of the trustees of the school, twelve girls. The desire of parents to send their girls, as shown both by the tears of those whose girls we felt constrained to refuse as well as by the efforts that those whose girls were accepted were ready to make for their support, indicate a most encouraging growth of sentiment in favor of female education and of this particular school. At every place visited girls from the school have done good service as teachers, to say nothing of their work in some cases as evangelists."

MARSOVAN. — THE CENTRAL UNION

A letter received from Mr. Riggs, dated Marsovan, September 25, gives the details of his arrest at Bafra, to which we alluded editorially in our last issue. The facts are substantially as before stated. Mr. Riggs says that in all his extensive travels for the nineteen years past, only once had he been asked to show his *tezkere*, or traveling license, but the fact that he happened to be without one at this time was made the occasion of his arrest and detention. The American *Chargé d'affaires* at Constantinople acted promptly in the matter, and rendered all the aid possible; but officials at Bafra and Samsoon put all possible obstructions in the way. It was evidently the purpose to crush out evangelical belief in that region. The faithful preacher at Fatsa, near Ordoo, was arrested and thrown into the common prison, where he was kept for twenty-seven days, and was only released on the certificate of a physician. The bitter opposition roused shows that the preaching of the gospel has taken deep hold. Of other matters Mr. Riggs writes: —

"I must add a word in regard to the meeting of the Central Evangelical (ecclesiastical) Union, which closed its sessions at about midnight last night. Its sessions began last week Monday morning, and lasted all through the week and the Monday following. The churches and congregations in the Cæserea, Sivas, and Marsovan fields were fairly well represented, though only one installed pastor represented his own church. The meetings were full of interest and were conducted in a spirit of Christian love and harmony which was exceedingly refreshing. No ripple of jealousy between natives and missionaries disturbed the sessions, and the devotional exercises were marked by a deep and earnest spirit. The practical work accomplished was very valuable, especially as there has been an interval of four years since the last regular meeting of this important body. They removed several old snags which had been sadly interfering with proper church growth. They gave licenses to preach to a promising group of thirteen young men, most of them recent graduates of our theological seminary, and all of them actually engaged in evangelistic work.

"Our college has opened its session with very hopeful signs. We have dropped out a number of the less desirable pupils, with perhaps a minimum of friction and dissatisfaction, and in place of them and the ten who graduated in July, we have received about forty new pupils who seem to be in general very promising material. The number of pupils is already up to what it was last year and will probably soon be considerably greater, as the tardy ones get back. The moral and spiritual tone of the college gives us encouragement."

Notes from the Wide Field.

AFRICA.

CARDINAL LAVIGERIE ON ISLAM AND THE SLAVE-TRADE. — However inadequate or amusing the measures proposed by Mgr. Lavigerie, the Roman Catholic missionary to Africa, for the suppression of the slave-trade, he has done good service in arousing the attention of Europeans to its present atrocities. Anti-slavery societies are forming and money is being freely contributed to them. Another indirect service has been done by the agitation of the subject in drawing out statements as to the actual working of Islam in Africa. After a conference addressed at Brussels by Mgr. Lavigerie, the Turkish Minister, Caratheorody Effendi, took occasion to protest against that part of the cardinal's discourse in which he imputed the horrors of the slave-trade not merely to Mohammedans but to Mohammedanism itself. "All the teaching of Mohammed," says the Effendi, "is contained in these words: 'The worst of men is he who sells men.'"

But Mgr. Lavigerie, who has been for thirty years in constant intercourse with Mohammedans, replies as follows, as reported in *L'Afrique:* —

"1st. I do not know in Africa a single Mohammedan state, great or small, the sovereign of which does not permit and more often himself practise upon his own subjects, and in ways of the most barbarous atrocity, the hunting and sale of slaves.

"2d. Throughout all Africa it is only Mohammedans who organize and conduct the bands who ravage it by slave-raids and by the sale of slaves.

"3d. I do not know in the region where the slave-trade is prohibited by severe laws, imposed by Christian powers, a single Mohammedan who does not advocate slavery on principle, declaring himself ready to buy or sell black slaves.

"4th. I know personally in Asiatic Turkey and in the provinces of Africa which belong to the Ottoman Empire, a large number of places where the sale of slaves and the passage of their sad caravans take place with the complicity of the Turkish authorities.

"5th. Never, to my knowledge, has any *mufti*, teacher, or other reader or interpreter of the Koran protested, either in Africa or in the other regions referred to, against this infamous traffic; on the contrary, in their conversation they recognize it all as authorized by the Koran for true believers as regards infidels.

"6th. Never, to my knowledge, has any *cadi*, or Mohammedan judge (who must judge only according to the laws of the Koran and the authorized commentaries), pronounced a judgment which implied the condemnation of slavery: on the contrary, they have professed in this matter the same opinions as the teachers."

Do not these statements throw a strong light upon the recent advocacy of Islam as a better civilizer than Christianity for Africa? The slave-hunt with all its horrors, the slave-caravan with its long trains of suffering or dying wretches, the slave-market where body and soul are bartered away, these are the work of Islam for Africa.

THE GERMANS ON THE EAST COAST. — The American newspapers have not furnished many details of the serious difficulties encountered by the German colonists on the East coast. There has been fighting of a most vigorous character, and several German officials have been slain. Dr. Handmeyer and Herr Baumann, after having been chained and stripped and flogged by the insurgents, and made to work as slaves, have arrived at Zanzibar. But the latest tidings indicate that a peaceful settlement is probable. In this connection we may refer to the number of German stations actually established within the so-called "sphere of influence" of Germany on the East coast. The first station, founded in 1884, was Simaberg, in the heart of Usagara.

about one hundred and sixty miles from the coast. Here substantial buildings were erected, plantations put under cultivation, having cattle and gardens, and raising tobacco and cotton. In 1886 Korogwe, in Usambara, was made a station. Three stations were established in the Khutu country, southeast of Usagara, in 1885. In the regions northeast, toward Cape Guardafui, the German claim seems to have been abandoned. Two years ago a station was established about one hundred miles up the river Wami, where about forty work-people were employed and fifty acres were under cultivation, producing mace, cotton, beans, bananas, etc. The exact number of stations which have been begun is not given, but the recent complications have, certainly for a time, ruined nearly all of them. The efforts to bring in civilization and industry have so far proved abortive, yet it may be that some settlement with the natives can be made by which their bitter hostility can be averted.

Slave-trade near Lake Tanganyika. — A recent letter from an English missionary at Kibanga on Lake Tanganyika gives the following details of what is now going on. We translate from *L'Afrique* : —

"Toward noon we began to see upon the hills which surround our station the negroes running toward us. The first who arrived said that a half-breed chief, east of Tanganyika, was coming to lay waste the country. In fact, at three o'clock we saw at a distance a troop of half-breeds and of negroes on the heights this side the river Louvou, which bounds our station. These were the soldiers of Mohammed, who came to make their raid, as they have done in all the country around us. From our hill we could see them seize the fowls, pull up the vegetables, and steal the boxes which the poor inhabitants could not carry away in their precipitate flight. A lieutenant of Mohammed brought to the missionaries the explanation that the Sultan of Zanzibar had given orders not to rob the white men, and he avowed having sacked Rouando at the north, Manyerua, Unyabemba, etc. Then at night one could see the villages everywhere in flames, the people saving themselves on the lake and the brigands going away with the women and children in long files. A poor old woman, who was being led into captivity, caught hold of the clothing of a missionary and entreated him to save her, but she was hauled off like a beast of burden, the rope around her neck. Another one, unwilling to go, received a blow from a pistol which mortally wounded her. These expeditions are the spectacle seen around the mission stations, and there, where yesterday the missionaries went forth to carry instruction and consolation, reigns now the silence of a desert."

The same mournful story may be told of the Scottish missionary stations on Lake Nyasa. Two Scottish missionary societies are calling the attention of the British government to these outrages. These are the civilizing and beneficent deeds now done by the followers of Islam in Africa!

Scotch Free Church Mission Among the Zulus. — Rev. James Scott, of Impolweni, Natal, writes to the *Free Church Monthly* in reference to an interesting work among the Dutch Boers, and extending to the Zulus in the northern portion of Natal about Greytown. Most of the Boers belong to the Dutch Reformed Church, and while they have attended outwardly to Christian ordinances, they have heretofore cared little for the native population. Three years ago a religious awakening began among these Boers, and the genuineness of this interest was shown by their desire to reach the Zulus, whom they had regarded as little better than animals. There are now fifteen preaching places where the gospel is proclaimed, and which Mr. Scott says are simply the farmhouses of the Boers. He speaks of seeing eighty Boers and three or four hundred Zulus gather together for worship. The Zulus come from kraals and villages, both old and young, some clothed, but most of them heathen in their blankets. Over one hundred in Greytown have been formed into a native church in connection with the

Dutch church. This work is now being carried forward under the direction of a committee of the Dutch farmers, employing three native evangelists. One of these evangelists is the son of the Zulu warrior who, in 1836, at the signal from Dingaan, the cruel tyrant, fell upon the Dutch leader Retief and his party of about seventy men, murdering them all in cold blood. This father still lives, and is a member of the Christian church and listens gladly to his son as he preaches the gospel of peace.

Bechuana Mission. — *The London Missionary Chronicle* reports that the work among the Bechuana tribes is encouraging, and that wonderful things have been accomplished within twenty years. The native chief at Shoshong, Khame, is doing his best to suppress witchcraft and native dances, though these customs are kept up privately. The chief prohibits the manufacture of Kafir beer and will not allow the white men to bring in liquor. He has just expelled two white men from his country for endeavoring to introduce the wretched brandy in which they trade. Christian life at Shoshong is said to be very active. On Sunday, after the morning service, ten or twelve men in various parts of the town are to be seen expounding the Scriptures. Others go off to the neighboring villages. A writer in the *Chronicle* reports that a wagon with oxen bought by the church at Shoshong is sent off on an itinerary trip. The members of the church not only contribute the food for the two evangelists that are thus sent out, but lest they should suffer by reason of their absence, a committee is appointed to see that their gardens are dug up and prepared to receive seed. In Matabele Land there is still the deepest heathenism. Military discipline prevents any public manifestation of interest in Christian faith. The king is despotic, and not until his authority wanes is there much prospect of a general turning to Christianity.

MADAGASCAR.

The Missionary Conference. — While the great missionary conference was in session in London in June last, the Christians of Madagascar, who had been greatly interested in the proposed assembly, arranged a series of meetings to be held in their churches for the purpose of stimulating missionary zeal. A meeting anticipatory for special prayer for a blessing on the conference, held on Monday, June 4, in the Memorial Church, was densely crowded. On Saturday, June 9, the day of the opening of the conference in London, and on Tuesday, June 19, the closing day, immense congregations gathered, with addresses on the work of missions. It is an impressive fact that such a response to the great missionary conference was witnessed in a land so recently filled with idolatry.

Revival of Idolatry. — In close connection with the above statement we must report an attempt on the southeast coast of Madagascar to return to the ancient heathenism. Rev. Mr. Shaw, of the London Society, had agreed with the people of Anosy to build a church where they might meet when he visited them, instead of standing under a tree. They had commenced the structure when, to Mr. Shaw's amazement, he found that they had purchased a pair of gods as village protectors. These images were about three feet six inches high, very rough and hideous. It was a most unexpected outbreak of heathenism, and when the governor learned that the idols had been set up, an act contrary to law, he had them taken down, and after being exposed to view in the courtyard of his house for a time, they were taken back to the village and were publicly burned.

POLYNESIA.

The Loyalty Islands. — Rev. Mr. Jones, who has been driven from Maré, one of the Loyalty Islands, gives an account of the missionary work accomplished in that group through the London Missionary Society. The three principal islands are

Maré, Lifu, and Uvea, having altogether a population of about 12,000. The inhabitants were among the most degraded in the whole Pacific — untamed savages and most ferocious cannibals. Samoan evangelists were landed there in 1841, but not until 1850 were there any tokens of success. Then the people on the west side of the island of Maré suddenly embraced the gospel, while on the east side war and cannibalism raged for many years. The European missionaries arrived in 1854, and good progress was made in the propagation of the gospel throughout the group. But in 1864 the French took possession of the group and kept the islands in continual ferment, the people being in terror lest the French men-of-war should destroy them. The priests, who were never able to do anything without the secular arm, have sought to overthrow Protestantism. They have steadily interfered with the work, but they have not been able to destroy the Protestant faith and the love for the Bible. As we have before reported, Mr. Jones, the only English missionary on the island, was expelled from Maré on the ninth of December last, the French authorities giving him only a half-hour's notice before compelling him to depart from the station where he had labored for thirty-four years. Nevertheless the hope is cherished that the Protestant churches in the island will prove themselves equal to the task of self-government and self-support. Mr. Jones thus sums up in the *Chronicle* the work done by the London Missionary Society in the Loyalty group: —

"The whole of the people, who so lately were ild and savage cannibals, have embraced Christianity, no trace of heathenism being left. There are more than three thousand church members. The churches are self-supporting, and contribute largely to the spread of the gospel to regions beyond. Almost all the Protestant natives can read and write. The Scriptures are nearly all translated into the Lifuan and Maréan languages, and the New Testament and Psalms and other portions into the Iaian. There is now only one missionary of the Society remaining on the group, but there are about forty native pastors."

The Society Islands. — *The Chronicle of the London Society* reports that desolation reigns on the principal islands of the Society group. The French have sought to bring the islands under their flag, and an intense hatred has been developed in the minds of the natives against the foreigners who have bombarded their villages and destroyed their houses. The missionary seeks to restrain the wrath of the natives, which manifests itself by the attempt of some small bands to fight against the French men-of-war. Such resistance is folly, but it is most natural. The sway of the French in Polynesia is disastrous not merely to missions, but to the welfare of the people.

NEW GUINEA.

Letters from Rev. James Chalmers, well known for his missionary labors in New Guinea, give encouraging accounts of the progress of Christianity. Writing from Port Moresby May 26, he says that at Savaia, where only a short time ago there were cannibal feasts, the people are friendly and there are some who seem to have accepted Christian truth. He gives an extract from a sermon preached by a New Guinean a few days before. Said this preacher: "The time has come for us to be up and doing. Foreigners have brought us the gospel; many have died of fever, several have been speared and tomahawked; now let us carry the gospel to other districts, and if we die, 't is well, for we die in Christ; if we are murdered 't is well; 't is in carrying his name and love, and 't will be for him. Motu. Let us do it!"

Miscellany.

THE TASK OF REACHING CHINAMEN.

[From the address made by PRESIDENT J. B. ANGELL, of Michigan University, at the Annual Meeting of the American Board at Cleveland, October 3, 1888.]

I HAVE often tried to think of some way to represent to people at home what the real problem is in getting at the heart of a Chinaman and turning him to Christ. I don't know how I can better do it than by making a hypothesis like this: Suppose a Chinaman of the Buddhist faith, for instance, for they have two or three faiths there, to come to Cleveland on a mission of Buddhism. If he did what our missionaries do he would probably take a modest house over on the edge of the city, and get access to two or three servants first, whom he might employ about his house. Now conceive what he has got to do. In the first place to learn a language; in the second place to find out what you people in Cleveland believe, if you believe anything; thirdly, to reduce whatever he wants to teach to writing, so as to read it. Then he has got to get access to you, supposing you are the person he is anxious to work upon. Let us suppose — a violent presumption of course — that you are illiterate: the difficulty of getting Buddhist ideas into your mind will be greatly enhanced by this fact. Suppose further that all of your relatives have a violent antipathy to your having anything to do with the Buddhist. Suppose, in some cases, they persecute you. Suppose, further, that if you should adopt the new faith you are very sure to lose your share of the paternal inheritance. Suppose the laws discriminated against you. Suppose you are ostracized socially. Let me ask you how long you would think it would be before the Buddhist would bring you up to such a type of Buddhism as Edwin Arnold's Light of Asia? I don't think that is a violent illustration of what the task is which a missionary has before him in going to China to begin work in a strange place.

And now come along our merchants or travelers and go to the mission and partake of its hospitality (as they always do), and come home and write books to the effect that these Chinese converts are by no means as eminent Christians as the President of the American Board, or other distinguished Christians; that, so far as they can see, their Christianity does not amount to much. Now I want to ask you how vigorous a growth of Christian life a reasonable man can expect in an ignorant Chinaman in the course of five or ten years under those circumstances? What I want to say is that in every mission field it is a very unreasonable request for any man to make, that in a single lifetime and in a single generation there shall grow up there churches fully ripe, with that broad, matured, intellectual Christian life which we can find here. We have an inheritance of a hundred years of Christian life. Certainly it is not reasonable to expect what some look for; and the great marvel to me is that anything like what has been accomplished has been accomplished. I believe that nothing but the indwelling Spirit of God can explain the fact that these vast obstacles have been overcome to such an extent, and that so many of these churches present so many specimens of Christian life. These Christians are often weak, it is true, but it must be remembered they are children in the faith. This I want you to remember, to meet these criticisms which you will often find in reading about the comparison of the churches in these mission fields and churches here in Cleveland, for instance.

TRIBUTE TO THE MEMORY OF REV. ROBERT W. LOGAN.

[Rev. Frank S. Fitch, of Buffalo, at the late meeting of the Board, gave the following beautiful tribute to this honored missionary.]

I ONLY bring a sprig of laurel to drop on the scarcely closed grave of one who was not only my friend, but the friend of many in northern Ohio; and I am sure it is meet that we should pause for a moment

in the midst of the pressing affairs of the present and the great outreach for the future to pay this tribute of respect to one of the most honored and most successful of our modern missionaries.

A native of the Western Reserve, educated at Oberlin, a member of the northern army, where he was seriously wounded, when he offered himself for service to the Board the only suggestion that he made as regards his place was that he might be sent to that place for which it was most difficult to find any one. He had, as his instructors have told me, given evidence of far more than the average degree of intellectual ability, and might have filled important positions at home. But there was in him, in the midst of a very quiet and unassuming manner, a quality of heroism which I myself have not seen equaled. The eight thousand miles of distance, the isolation of those islands, where a mail is received but once in six months, the almost utter absence of such food as that to which we are accustomed, and the lack of all stimulus from neighboring surroundings made this field difficult enough, certainly, even for his chivalric spirit. And yet he persisted for years in this work, and came home some six years ago, you remember, so entirely disabled that it seemed to all his friends that it was cruelty to allow him to return. And yet, against the protests of his relatives, and against the advice of many friends, and almost against the judgment of those who knew him best, he felt called upon to return, and his remaining years were years full of remarkable fruitage.

He was a very gifted missionary, in the direct work of the missionary; but he also did great work as a translator, translating a part of the Scriptures and a series of hymns, and preparing a series of books in arithmetic, geography, and other elementary studies. Perhaps his greatest mark of power, if we judge him by his intellectual gifts, was the gift which he exercised in the control of those who were surbordinate to him — the native helpers and the native chiefs. I have sometimes thought that the delicacy of his health and his seraphic spirit qualified him for a work that men of a greater degree of physical endurance might not have accomplished. He was able to quell insurrection and to bring haughty chiefs to terms of obedience; and he has therein accomplished a work which we shall long remember.

But I wish to speak, in concluding, simply of the influence which has come to many whom I know from this man's life. It was our honor in Buffalo to have him among the members of our church; it was our honor at Oberlin to have him among the alumni of that institution; and all through the Western Reserve, in Cincinnati, in Buffalo, and in many other places where he was known in his earlier years and during his visit six years ago, he has left a gracious influence. And I am sure that more than one successor will be found as the return for this gracious and this glorious life.

He has gone, but his fragrant memory remains among us; and I am sure that we will all count it a great blessing that we have been permitted to have even the slightest relation to his work. The church in Lodi, the churches in Cincinnati and Buffalo, the college at Oberlin, and all others who have had any relation to him will be made the richer for all time and for all eternity by the influence that has come from his heroism, his patience, his unfaltering faith.

CHINA'S NEED OF THE GOSPEL.

THE light of Asia is gone out in the blackness of darkness. Do you ask for proof? I point you, then, to one of China's most famous nobles and most enlightened statesmen, who is, of course, a Confucianist, but who a few years ago, at a time of fearful trial, when the rivers in a wide stretch of country had burst their banks, and the crops and homes of the people there alike desolated by the cruel waters, paid repeated visits to a temple I know very well, and for what purpose? To burn incense and to prostrate himself before the supposed author of all this terri-

ble misery incarnated in a water-snake a few inches long. I point you again to that weeping woman, the type of a thousand myriads of her sisters, from whom death has just snatched a little one who was the light of her home, to whom her hopeless faith gives her no prospect of ever seeing again. I point you once more to an aged couple who a few months ago, in despairing anger at a worthless son, and in the legitimate exercise of their parental rights, deliberately put him to death, and then reported the deed to the local official. The sequel of this case was even more tragic and instructive. On his return home the father found that the widow of his murdered son had first strangled her child and then herself. Once more he has to report, but it is only to hear the magistrate praise the wifely virtue of the broken-hearted woman, to receive orders to give her a worthy funeral, and to prepare a statement of her conduct which should be forwarded to the emperor, in the hope that there would be the usual mark of imperial approval. So I might go on. Do you tell me that such griefs and crimes are common in every land? Aye, but not with the sanction of the conscience of the people. Not at any rate in Christendom, as the outcome of ideas of religious duty and home relationships. Surely a land of which that is true needs the salvation which is in Christ Jesus. — *Rev. J. Lees.*

"WE CANNOT FIND THE DOOR."

Rev. Jonathan Lees, of the London Mission, in an address in London last year, told the following striking story: —

"It is now more than twenty years since I traveled into the interior, a distance of over 1,000 miles, visiting a multitude of places where no foreigners had been before, and preaching in city, markets, town, and village, not only without serious hindrance, but often with the marked intelligent interest of the people. Such journeys have become frequent since, yet it is rarely that one hears of a different experience. Some present may have heard me relate a touching incident I met with on a shorter tour a few years ago. It was near the close of a winter afternoon, and my carter was pushing on to reach our halting-place for the night, when, on passing through a village my eye was suddenly caught by what was evidently an extemporized temple mat-shed. Though pressed for time, curiosity led me to enter. Yes, there was the idol — a large picture hanging at the end opposite to the door, and there was the familiar altar table, with its incense-pot, candlesticks, and various offerings, while the sides of the enclosure were made gay with pictures. A few old men were at the moment the only visitors. As I stood there a man came to burn incense and to perform his prostrations. Then we talked. You can imagine it easily enough. They told me that their worship was to secure good crops. I spoke of the great loving Father in heaven who supplies all our wants, and then I spoke of Jesus. Rising to go, they begged me to retell the story, and when at length I must leave, sad at heart that we might almost certainly never meet again on earth, one old, white-haired patriarch cried out: 'Oh, do stay and teach us. We did not know this was wrong. Our fathers worshiped thus; we cannot find the door.' Those words haunted me for many a day; they haunt me still."

BIBLIOGRAPHICAL.

The Transfiguration of Life, and Other Sermons. By Rev. Edward S. Atwood, D.D. Pp. 242. Price, $1.25. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This collection of eleven sermons by the late Dr. Atwood is very properly called a memorial volume. They are choice utterances of a rich and spiritual soul, and are such sermons as delightfully recall the author, who has recently passed from the earthly service. Dr. Atwood was known as a brilliant and effective preacher, whose sermons though of great rhetorical finish were full of evangelical thought and feeling. We give a brief extract from a missionary sermon contained in this volume which presents a great truth, and in the characteristic style of the author.

"No man who doubts, and no church which questions, the truth of Scripture

can have large missionary enthusiasm. If the gospel is not accepted in its simplicity and its comprehensiveness, in its length and breadth and height and depth, with all its assertions and inferences, its lights and its shadows, there is an essential lack of fitness for the work of the world's evangelization. This world cannot be moulded into righteousness by half-believers. Men whose minds are a chemist's laboratory, in which they pulverize and dissolve and distill and evaporate the truths of the gospel, in the hope of crystallizing a creed that shall have no sharp angles and no unwelcome flavor, have no chance with paganism, which is positive, if nothing else. It is when the gospel of God, and God in his gospel is sovereign in the esteem of the Church, that it becomes an irresistible preacher of the truth. A missionary church has no use for surmises and parentheses. It must know whereof it affirms, and speak because it cannot but speak the things which it has seen and heard. The Church of God gets no leverage on the world unless it has for its fulcrum the conviction, held without evasion or reservation, that the Scriptures, the whole Scriptures, and nothing but the Scriptures, are the word of life. And when it carries that word to men the first essential of success is unquestioning, honest, personal confidence in it."

A Century of Christian Progress and its Lessons. By Rev. James Johnston. London: James Nisbet & Co. Pp. 198.

This book, by the author of "A Century of Protestant Missions," who was also secretary of the late Missionary Conference in London, is a volume of more than ordinary interest and value. It is itself the best concrete illustration of a chapter it gives on "Statistics a Sacred Science." Mr. Johnston shows how the Saxon race and the Protestant form of religion are coming rapidly to take the lead in the world. To the unfolding of this fact, and to the enforcement of the lessons derived from it, this volume is devoted. He shows that within one hundred years the increase of the followers of the Protestant faith has been 311,000,000; of the Roman Catholic faith, 63,000,000; and of the Greek faith, 90,000,000; while of non-Christian religions, the Confucian and Shinto have increased 157,000,000; Islam remaining about stationary, and polytheistic faiths decreasing 115,000,000. We shall hope to refer later to many points of interest brought to view in this volume.

The Sunday-school: Its Origin, Mission, Methods, and Auxiliaries. By H. Clay Trumbull, editor of The Sunday-school Times, etc. Philadelphia: John D. Wattles, publisher. Price, $1.50.

This handsome volume of 415 pages, which bears also the title of "Yale Lectures on the Sunday-school," is the last and best volume concerning the origin, progress, and proper sphere of this institution. Dr. Trumbull is an authority on the subject of which he here treats. Sunday-schools conducted according to the suggestions here presented will be vastly more efficient than they are now, and will better serve the end for which they ought to be conducted. Two chapters on preaching to children, its importance and its methods, are to be specially commended to all pastors.

The Training of the Twelve; or, Passages out of Gospels Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship. By Alexander Balmain Bruce, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. Fourth edition, revised and improved. New York: A. C. Armstrong & Son, 714 Broadway. Pp. 552.

An instructive and inspiriting book by a masterhand, showing how the Lord trained his disciples for service in his kingdom.

Bible Studies; International Sunday-school Lessons for 1889. By Rev. George F. Pentecost, D.D. New York: A. S. Barnes & Co. Paper covers, fifty cents; cloth, $1.

Dr. Pentecost's comments on the Scriptures are always fresh and inspiriting. He seems to enter into the very heart of the Scripture, and to extract its spiritual life. Those who have been acquainted with his previous works will surely desire to enter upon the study of the next year's lessons with this volume in hand.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For kings and all in authority: especially for the Sultan of Turkey and the new Emperor of China, that they may so rule that no obstacles shall be placed in the way of the free proclamation of the gospel; that Christian schools may not be interfered with; that liberty of conscience may not be restricted; and that all rulers may recognize the supreme authority of Him who is King of kings.

ARRIVALS AT STATIONS.

October 4. At Foochow, China, Rev. Lyman P. Peet.

October 11. At Bombay, India, Miss Anstice Abbott, to join the Marathi Mission.

ARRIVALS IN THE UNITED STATES.

September 23. At Boston, Rev. Daniel C. Greene, D.D., and wife, of the Japan Mission.

October 26. At New York, Mrs. Hattie A. Hazen, of the Marathi Mission.

November 13. At Boston, Rev. John T. Gulick, of the Japan Mission.

November —. At San Francisco, Daniel E. Osborne, M.D., and wife, of the Shansi Mission, who have been released from their connection with the Board.

DEPARTURES.

October 18, From San Francisco, Miss Ida A. McLennan, to join the Japan Mission.

November 17. From New York, Rev. S. B. Fairbank, D.D., returning to the Marathi Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Growth in Mexico. (Page 557.)
2. The expedition to Umzila's, or the Gaza, Country. (Page 558.)
3. Items from Western Turkey. (Page 559.)
4. The attractions of heathenism in Jaffna. (Page 553.)
5. Threatening famine in India. (Page 552.)
6. The Doshisha at Kyoto. (Page 555.)
7. A school's welcome to a missionary in Northern Japan. (Page 556.)
8. Items from China. (Page 555.)
9. How a church was built in Japan. (Page 551.)

Donations Received in October.

MAINE.

Cumberland county.		
Cumberland Centre, A friend,	4 00	
Woodford's, Cong. ch. and so.	100 00	104 00
Franklin county.		
Farmington Falls, Cong. ch. and so.	8 56	
New Sharon, Cong. ch. and so.	2 00	10 56
Kennebec county.		
Augusta, James W. Bradbury,		100 00
Lincoln and Sagadahoc counties.		
Newcastle, 2d Cong. ch.		80 16
Penobscot county.		
Bangor, 1st Cong. ch. and so.	24 00	
Hampden, Cong. ch. and so.	7 25	31 25
Washington county.		
Machias, Centre-st. Cong. ch.		4 00
York county.		
Cornish, Cong. ch. and so.		8 75
		338 72
Legacies. — Bangor, Mrs. Walter Brown, by Mrs. Mary E. Goodnow, adm'x,		500 00
		838 72

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Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
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Grafton county.		
Hanover, A friend,		5 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Peterboro', Mrs. M. A. and Miss M. D. Whitney,		3 00
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E. Derry, Rev. H. M. Penniman, *extra*,	5 00	
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Strafford county.		
Dover, 1st Cong. ch.	103 64	
Wolfboro', 1st Cong. ch.	32 12	135 76
		170 76
Legacies. — Milford, Rev. James Holmes, by James M. Burns, Ex'r,		50 00
		220 76

VERMONT.

Addison county.
Orwell, Cong. ch. and so., to const. Rev. S. F. CALHOUN, H. M. 50 00
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St. Johnsbury, South ch., by Rev. Henry Fairbanks, 1,000 00--1,011 00
Rutland county.
Brandon, Cong. ch. and so. 11 13
Castleton, Cong. ch. and so. 11 86
Fair Haven, 1st Cong. ch. and so. 10 27——33 26
Washington county Aux. Soc. G. W. Scott, Tr.
Montpelier, Amy B. Fisk, 5 00
Windham county Aux. Soc.
Brattleboro', Central ch., m. c. 25 96
Putney, Cong. ch. and so. 10 50——36 46
1,135 72

MASSACHUSETTS.

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E. Falmouth, Cong. ch. and so. 11 24
Woods Holl, Jabez Davis, 5 00
Yarmouth, 1st Cong. ch. 50 00——66 24
Berkshire county.
Curtisville, Cong. ch. and so. 34 02
Sheffield, Cong. ch. and so. 6 57——40 59
Bristol county.
Norton, Cong. ch. and so. 5 00
Brookfield Association.
Charlton, Cong. ch. and so. 36 40
Globe Village, Wes. Free ch. 52 66
Hardwick, Cong. ch. and so. 3 00
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Ware, 1st Cong. ch., 40; Mrs. William Hyde, *extra*, 200; Miss S. R. Sage, *extra*, 200, 440 00——585 06
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Andover, D. 10 00
Essex county, North.
Newburyport, Extra, 15 00
Essex county, South.
Beverly, Dane-st. ch., m. c. 24 64
Salem, Tabernacle ch., to const. H. G. HALE, H. W. PACKARD, G. DEW. CLARK, and L. F. CLARK, H. M., 490.75; do. m. c., 14.90; collection at Union, m. c., 11.07, 516 72
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Wenham, Mrs. A. Gould, 5 00——582 93
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Ludlow, Cong. ch. and so. 15 26
Monson, Cong. ch. and so., 29.17; Mrs. Abbie G. Smith, dec'd, 100, 129 17
Indian Orchard, Cong. ch. and so. 26 37
Palmer, 2d Cong. ch. and so. 30 00
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Hopkinton, 1st Cong. ch. 162 60
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Dedham, 1st Cong. ch., *extra*, 119 17
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So. Walpole, Rev. Geo. F. Wright, 1 00
Wellesley, Cong. ch. and so. 165 60
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Maine, 1st Cong. ch. 9 30
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Ashtabula, 1st Cong. ch. 20 47
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Elyria, J. B. Gaylord, 5 00
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Ravenna, Cong. ch. 17 00
Strongsville, 1st Cong. ch. 10 00
Tallmadge, 1st Cong. ch., to const. Rev. A. E. Thomson, H. M. 85 24
Wakeman, Cong. ch. 16 00
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Neosho, Cong. ch. 6 90
St. Louis, Pilgrim Cong. ch., 489.13; 3d Cong. ch., 13.50, 502 63—601 10

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Salem, 1st Cong. ch. 15 50—403 98

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Eldora, 1st Cong. ch. 26 07
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Waverly, Cong. ch. 6 00——92 60

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Sleepy Eye, Cong. ch. 3 55
Summer Centre, Ch. 3 00
Winona, 2d Cong. ch. 6 46—1,129 66

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White City, Cong. ch.	5 00	45 72

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		249 66

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Denver, Cong. ch.	22 62	46 48

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	277 32

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CANADA. — Georgetown, Cong. Sab. sch.	2 00	
	44 85	

Donations received in October,	33,654 20
Legacies received in October,	2,925 48
	36,579 68

Total from September 1 to October 30: Donations, $46,858.72; Legacies, $3,184.57=$50,043.29.

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		139 00
Previously received,		38,748 82
		38,887 82

For Young People.

NO. 1 RED CUP.

A STORY FROM JAPAN.

BY REV. J. H. PETTEE, OF OKAYAMA.

I WISH the young people could visit the orphan asylum here in Okayama. It is the first of its kind in Japan where the children are taught about Jesus. It was opened a year ago by a young man and his wife who became interested first in one needy boy and then in others. There are now eighteen children in the Home. Here is a picture of the little people taken in June, when there were only eleven.

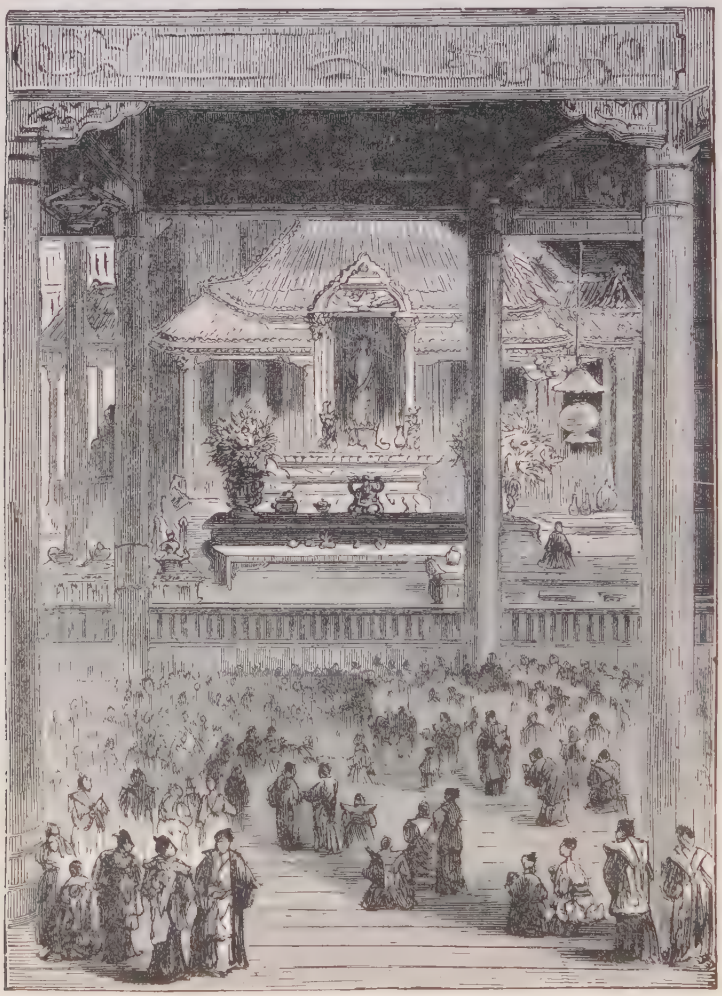
CHILDREN OF THE ORPHAN HOME, OKAYAMA, JAPAN.

Would you know that four of them are girls? Three of the girls are sitting in chairs, while No. 4 is the little tot on the floor.

They came from ten different places. The only name of all the eleven that sounds like the name of an American child is Sami, and it belongs to a girl, the smallest of the lot. One of the boys' names means "Wonderful," that of another means "Long life — straight grain." Think of calling out all that every time you want your brother to come in a hurry! But it is n't so long in Japanese and is prettier than in English. It is Hisamasa. His surname is Takahara, which means "high prairie." Another of the boys is called No. 2, showing that there was

an older child in the family. One of the girls' names is Pine-tree, and another is Stone.

These orphans now live in a large Buddhist temple, which is rented for that purpose. It is surrounded by a good-sized playground. On the other side of the paper doors of the temple, fifteen days in each month, the children can hear a priest



INTERIOR OF A BUDDHIST TEMPLE, JAPAN.

praying and reading the sacred books of the Zen sect, and a few worshipers come there to mutter their prayers and throw a handful of rice into the contribution box. There are also great idols of Daruma, an old Indian philosopher who is said to have sat nine years on a rock doing nothing but think. There are also in the temple hundreds of little lacquer gravestones, or coffin plates, on which are written the new names given by the priests to dead people. These are worshiped on certain memorial days by the friends of the dead. There are also

large bronze vases in which fresh pine boughs are kept, large paper lanterns, a low reading-desk for the priest, with the sacred books on it, and the other things that belong to a Buddhist temple.

The children have fine times playing in this sombre and half-the-time deserted old temple. They play in the afternoons, but during the forenoons they are taught to read and write and to take care of the house, while the girls are also taught to cook and sew. From 7 to 8 o'clock they have religious exercises of various kinds, including the catechism, and this is their favorite hour. From 8 to 12 they have other studies.

A BUDDHIST ALTAR-PIECE.

And now I am ready to tell you the story of one of the newest arrivals in the Home. During the summer the leading deacon of the church in Okayama and the superintendent of the Sabbath-school went to a town thirty-three miles away on the coast for a short vacation. While there they went with others to a village and held a large Christian meeting. At the door of the house they saw a little boy begging. At the close of the meeting he was still there, though it was nearly midnight. They asked the boy who he was. He had no father or mother, and knew nothing about himself except that he was seven years old and his name was Daiichi Arkawan, which means No. 1 Red Cup.

It is supposed the name was given him in jest, because he held out a red lacquer cup, or small bowl, in begging, and was the first of his kind. An old jinrikisha puller kindly let him sleep in his room, and he had no other friends.

The two men brought No. 1 Red Cup home and put him in the asylum. They did n't like the old name, and thought they would not wait, as the priests do, until he was dead and then give him a new name, painting it on a blackboard a foot long and setting it up to be worshiped. They took the first Chinese character in one of their names, and the last one in the other, and made the name Maruda out of Marumo and Onoda, so the little fellow's name now is Daiichi Maruda, which might be translated No. 1 Wholefield. He is a bright-eyed, wide-awake little fellow, about the quickest in the school, full of fun, and very happy in his new home. He is exactly the length of a yardstick, and you would think him not over four years of age. The little girl who is shown in the picture is only thirty-one and one-half inches tall, though she is six years old, and the tallest boy is under fifty inches, though he is thirteen years old.

During the summer there was quite a revival in the Home, and several of the children became genuine Christians. The discipline is remarkable for a Japanese institution, and all the boys and girls are models of good behavior.

JAPANESE BONZES (BUDDHIST PRIESTS) PRAYING.

The school is supported by the voluntary gifts of over 1,000 persons, nearly 200 of whom are not professing Christians. Pray for the Home, that it may continue to do a great deal of good. And remember the story of No. 1 Red Cup, or Wholefield, and pray for him.

You may hear from him again some day.

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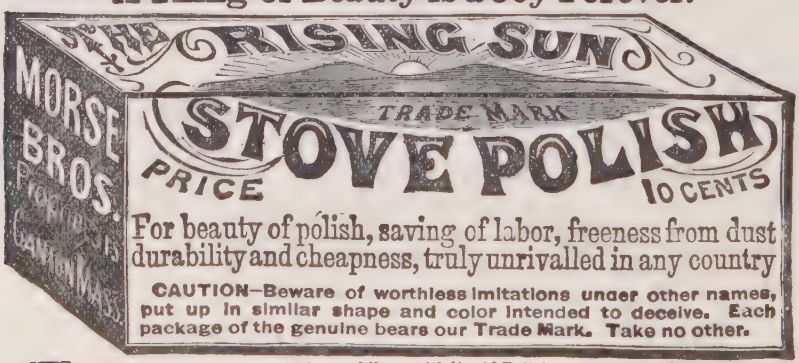
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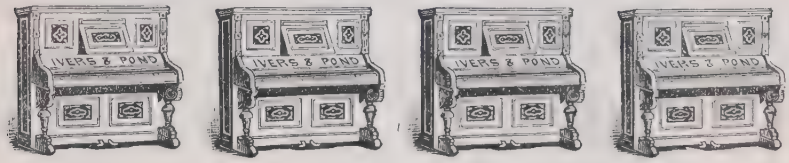

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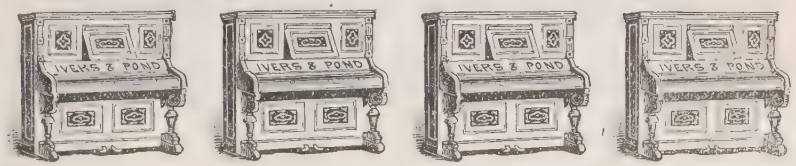

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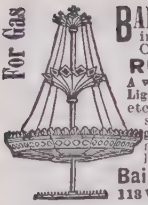

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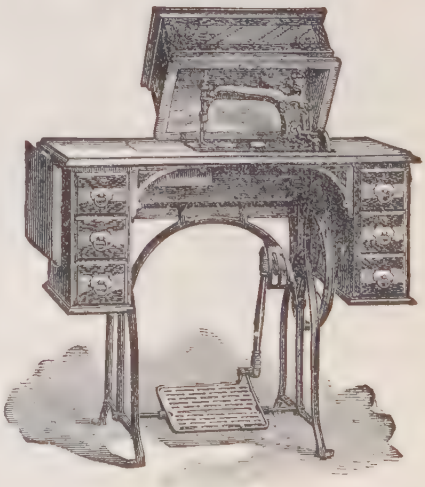

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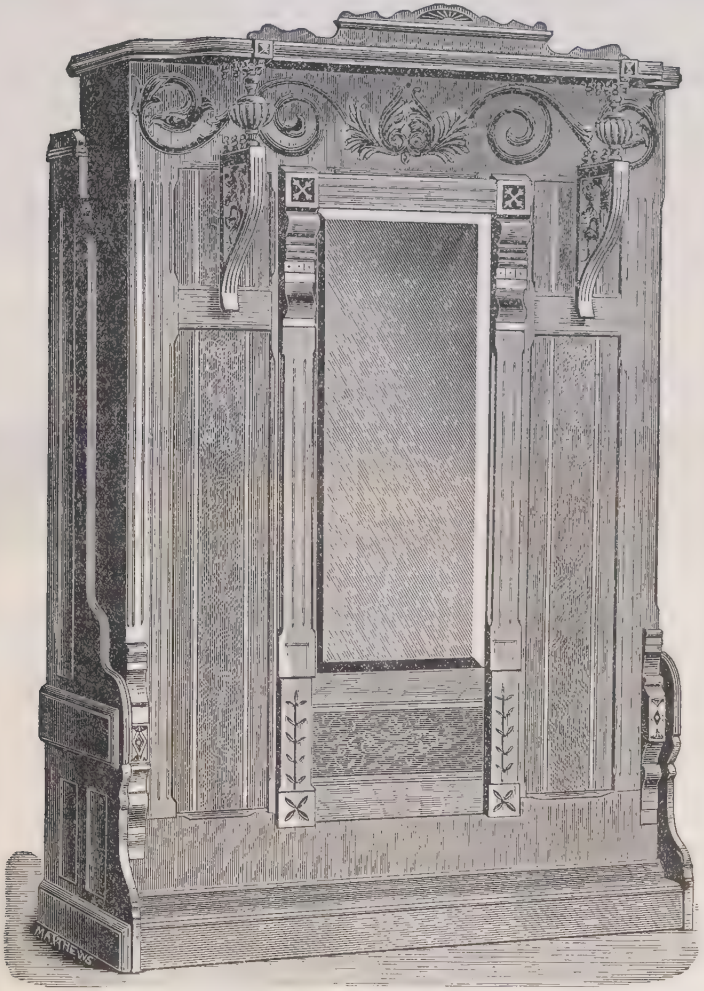

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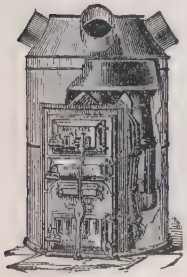

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